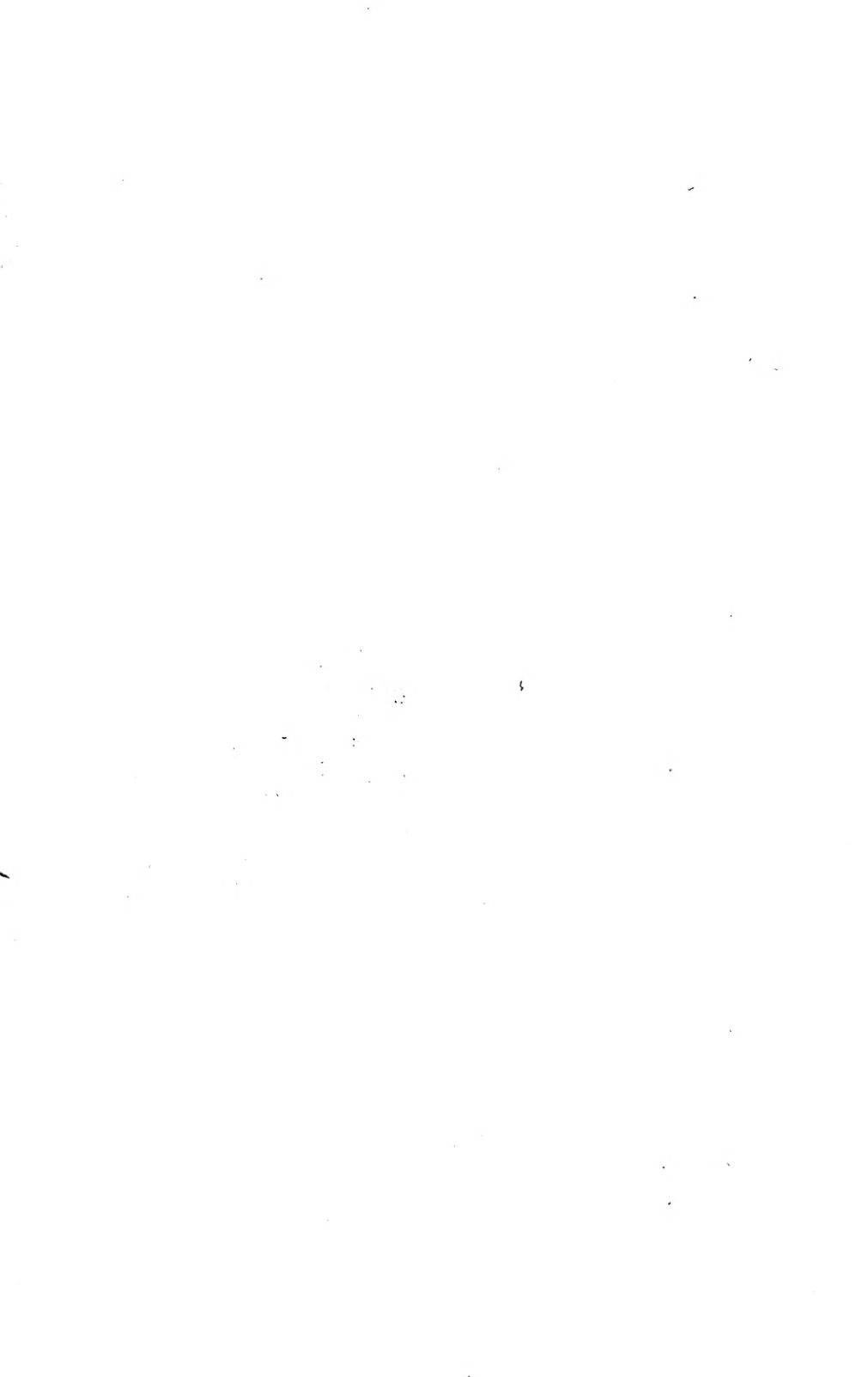


*BS 2560 .S876 1852*

Bible.

A new harmony and exposition  
of the Gospels





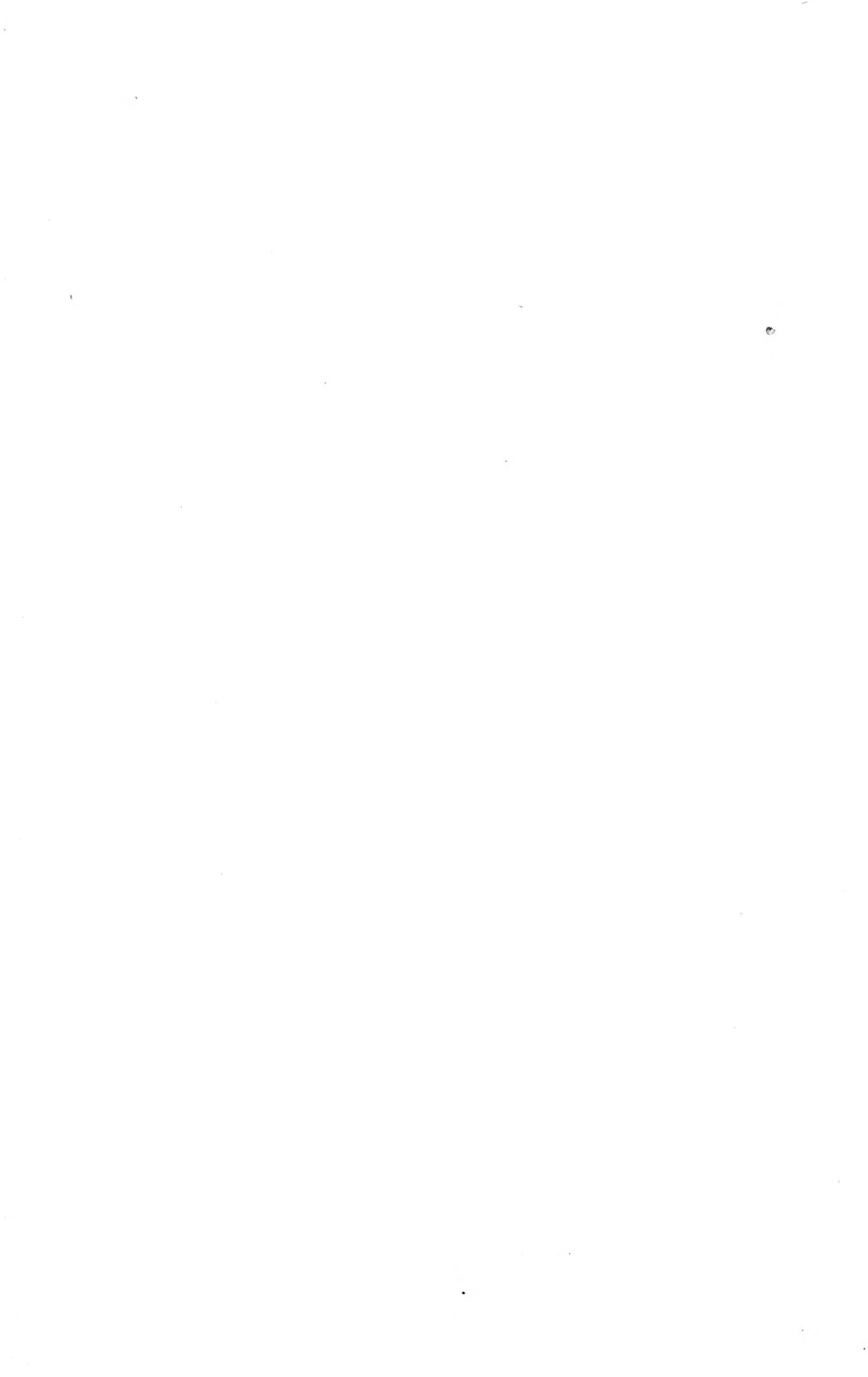


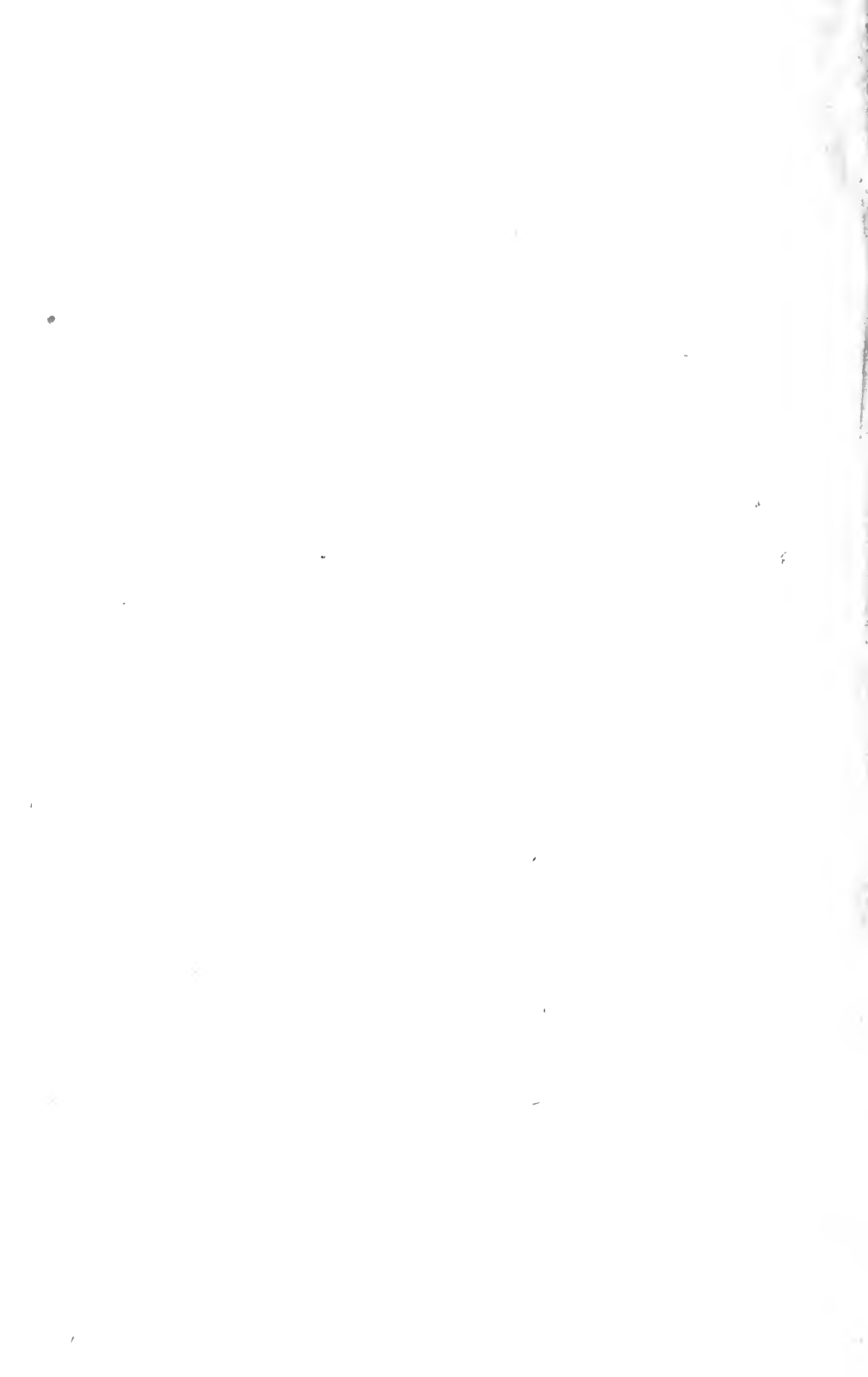


Theological Seminary.

PRINCETON, N. J.

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Jos. Addison Alexander

Sept. 20. 1855.

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# The Gospel History.

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A

HARMONY AND EXPOSITION

OF THE

CHRISTIAN SCRIPTURES.

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Part First.

THE GOSPELS.





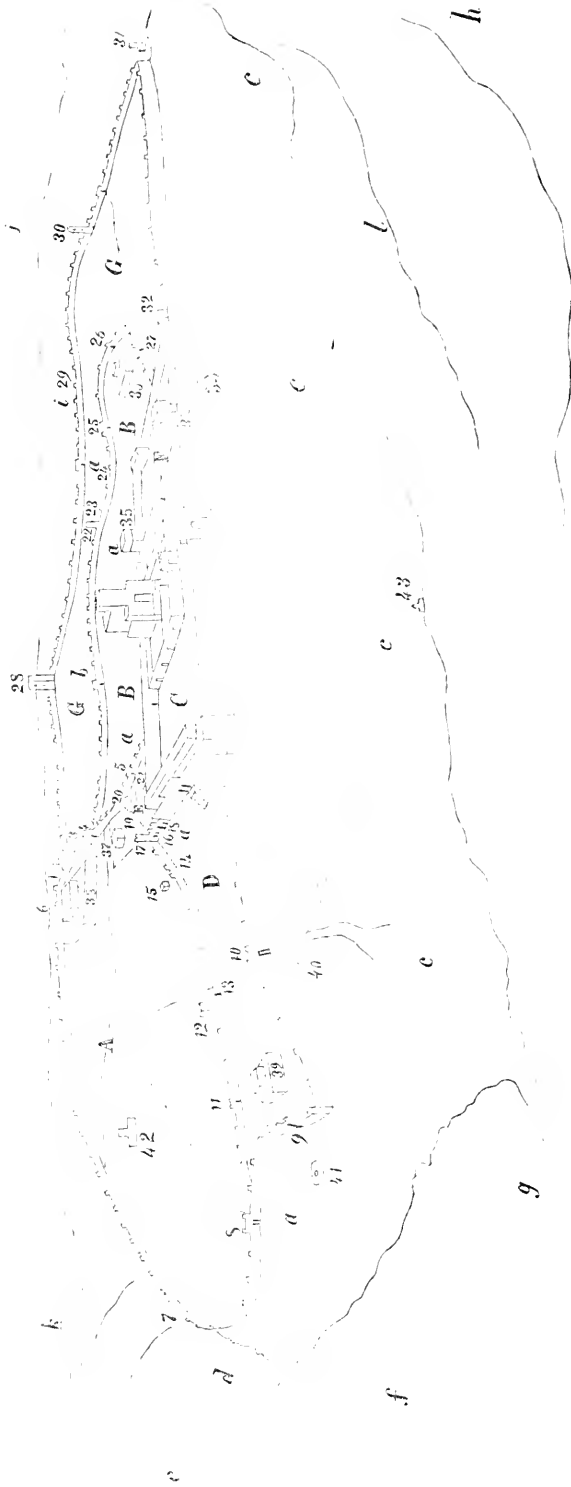


ANTIENI JERUSALEM



KEY TO THE VIEW OF ANCIENT JERUSALEM

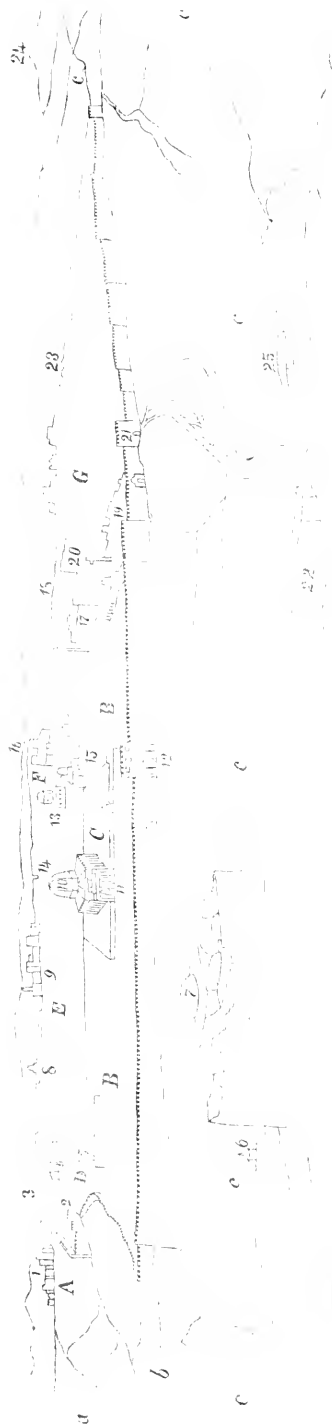
28



- |  |  |   |   |  |
|--|--|---|---|--|
| <p>A - Upper City<br/>         B - Lower City<br/>         C - Temple<br/>         D - Olive<br/>         E - Milo<br/>         F - Antonia<br/>         G - New City<br/>         H - The Tyropoeon<br/>         I - Calvary<br/>         J - Valley of the Kedron<br/>         K - Valley of Hinnom<br/>         L - Hill of Evil Counsels</p> | <p>3 - Mariamme<br/>         4 - Gate Gennath<br/>         5 - Warer Gate<br/>         6 - Valley Gate<br/>         7 - Gate of the Essenes<br/>         8 - Pottery Gate<br/>         9 - Fountain Gate<br/>         10 - Sheep Gate<br/>         BRANCH WALL<br/>         11 - Stairs<br/>         12 - Giants Tower</p> | <p>13 - Gate<br/>         14 - Entrance<br/>         15 - Armoury<br/>         16 - Bridge<br/>         17 - Horse Gate<br/>         18 - Prison Gate<br/>         19 - Out-lying Tower<br/>         20 - Prison<br/>         21 - Council House<br/>         MIDDLE WALL<br/>         22 - Tower of the Furnaces</p> | <p>23 - Corner Gate<br/>         24 - Broad Wall<br/>         25 - Ephraim Gate<br/>         26 - Old Gate<br/>         27 - Fish Gate<br/>         OUTER WALL<br/>         28 - Tower of Psophinos<br/>         29 - Women's Towers<br/>         30 - Corner Tower<br/>         31 - Fuller's Monument<br/>         32 - Tower of Hannanel</p> | <p>33 - "Golden Gate"<br/>         34 - Tower of Meah<br/>         35 - Tower Antonia<br/>         36 - Palace of Helena<br/>         37 - King's House<br/>         38 - Herod's Palace<br/>         39 - Palace of Monobazus<br/>         40 - Pool of Bethesda<br/>         41 - Pool of Siloam<br/>         42 - Tomb of David<br/>         43 - Pillar of Absalom</p> |
|--|--|---|---|--|



KEY TO THE VIEW OF MODERN JERUSALEM



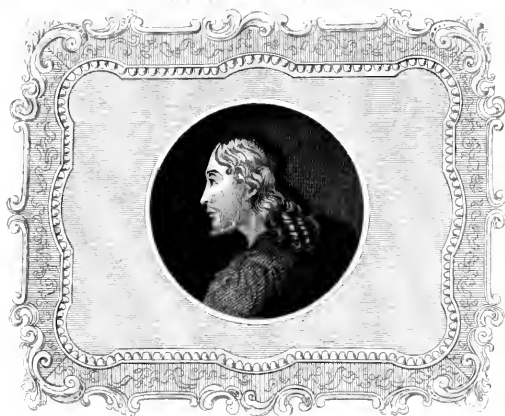
- |                   |                               |  |  |                                 |                        |
|-------------------|-------------------------------|--|--|---------------------------------|------------------------|
| A—Mount Zion      | H—Mount of Olives             | 2—Dung Gate                              | 8—Armenian Convent                         | 13—Church of the Holy Sepulchre | 19—Pool of Bethesda    |
| B—Haram Enclosure | a—Valley of Hinnom            | 3—Zion Gate                              | 9—Castle of David, (Hippicus and Mariamne) | 14—Jaffa Gate                   | 20—Palace of Herod     |
| C—Inner do        | b—Do of Tyropoeon             | 4—House of Annas                         | 10—Dome of the Rock                        | 15—Hospital of Helena           | 21—St Stephen's Gate   |
| D—Jews' Quarter   | c—Do of Jehoshaphat           | 5—Mosque el Aksa                         | 11—Dome of the Chain                       | 16—Latin Convent                | 22—Gethsemane          |
| E—Armenian do     | 1—Tomb of David and Conaculum | 6—Tomb of Absalom                        | 12—Golden Gate                             | 17—Governor's House             | 23—Cave of Jeremiah    |
| F—Christian do    |                               | 7—Place where Christ beavilled Jerusalem |  | 18—Damascus Gate                | 24—Nehy Samwil         |
| G—Mohammedan do   |                               |  |  |                                 | 25—Tomb of Virgin Mary |

N. B.—The point of view in this picture, is at a greater elevation and farther north, than in that of the ancient city











A NEW  
HARMONY AND EXPOSITION  
OF  
THE GOSPELS:

CONSISTING OF  
A PARALLEL AND COMBINED ARRANGEMENT,  
On a New Plan,  
OF THE NARRATIVES OF THE FOUR EVANGELISTS,  
ACCORDING TO THE AUTHORIZED TRANSLATION;  
AND  
A CONTINUOUS COMMENTARY,  
WITH  
BRIEF NOTES SUBJOINED.

Being the First Period of the Gospel History.

WITH A SUPPLEMENT,  
CONTAINING EXTENDED CHRONOLOGICAL AND TOPOGRAPHICAL DISSERTATIONS,  
AND A COMPLETE ANALYTICAL INDEX.

BY JAMES STRONG, A. M.

ILLUSTRATED BY MAPS AND ENGRAVINGS.

New-York:  
PUBLISHED BY CARLTON & PHILLIPS,

200 MULBERRY-STREET.

1852.

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## P R E F A C E .

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ALTHOUGH numerous Commentaries have been published in this country, some of them voluminous, and others designed for popular use, there still exists a great lack of some work sufficiently copious to explain the sacred text, and yet within the means of every one to purchase. Especially is there a general destitution of *Harmonies*, without which, no student—much less reader—can obtain a clear or comprehensive view of the Gospel history. The present work aims to supply both these wants, so far as the Gospels are concerned,—by briefly clearing up every real difficulty, in its historical order; at the same time concisely furnishing the data upon which the conclusions of every kind rest,—except those that are purely philological,—so as to enable the reader to judge for himself. Without seeking to depreciate the labours of others, but rather availing myself of all the light they afford, I have hoped that a method which has grown up out of my own course of investigation, will be equally serviceable to others, in their study of this portion of the word of God.

The HARMONY is of course the basis of the entire book. I have endeavoured, in preparing it, to preserve what is valuable in several of the best works of the kind hitherto constructed. Of these, Dr. Robinson's is generally acknowledged—at least in this country—as standing at the head, in almost every respect; and it will be seen, that as to *events*, I have had occasion in only a few instances to deviate from his arrangement.\* Still, I have taken no particular work as a guide: in this, as in every other part of my task, I have consulted and weighed the views of others, and then made up my opinion independently. The main outlines of the Harmony I have settled from a direct comparison of the

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\* See the *Comparative Table of Harmonies*, in Appendix I.

simple text of the four Gospels; and, under each passage, I have stated those considerations—when not at once apparent—that suggested themselves to my mind, as requiring the position assigned it. Neither have I chosen any particular Gospel as a foundation, and sought to make the rest conform to it; but have aimed to observe with scrupulous care every intimation of succession or note of time in all, and thus to adjust each incident to its place on the concurrent testimony of the whole,—without any prepossessing plan or general assumption.

As to its arrangement upon the page, the present work is an attempt to unite the advantages of the two essential forms of Harmonics; namely, that mode—fully seen in Newcome—which exhibits each Gospel separately in parallel columns, and the other—exemplified by Townsend—which makes a new text out of portions of all, worked together in a single continuous narrative. The former arrangement is more distinct to the eye, and better calculated for *study*; but it compels the reader to take the columns one after the other with much tedious repetition, in order to get a full account of the events,—and even then he is liable to drop many of the particulars from his recollection, before he finishes the last column,—or else he must pass from one column to another, in search of additional items, without any special mark to indicate their precise location or even presence: these embarrassments must always render a Harmony, solely in this shape, impracticable and uninviting to ordinary readers. The other method might obviate these objections for *reading* merely; but it can never exhibit the language of each Evangelist for a full and minute comparison, nor readily show the source whence the materials of the composite text are drawn: on this account, it must ever be unsatisfactory and inadequate for thorough research. The plan which I have pursued—and this at least I may claim to be my own invention—is a combination of these two, by which I hope to have secured the conveniences of both, without the defects of either. The selection of a *leading text* furnishes a simple basis for a full and consecutive account of each event, every considerable omission being coherently supplied without further trouble by the *inserted clauses*; while, at the same time, the *parallel columns* preserve each narrative distinct and entire, yet close at hand, for minute comparison. The difference of type renders all this at once apparent to the eye; and care has been taken not to offend the ear by any abruptness or change in the

language. Particular attention has been paid to maintain a perfect *parallelism* between the columns, by keeping each verse and clause as nearly as possible on the same line with those corresponding to it in the collateral narratives.<sup>o</sup> The common English text has been rigidly adhered to, the punctuation only—and in a few cases the italicizing—being accommodated to the present design.† It is believed that the mechanical execution, difficult as it has been, will compare to advantage, both for beauty and convenience, with that of any Harmony hitherto published. No pains nor expense has been spared by any one engaged in its production, to render the entire work every way creditable and useful.

In carrying out the other part of my task, namely, the EXPOSITION,—in order to make it a strictly *exegetical* manual, which, while adapted to ordinary readers, should yet not be unworthy the perusal of persons of higher attainments,—two modes presented themselves. The ordinary commentary form has the advantage of exhibiting the expositor's views and explanations at length and separately from the phraseology of the inspired writers; it also admits the statement, comparison and refutation or confirmation of the interpretations of others, as well as the illustration and application of the text in various ways. On the other hand,—unless the annotations were so brief and concise as to be obscure, vague and unsatisfactory,—they would swell the book to several volumes, and thus entirely defeat its object; while, on this plan, much repetition and tedious notice of minor points would occur, and constant circumlocution would be necessary in referring to the original language. I have therefore thought it best to make simply a *free version* directly from the Greek text, expressing the sense—carefully sifted from the best and most recent commentaries and critical helps, and freed from every difficulty—in a straight-forward and modern style, and to leave its own appropriateness to commend it to the reader's judgment. The unlearned must after all take any philological statements upon mere credit, and critics can make them for themselves. Besides, the best part of every professed Commentary

<sup>o</sup> This endeavour, however, has not been carried to an extreme of *verbal* nicety,—as in most editions of Newcome's Harmony,—which would render the perusal difficult, and the appearance unsightly,—to say nothing of the waste of space by too frequent blanks.

† The edition used was the *pica octavo* Testament of the American Bible Society. Their late corrected standard, however, was not issued in time for this purpose: the differences are unimportant for the present design.

consists in the paraphrases of the several clauses, thrown in as interpretation.

In this way, I have endeavoured to render the Gospel history still more attractive to general readers, by enabling them to gather explanations of the incidents and expressions, as they pass along through the account itself. I have felt that most Paraphrases have failed here, by using too many words to convey the ideas, and expanding into too minute explanation and illustration; thus exhausting at once the patience of the reader and the force of the sentiment, in dull prolixity. They should rather state the exact thought in a clear, pointed expression, and only *suggest* the collateral ideas as involved in the principal one. That I have not myself sometimes failed in this respect, or that I may not occasionally have been betrayed into the opposite errors, of leaving too much for the reader's mind to carry out, or even presenting a thought too quaintly, I dare not aver; I can only say, that I have carefully weighed each word and sentence in employing it, and trust that a *repeated* perusal will generally justify my phraseology. There was danger, on the other hand, of making the interpretation too bald and meagre, by stiffly adhering to the mere language of the text: this I have endeavoured to avoid by moulding it over in a style more familiar and flowing, at the same time adding such explanatory and connective clauses as seemed requisite to give the ideas and expressions their due force, distinctness and symmetry. These supplementary clauses are so adjusted and distinguished, that the reader may omit them, when he wishes to follow the explicit statements of the text.

I have sought especially to bring out the *logical connexion* of the thoughts and language, to the distinct and easy apprehension of the mere reader. Here many interpreters are greatly deficient, in consequence of commenting upon each verse or clause, as containing an independent statement, instead of explaining and applying it only as the general subject and context indicate. In this way, no just impression is left upon the mind of the reader, and commonly the interpretations are so little associated together as to be soon forgotten. The ordinary annotation plan has greatly contributed to this fault, by allowing expositors to enlarge upon one portion of a verse or passage, and leap over the rest with little or no comment. In the writings of *John*, this attention to the bearing of the context is peculiarly important, owing to his concise and abrupt, yet eminently philosophical, style.

Although making no pretensions to being "born a poet," I have ventured to clothe the poetical strains of the text in that species of verse most akin to the genius and structure of Hebrew poetry, under the conviction that mere prose can never properly represent their spirit, nor adequately convey their sentiment. The attempt has had its difficulties,—greater than those of any other part of the version; but even here, it is trusted, the Exposition will be seen to preserve its chief design, by fidelity to the mind both of the Prophet and the Evangelist.

The NOTES are intentionally very concise, being only designed to contain references to parallel, illustrative or quoted passages, remarks vindicating the Harmony, and such illustrations or explanations as seemed specially called for, but which could not well be introduced into the body of the Exposition. To have gone farther would have swelled them into a regular Commentary, as well as trenched upon the sphere of a Bible Dictionary. Of two classes of topics only, a fuller consideration was unavoidable, namely, those relating to the *time* and the *place* of the several events; on this account, a discussion of the general chronology of Christ's life, is *appended* near the close of the volume, as also a minute investigation of the topography of ancient Jerusalem.

The ANALYSIS that constitutes Appendix III, has been carefully prepared, and will be found useful, it is hoped, in giving the student a distinct view of the outline of each event, and especially of the discourses of Christ. It may be used as a commentary in miniature.

The ILLUSTRATIONS interspersed through the book, are copied from the most reliable sources, (chiefly after the late sketches by Bartlett,) and have been *selected* with a view to throwing light upon the principal localities, and not for mere pictorial effect. The restoration of ancient Jerusalem in the *frontispiece*, is an original ingraftment—under my own superintendence—of the ancient structures, upon the natural features of the modern landscape. The view of the modern city, which follows it, is a reduction from the "Panorama of Jerusalem" recently published in Germany, which is allowed by competent judges to be the most perfect representation of the actual city, that has yet appeared in print. Subjoined is a *key* for the elucidation of each view. The other engrav-

ings are explained under the Table of Contents. The miniature of our Saviour in the *vignette*, (from a London work on Scriptural monuments, coins and medals,) if not quite authentic, is at least a well-conceived fancy sketch, and interesting for its antiquity: something of the kind seemed appropriate in such a work as this. In constructing the Map of Christ's Travels, I have endeavoured to avoid confusion to the eye, by inserting only such places as are referred to in the Exposition; and it will be found, that a studious comparison of the routes laid down,—which a little care will enable one to trace,—with the corresponding sections of the Gospels, will materially assist the reader in gaining a lively and permanent conception of the history. Of the maps illustrating the ancient and modern topography of Jerusalem, a full explanation is given in the Appendix on that subject.

Biblical students will know for themselves, what use to make of such a work. But I may here suggest, that heads of families will find an advantage in the continuous arrangement of the text, for family devotions; and the reading of the subjoined Exposition in immediate connexion, will afford an easy and interesting mode of impressing the Gospel history upon the minds of the younger members of the family. To preachers also, it is believed, the present arrangement will be an acceptable aid, not merely for their private reading, but also for the selection and study of texts,—in the treatment of which, too little attention is often paid to the original import and connexion of the passage. The Analysis may be made particularly available for this purpose, in the exordium of sermons. In fine, as this is a work that aims at general usefulness, it is hoped that it may become a manual with such as desire an intimate acquaintance with the only authentic histories of the words and ways of Christ.

Should my book, under the Divine blessing, contribute in any degree to these sacred results, I shall be repaid for the labour and solicitude incident to its preparation and publication.

JAMES STRONG.

FLUSHING, L. I., }  
 April, 1852. }

◊◊ A series of QUESTIONS, adapted to this work, is prepared, and will be published separately; also, a simple COMPENDIUM, consisting merely of the *leading text* of the Harmony: both with special reference to Bible Classes and Sunday Schools.

## EXPLANATIONS.

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### IN THE TEXT,

(OCCUPYING THE UPPER PORTION OF THE PAGE.)

THE *leading account* of each incident is selected from that one of the Gospels which may happen to give it the most fully and explicitly; this is placed AT THE LEFT HAND OF THE PAGE, and in large type. With this is interwoven, in small type, every *additional circumstance*\* contained in the parallel passages of the other Gospels: these latter are also placed in full to the RIGHT, in parallel columns of the smaller type. (By following the larger type,† therefore, and including the clauses interwoven, but passing over those placed at the side, the reader will gather a connected and complete history, in the very words of the common English text.)‡

The *beginning* of any passage from either of the Gospels in any section, is indicated by the capital numerals (as, MATTHEW XVI.) designating the chapter; the *continuation* of the same passage IN THE SAME SECTION, is denoted by the use of small capitals (as, MATTHEW XVI.) for the chapter number.

An *incomplete verse* is expressed by three period marks, (. . .).

A dash (—) shows a break in the *order* of the verses.

Words of very *doubtful authenticity* are included in brackets, [ ]. *Omissions* occurring in the original, are represented by points within brackets, [ . . ].

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° Only such additions, however, have been incorporated, as materially affect the meaning; minor variations in language and implied points being omitted, as they would unduly embarrass the reader. These lesser particulars are more fully noted in the Exposition, where they could more conveniently be introduced. In some cases, the common English text does not distinctly exhibit these differences, as they stand in the original.

† The reader will observe, that *no blanks occur between consecutive lines* IN THIS PORTION; in a few instances where on a first glance this seems to be the case, the large type will be found to follow immediately, as a continuation of one of the other columns.

‡ In a few cases, a connective word or so has been added *in italics* to the inserted clauses, in order to combine them grammatically with the leading text.

Besides the ordinary use of parenthesis marks ( ), they are employed to enclose *repetitions* from the parallel columns, which explain the statements of the leading text.

Words printed in *italics* are those added by the Translators, as being implied, but not expressed, in the original.

Superior figures (<sup>1</sup>, <sup>2</sup>, <sup>3</sup>, &c.) are prefixed to the several *verses*, both in the Text and in the Exposition.

### THE EXPOSITION,

(IN THE MIDDLE PORTION OF THE PAGE.)

Corresponds to the *leading text*, the chapter numerals of which are inserted in the *left margin*.

A superior italic letter (<sup>a</sup>, <sup>b</sup>, <sup>c</sup>, &c.) is placed before words containing some *additional circumstance*, taken from the parallel passage in the foot margin to which it refers. The *end* of such references is shown by a small stroke (!).

The *corner headings* (in the right margin) point out *sub-divisions* or *new topics* not expressed in the general title of the section. Every PARABLE is thus specially designated.

Brackets [ ] include explanations not strictly contained in the Text.

In certain foreign words, the proper pronunciation is indicated by an acute mark (´) placed *after* the syllable to be accented; and a grave mark (`) shows that the vowel *upon* which it stands, is to be sounded: as *Gethsem'anè*.<sup>o</sup>

### IN THE NOTES,

(AT THE BOTTOM OF THE PAGE.)

Direct *citations* are simply referred to, by naming the chapter and verse, or section.

Passages which *authorize* or *explain* an interpretation, are indicated by the word "See," prefixed.

General *illustrations* or *parallel* statements are distinguished by the word "Compare."

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<sup>o</sup> Foreign technical terms are also generally in *italics*.—The reader will bear in mind, that in names of *Hebrew* origin (except *Beth'phagè*), *g* is sounded *hard* (as in *get*); and that in ALL ancient names (except *cherub* and *Rachel*), *ch* has the sound of *k*. The diphthongs *æ* and *œ* are equivalent to *e*.



# GENERAL TABLE OF CONTENTS.

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	PAGE
TEXTUAL INDEX.....	xxi-xxx.
HARMONY AND EXPOSITION.....	1-388
APPENDIX I.	
1. TABLES OF MEASURES, WEIGHTS, &C.....	95, 6 <sup>c</sup>
2. TIME OF CHRIST'S BIRTH.....	97-21 <sup>1</sup>
3. COMPARATIVE TABLE OF HARMONIES.....	925-28 <sup>1</sup>
APPENDIX II.	
TOPOGRAPHY OF ANCIENT JERUSALEM.....	†1-4†
APPENDIX III.	
ANALYTICAL AND SYNOPTICAL INDEX.....	†1-179



# ILLUSTRATIONS.\*

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1. ANCIENT JERUSALEM.....First Frontispiece  
(On left-hand page.)  
 FROM THE SOUTHERN PEAK OF THE MOUNT OF OLIVES.
2. KEY TO THE VIEW OF ANCIENT JERUSALEM.....To follow No. 1
3. MODERN JERUSALEM.....Second Frontispiece.  
(On right-hand page.)  
 FROM THE TOWER OF THE CHURCH OF THE ASCENSION ON THE  
 MOUNT OF OLIVES.
4. KEY TO THE VIEW OF MODERN JERUSALEM.....To face No. 2.
5. ANTIQUE PROFILE OF CHRIST.....Vignette, Title.  
 CARVED ON AN EMERALD OBTAINED FROM THE TURKS IN THE  
 FIFTEENTH CENTURY.
6. MODERN BETHLEHEM.....Page 13.  
 FROM THE NORTH.
7. MODERN NAZARETH.....Page 25.  
 FROM THE NORTH-WEST.

In the foreground, winds the road from Jerusalem. On the right, is shown part of the village, on the side of a hill. In the middle of the view, are the buildings on the traditional site of the Nativity. On the left, appears the valley where the shepherds are said to have watched their flocks. In the background, are the hills surrounding the Dead Sea.—The town still retains the name *Beit-Lahm*.

In the foreground, are the lower parts of the high hills in that direction, partly on the slope of which the village is situated; some one of its steepes being probably the Mount of Precipitation, although tradition has fixed upon a hill some two miles to the South, as the scene of that event. The basin in which the rest of the village lies, opens on the right of the background into the Plain of Esdrælon, with the ridge of Carmel beyond, and Mount Gilboa to the left, and somewhat nearer, Little Hermon. The large building to the right of the minaret, covers the traditionary site of the house of Joseph and Mary.—The village still bears the name *en-Nâsirah*.

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◦ The BINDER will observe, that the plates are intended to be so placed, that their titles may all be read either from the *bottom* or *right* margin of the page, and thus prevent the necessity of reversing the book in turning to them successively.

## 8. THE RIVER JORDAN.....Page 30.

## AT THE PILGRIMS' BATHING-PLACE, NEAR ITS MOUTH.

The stream is here shown rapid and smooth, but not very deep, although contracted from its usual width, and lined with trees and shrubs. The persons bathing are Greek pilgrims, who resort hither by thousands during Easter-week, to imbue themselves with the sacredness of the river, at the spot near which Christ was probably baptized. The Latins, however, have another spot for this purpose, higher up the Western bank. In the background, is a peak of the mountains bounding the plain of the Jordan on the West.—The river has always retained its ancient name.

## 9. JACOB'S WELL.....Page 47.

## AS NOW SEEN FROM THE EAST.

The hole in the foreground is the mouth of the well. On the left, rises the side of Mount Ger'izim. The hill on the right is Mount Ebal. The domed building at its foot commemorates the site of Joseph's Grave. Through the valley, is the road leading to Nablous.—The Arabs call this spot *Bir es-Samarieh*, "Well of the Samaritan woman."

## 10. THE VALLEY OF SHECHEM..... Page 47

## AS IT NOW APPEARS FROM THE BASE OF MOUNT EBAL.

The side of the hill on the right, is that of Mount Ebal. Mount Ger'izim rises on the left, crowned with a Mohammedan saint's tomb, near which the Samaritans annually perform a sacrifice. The plain between is verdant and fertile.—The town is now called *Nablous*, a corruption of Neap'olis, the Roman name for the city of Shechem or Sychar.

## 11. MODERN NAIN .....Page 90

## FROM THE WEST.

The ruined village on the hill in front, is all that is left to represent the ancient city. On the right, rises a spur of Little Hermon. On the left is Mount Tabor. The valley between opens in the foreground into the Plain of Esdrælon. The sun is seen rising from the valley of the Jordan.—This hamlet preserves the name *Nain*.

## 12. THE SEA OF GALILEE .....Page 121

## FROM THE SOUTH-WEST.

The hills in the foreground, are such as surround the lake. On the shore, is seen the modern city of Tiberias. In the middle, is the placid surface of the lake, subject as of old to sudden squalls. The Jordan enters it at the notch near the middle of the opposite shore, and far beyond rises the snowy top of the Great Hermon.—The lake still goes by the name *Bahr Tubariyeh*, "Sea of Tiberias."

## 13. MOUNT HERMON.....Page 170

## FROM THE UPPER PLAIN OF THE JORDAN.

The sheet of water on the right, is the head of Lake Hâleh, into which the several streams of the upper Jordan run, through the plain from the left. The white summits in the middle of the background, are those of Hermon, (called "Great," to distinguish it from one South-west of the Sea of Galilee, and of less elevation.) Still farther north and to the left, are seen some of the peaks of Anti-Lebanon. The ruins in the foreground, are those of ancient structures.—This Hermon is now called *Jebel es-Sheikh*, equivalent to "King's Mountain."

## 14. THE POOL OF SILOAM.....Page 207.

AS NOW SEEN FROM ITS SOUTHERN BRINK.

On the left, approaches the path from the Zion-Gate, which passing along in front and on the right, descends by steps beneath the arch, where the water enters a small basin by a conduit from the Fountain of the Virgin. The coolness and moisture surround the spot with verdure. Above, appears part of the city wall on Mount Zion. The perpendicular side walls and remains of columns, seem to show that the reservoir was once enclosed by a building.—It is still known by the name *Selwân*.

## 15. MODERN BETHANY.....Page 215.

FROM THE SOUTH-WEST.

The village is on the side of a spur of the Mount of Olives, which rises on the left. The tomb of Lazarus is still shown in the village, a vault in the rock below the ground, of disputed authenticity. On the right, is the Dead Sea, where the Jordan enters it, bounded on either side by barren mountains. In the foreground, is represented one of those robber scenes that still remind the traveller of the ancient perils of this route toward the Desert of Judea.—The present name of the place is *el-Azariyeh*, from the Arabic form of "Lazarus."

## 16. THE ENCLOSURE OF THE HARAM AT JERUSALEM.....Page 286.

FROM THE ROOF OF THE GOVERNOR'S HOUSE ON THE NORTH.

For the names of the buildings and objects shown, see the Map in Appendix II.

## 17. THE JEWS' WAILING-PLACE AT JERUSALEM.....Page 286.

BEING PART OF THE WESTERN WALL OF THE ENCLOSURE OF THE HARAM.

See Appendix II., pages †25, †27, †29.

## 18. THE GARDEN OF GETHSEMANE.....Page 331.

AS IT NOW APPEARS FROM THE NORTH.

The garden occupies about seventy paces square of the foreground, enclosed by a wall, which is not shown. The venerable olive-trees are believed to be remnants, or at least scions of those that adorned the ancient site. On the right, is the Golden-Gate, in the wall of the Haram. On the left, is the slope of the Mount of Olives. The valley in the middle of the background, is that of Jehoshaphat, with the Tomb of Absalom on its side, and the Hill of Evil Counsel beyond.—The spot has no distinctive Arabic name.

## 19. THE MOUNT OF OLIVES.....Page 387.

FROM THE NORTH-EAST CORNER OF THE MODERN CITY WALL.

In front, is shown the wall, with the street parallel to it. The pit on the right, is that now known as the Pool of Bethesda. Beyond, are the buildings of the Mosque Enclosure. The valley just without the wall, is that of Jehoshaphat, with the Pillar of Absalom in the distance, and Mohammedan tombs in the foreground. On the left, is shown the principal peak of Olivet, surmounted by the Church of the Ascension. The cliff beyond, is the Mount of Offence. Still farther, behind the corner of the Haram, is the Hill of Evil Counsel. The Kedron passes between, toward the distant mountains of the Dead Sea. Gethsemane is indicated by a clump of about eight olive-trees, enclosed on three sides by roads, at the foot of the Mount, toward the observer.—The Arabs have no special name for this ridge, other than by way of eminence *Jebel et-Tûr*, "Hill of the Mountain."



# M A P S .

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1. CHRIST'S TRAVELS.....To face page 1.  
    ESPECIALLY DURING HIS PUBLIC MINISTRY.
  
2. ANCIENT JERUSALEM.....After title of Appendix II.  
    BEFORE ITS DESTRUCTION BY THE ROMANS.
  
3. MODERN JERUSALEM.....To follow No. 2  
    ACCORDING TO THE LATE ENGLISH MILITARY SURVEY.
  
4. THE TEMPLE AT JERUSALEM.....At Page †25 of Appendix II.  
    BEFORE ITS DESTRUCTION BY THE ROMANS.
  
5. THE MODERN TEMPLE AREA.....To follow No 4  
    ACCORDING TO THE LATE ENGLISH MILITARY SURVEY, AND CATHERWOOD.





# TEXTUAL INDEX.

(FOR FINDING ANY PASSAGE.)

NOTE.—The letters *f.c.*, *m.c.*, *l.c.*, denote respectively the *first*, the *middle*, and the *last* clause, of the verse to which they are annexed.

## MATTHEW.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.
i.	1-17	9	15	v.	33-48	45	82-84
	18-25	7	12, 13		33-41	..	82, 83
	18-21	..	12		42	..	83
	22, 23	..	13		43, 44	..	83
	24, 25	..	13		45	..	84
ii.	1-12	13	21-23	vi.	46, 47	..	84
	13-15	14	23		48	..	84
	16-18	15	24		1-8	45	84, 85
iii.	19-23	16	24, 25	vii.	9-15	86	204, 205
	1-3	18	27, 28		16-18	45	85, 86
	4	6	12		19-21	52	108, 109
	5-12	18	28-30		22, 23	51	117
	5-10	..	28, 29		24	100	235
iv.	11, 12	..	30	viii.	25-34	52	106-108
	13-17	19	30-31		25, 26	..	106
	1-11	20	32-34		27-34	..	107, 108
	12	29	47		1-5	45	86
	13-16	32	55, 56		6	78	184
	17	30	52		7-11	86	206
	18-22	33	56-58		12	45	87
	18 <i>f.c.</i>	..	56		13, 14	95	223
	18 <i>l.c.</i>	..	57		13, 14	..	223
	19-22	..	57, 58		13 <i>l.c.</i>	..	223
	23-25	36	61		15-18	45	87
v.	1-12	45	78, 79	19	18	29	
	1-3	..	78	20, 21	45	87	
	4, 5	..	78	22, 23	95	223, 224	
	6	..	78	24-27	45	87, 88	
	7, 8	..	78	28, 29	34	58	
	9	..	78	viii.	1	45	88
	10-12	..	78, 79		2-4	37	61, 62
	13	77	180		5-10	46	88, 89
	14-16	54	117		5, 6	..	88
	14	..	117		7-10	..	89
	15	..	117		11, 12	95	224
	16	..	117		11	..	224
	17-24	45	79-81		12 <i>f.c.</i>	..	224
	25, 26	70	163		12 <i>l.c.</i>	..	224
	27-30	45	81		13	46	90
	31, 32	104	239, 240	14-17	35	59, 60	
	31	..	239	14-16	..	59, 60	
	32	..	240				

## MATTHEW.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.	
viii.	17	..	60	xi.	25-27	83	201	
	18-27	55	121-123		28-30	80	191	
	18-22	..	121	xii.	1-8	41	71, 72	
	23-27	..	122, 123		1-7	..	71, 72	
	28-34	56	123-126		8	..	72	
	28	..	123		9-14	42	73, 74	
	29	..	124		9, 10	..	73	
	30-34	..	125		11-14	..	74	
	34 <i>l.c.</i>	..	126		15-21	43	74, 75	
	ix.	1	56		126	15 <i>f.c.</i>	..	74
		2-8	38		63-65	15 <i>l.c.</i>	..	75
		2 <i>f.c.</i>	..		63	16-21	..	75
2-8		..	64, 65	22-32	51	98, 99		
9		39	65	33	45	87		
10-17		57	127-129	34-50	51	100-103		
13 <i>f.c.</i>		41	72	34-45	..	100-102		
18-26		58	129-133	46-50	..	102, 103		
18-20		..	129, 130	xiii.	1-9	53	110, 111	
20, 21		..	130		10-23	54	114-118	
22 <i>f.c.</i>		..	131		10, 11	..	114	
22 <i>m.c.</i>		..	131		12	..	118	
22 <i>m.c.</i>	..	131	13-23		..	114-116		
22 <i>l.c.</i>	..	130	24-36		53	112-114		
23-25	..	132	24-30		..	112		
26	..	133	31-36		..	113, 114		
27-34	59	133, 134	36-53		54	118-120		
35-38	61	135	36-43		..	118, 119		
x.	1	61	136	44-46	..	120		
	2-4	44	76, 77	47-50	..	119, 120		
	5-14	61	136-138	51-53	..	120		
	5-11	..	136, 137	54-58	60	134, 135		
	10 <i>l.c.</i>	..	137	xiv.	1, 2	62	140	
	12-14	..	137, 138		3-5	28	46	
	15	48	95		6-12	62	139, 140	
	16	78	184		13-21	63	142-145	
	17-22	123	288-291	13-16	..	142, 143		
	17-20	..	288, 289	17-21	..	143-145		
	21, 22	..	290	22-36	64	145-148		
	22 <i>l.c.</i>	..	291	xv.	1-20	67	155-158	
23-26	78	184, 185	1		..	155		
26, 27	54	118	2, 3		..	155		
28	123	290	3-6		..	156		
29-31	52	107	7-9		..	155, 156		
29	..	107	10-20		..	157, 158		
30	..	107	21-28		68	158, 159		
31	..	107	29-39		69	160-162		
32, 33	72	169	29		..	160		
34-36	123	289, 290	30-39		..	161, 162		
37	98	229	39 <i>l.c.</i>	70	162			
38, 39	72	168	xvi.	1-12	70	162-165		
40-42	61	138		1-3	..	162, 163		
xi.	1	61		139	4-12	..	164, 165	
	2-24	48	91-95	13-28	72	166-170		
	2-10	..	91, 92	xvii.	1-13	73	170-173	
	11	..	93		14-21	74	173-176	
	12	..	93		14 <i>f.c.</i>	..	173	
	13	..	93		14-17	..	173, 174	
	14, 15	..	92		18-21	..	175, 176	
	16-24	..	93-95		22, 23	75	176, 177	

## MATTHEW.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.
xvii.	24-27	76	177	xxiv.	45-51	..	300, 301
xviii.	1-7	77	178-180	xxv.	1-13	123	302, 303
	1	..	178		1-12	..	302, 303
	2-5	..	179		13	..	303
	6, 7	..	180		14-30	110	252-254
	8, 9	45	81, 82		31-46	123	303-305
	8	..	81, 82	xxvi.	1, 2	123	305
	9	..	81		3-5	124	305, 306
	10	77	181		6-13	111	256, 257
	11-14	99	230, 231		6, 7	..	256
	15-35	77	181-183		9, 10	..	257
xix.	1 <i>f.c.</i>	79	186		11	..	257
	1, 2	93	221		12	..	257
	3-12	104	239-241		13	..	257
	13-15	105	241		14-16	124	306
	16-30	106	242-246		17-19	125	307, 308
	16-29	..	242-245		20-35	126	308-331
	30	..	246		20	..	308
xx.	1-16	106	245, 246		21-24	..	311, 312
	17-19	107	247		25	..	312
	20-28	108	248, 249		26-29	..	316
	29-34	109	249, 250		30	..	331
xxi.	1-9	112	258-260		31-33	..	314
	1-3	..	258		34, 35	..	315
	4, 5	..	259		36-56	127	331-337
	6, 7	..	259		36-50	..	331-335
	8, 9	..	260		50 <i>l.c.</i>	..	337
	10-17	113	262, 263		51-56	..	336, 337
	18-22	114	263-265		57	129	342
	18, 19	..	263		58	128	338
	20-22	..	264, 265		59-68	129	342-344
	23-46	115	266-270		59-63	..	342, 343
	23-42	..	266-269		63, 64	..	343
	42 <i>l.c.</i>	..	269		64 <i>l.c.</i>	..	343
	43	..	269		65-68	..	343, 344
	44-46	..	270		69-75	128	339-341
xxii.	1-14	97	226-228		69-72	..	339, 340
	15-22	116	270, 271	xxvii.	73-75	..	341
	23-33	117	272-274		1, 2	130	344
	34-40	118	274, 275		3-10	133	353-355
	41-46	119	275, 276		11-14	130	346, 347
xxiii.	1-12	120	276-278		11 <i>f.c.</i>	..	346
	13	51	105		11 <i>l.c.</i>	..	346
	14-21	120	278, 279		12-14	..	347
	22	45	82		15-30	132	348-351
	23-28	51	103, 104		15	..	348
	23, 24	..	104		16	..	349
	25, 26	..	103		17-19	..	348, 349
	27, 28	..	104		20-30	..	349-351
	29-39	120	279, 280		31-56	134	355-363
xxiv.	1-51	123	286-302		31, 32	..	355
	1-8	..	286-288		33, 34	..	356, 357
	9, 10	..	290		35, 36	..	358, 359
	11, 12	..	294		37	..	357
	13-41	..	291-299		38	..	357
	42	..	302		39-43	..	359
	43, 44	..	300		44	..	359
					45-47	..	361, 362
					48	..	362
					49	..	362
					50-54	..	362, 363
					55, 56	..	360
					57-61	135	365-367

## MATTHEW.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.		
xxvii.	57, 58	..	365, 366	xxviii.	5-10	139	371, 372		
	58 <i>l.c.</i>	..	366			5, 6	..	371	
	59-61	..	366, 367			7-10	..	372	
	62-66	136	367, 368			11-15	140	373	
xxviii.	1	139	369		16 <i>f.c.</i>	146	382		
	2-4	138	368, 369		16-20	147	384, 385		
<b>MARK.</b>									
i.	1	3	4	iv.	24 <i>m.c.</i>	45	86		
	2	48	92			26-34	53	112, 113	
	3-5	18	27, 28			26-32	..	112, 113	
	3	..	27, 28			33, 34	..	113	
	4	..	27			34 <i>l.c.</i>	54	115	
	5	..	28			35-41	55	121-123	
	6	6	12			35	..	121	
	7, 8	18	30			36	..	122	
	9-11	19	30, 31			37	..	122	
	9	..	30			38 <i>f.c.</i>	..	122	
	10, 11	..	31			38-41	..	122, 123	
	12, 13	20	32, 34		v.	1-21	56	123-126	
	12, 13	..	32				1-7	..	123, 124
	13 <i>l.c.</i>	..	34			7 <i>l.c.</i>	..	124	
	14 <i>f.c.</i>	29	47			8	..	124	
	14, 15	30	52			9-11	..	124, 125	
	16-20	33	56-58			12-21	..	125, 126	
	16 <i>f.c.</i>	..	56			13 <i>m.c.</i>	..	125	
	16 <i>l.c.</i>	..	57			22-43	58	129-133	
	17-20	..	57, 58			22-36	..	129-131	
21-28	34	58, 59		37		..	132		
29-34	35	59, 60		38 <i>f.c.</i>		..	132		
35-39	36	60, 61		38 <i>l.c.</i>		..	132		
40-45	37	61, 62	vi.	39-43		..	132, 133		
ii.	1-12	38		63-65			42 <i>l.c.</i>	..	133
	13, 14	39		65			43 <i>f.c.</i>	..	133
	15-22	57		127-129			1-6	60	134, 135
	23-28	11		71, 72			6-13	61	135-139
23-26	..	71, 72			6 <i>l.c.</i>	..	135		
27, 28	..	72			7	..	135		
iii.	1-6	42		73, 74		8-10	..	137	
	7-12	43		74, 75		11 <i>f.c.</i>	..	138	
	13-19	44		76, 77		12, 13	..	139	
	19-35	51	97-103		11 <i>l.c.</i>	48	95		
	19-21	..	97		14-15	62	140, 141		
	22-26	..	98		17-20	28	46		
	23 <i>l.c.</i>	..	98		21-29	62	139, 140		
	27	..	99		30-44	63	141-145		
	28-30	..	99, 100		45-56	64	145-147		
	31-35	..	102, 103	vii.	45-50	..	145, 146		
iv.	1-9	53	110, 111			51-56	..	147	
	10-22	54	114-118			1-23	67	155-158	
	10-12	..	114			1-16	..	155-157	
	12 <i>l.c.</i>	..	115			17-23	..	157, 158	
	13	..	115			24-30	68	158-160	
	14-21	..	115-117			24-26	..	158, 159	
	22	..	118			27-30	..	159, 160	
	23	53	111		viii.	31-37	69	160, 161	
	24, 25	54	118				1-9	69	161, 162
						10-21	70	162-165	
				10, 11		..	162		
				12, 21	..	164, 165			

MARK.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.
viii.	22-26	71	165, 166	xii.	18-27	117	272-274
	27-38	72	166-169		28-34	118	274, 275
	27-29	..	166		34-37	119	275, 276
	30-38	..	167-169		34 <i>l.c.</i>	..	276
ix.	1	72	170		35-37	..	275, 276
	2-13	73	170-172		37 <i>l.c.</i>	..	276
	2-4	..	170		38-40	120	276-278
	5-7	..	171		38 <i>f.c.</i>	..	276
	8-12	..	172		38, 39	..	277
	12 <i>l.c.</i>	..	172		40	..	278
	13	..	172		41-44	121	280, 281
	14-29	74	173-176	xiii.	1-37	123	286-302
	14-18	..	173		1-9	..	286-288
	18-28	..	174, 175		10	..	291
	22 <i>f.c.</i>	..	174		11	..	289
	29	..	176		12, 13	..	290
	30-32	75	176, 177		13 <i>l.c.</i>	..	291
	33 <i>f.c.</i>	76	177		14-16	..	291, 292
	33-40	77	178, 179		17-19	..	293
	41	61	138		20	..	293
	42	77	180		21-23	..	294
	43-48	45	81, 82		24, 25	..	295, 296
	43-46	..	81, 82		26, 27	..	297
	47, 48	..	81		28-32	..	298
	49, 50	77	180		33	..	299
x.	1	93	221	xiv.	1 <i>f.c.</i>	123	305
	2-12	104	239, 240		1, 2	124	305, 306
	2, 3	..	239		3-9	111	256, 257
	4, 5	..	239, 240		3	..	256
	6-9	..	239		4-6	..	257
	10	..	240		7	..	257
	11, 12	..	240		8	..	257
	13-16	105	241		9	..	257
	17-31	106	242-246		10, 11	124	306
	17-29	..	242-244		12-16	125	307, 308
	29, 30	..	244, 245		17-31	126	308-331
	31	..	246		17	..	308
	32-34	107	247, 248		18-21	..	311, 312
	35-45	108	248, 249		22-25	..	316
	46-52	109	249, 250		26	..	331
	1-10	112	258-260		27-29	..	314
	1-7	..	258, 259		30, 31	..	315
	8, 9	..	260		32-52	127	331-337
	9, 10	..	260		32-40	..	331-333
	11	113	262, 263		41-45	..	334, 335
	11 <i>f.c.</i>	..	262		46	..	337
	11 <i>l.c.</i>	..	263		47	..	336
	12-15	114	263, 264		48-50	..	336, 337
	15-17	113	262		51, 52	..	337
	18-24	114	261, 265		53	129	342
	18	..	264		54	128	338
	19	..	264		55-65	129	342-344
	20-24	..	264, 265		55-61	..	342, 343
	25, 26	86	205		61, 62	..	343
	27-33	115	266, 267		62 <i>l.c.</i>	..	343
	1-12	115	268-270		63-65	..	343, 344
	1-9	..	268, 269		66-72	128	339-341
	10-12	..	269, 270		66-70	..	339, 340
xii.	13-17	116	270, 271	xv.	70-72	..	341
					1-5	130	344-347
					1	..	344
					2 <i>f.c.</i>	..	346

## MARK.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.
XV.	2 <i>l-c.</i>	..	346	XV.	46, 47	..	366, 367
	3-5	..	347		Xvi.	1	137
	6-19	132	348-351	2-8		139	369-372
	6	..	348	2-4		..	369, 371
	7	..	349	5, 6		..	371
	8-10	..	349	7, 8		..	372
	11	..	349	9 <i>f-c.</i>		138	368
	12-14	..	350	9-11		142	375, 376
	15-19	..	351	9 <i>l-c.</i>		..	375
	20-41	134	355-363	10, 11		..	375, 376
	20, 21	..	355	12, 13		143	376-378
	22, 23	..	356	12		..	376
	24	..	358	13 <i>f-c.</i>		..	378
	25	..	357	13 <i>l-c.</i>		..	378
	26	..	357	14-18		144	378-380
	27, 28	..	357	14 <i>f-c.</i>		..	378
	29-32	..	359	14 <i>l-c.</i>		..	379
	32 <i>l-c.</i>	..	359	15-18		..	380
	33-36	..	361, 362	19, 20		148	386, 387
	36 <i>f-c.</i>	..	362	19		..	386
37, 38	..	362, 363	20	..	387		
39	..	363					
40, 41	..	360					
42-47	135	365-367					
42-46	..	365, 366					

## LUKE.

i.	1-4	1	1	v.	29-39	57	127-129	
	5-25	3	4-6		vi.	1-5	41	71, 72
	26-38	4	6, 7			1-4	..	71, 72
	39-56	5	8, 9			5	..	72
	57-80	6	9-11			6-11	42	73, 74
ii.	1-7	8	13, 14	6-9	..	73		
	8-20	10	18, 19	10, 11	..	74		
	21	11	19	12-19	44	76, 77		
	22-39	12	19-21	20-38	45	78-87		
	40-52	17	25, 26	20, 21	..	78		
iii.	1-18	18	27-30	22-26	..	79		
	19, 20	28	46	27, 28	..	83		
	21-23	19	31	29	..	83		
	23-38	9	15	30	..	83		
	1-13	20	32-34	31	..	87		
iv.	1-4	..	32	32-36	..	84		
	5-8	..	33	37 <i>f-c.</i>	..	86		
	9-12	..	32, 33	37 <i>l-c.</i>	..	86		
	13	..	34	38 <i>f-c.</i>	..	86		
	14 <i>f-c.</i>	29	47	38 <i>l-c.</i>	..	86		
	14, 15	30	52	39	67	157		
	14	..	52	40	78	184		
	15	..	52	41-44	45	86, 87		
	16-31	32	53-55	41, 42	..	86		
	31-37	34	58, 59	43, 44	..	87		
	38-41	35	59, 60	44 <i>l-c.</i>	..	87		
	42-44	36	60, 61	45	51	100		
	1-11	33	56, 57	46-49	45	87, 88		
	12-16	37	61, 62	vii.	1-10	46	88-90	
	17-26	38	63-65		11-17	47	90, 91	
27, 28	39	65	18-35		48	91-94		
			36-50	49	95-97			
			viii.	1-3	50	97		
				4-8	53	110, 111		
				9-18	54	114-118		

LUKE.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.	
viii.	9, 10	..	114	xi.	1-13	86	204-206	
	11-16	..	115-117		14-32	51	98-102	
	17	..	118		14, 15	..	98	
	18	..	118		16	..	100	
	19-21	51	102, 103		17-23	..	99	
	22-25	55	121-123		24-28	..	101, 102	
	22 <i>f.c.</i>	..	121		29, 30	..	100, 101	
	22-25	..	122, 123		31	..	101	
	26-40	56	123-126		32	..	101	
	26, 27	..	123		33-36	54	117	
	28, 29	..	124		33	..	117	
	28 <i>l.c.</i>	..	124		34 <i>f.c.</i>	..	117	
	29 <i>l.c.</i>	..	123		34, 35	..	117	
	30-40	..	125, 126		36	..	117	
	41-56	58	129-133		37-42	51	103, 104	
	ix.	1-6	61		136-139	43	120	277
		1	..		136	44-46	51	104
2-4		..	136, 137	47-51	120	279, 280		
5		..	138	52-54	51	105		
6		..	139	xii.	1	52	105	
7-9		62	140, 141		1 <i>m.c.</i>	70	164	
10-17		63	141-145		2, 3	54	118	
10 <i>f.c.</i>		..	141		4, 5	123	290, 291	
10-13		..	142, 143		6, 7	52	107	
13-17		..	143, 144		8, 9	72	169	
14 <i>f.c.</i>		..	145		10	51	99	
18-27		72	166-170		11, 12	123	289	
18-20		..	166		13-31	52	105-108	
21, 22		..	167		13-24	..	105, 106	
23-27		..	168-170		25-31	..	107, 108	
28-36		73	170, 171	32	123	291		
37-43		74	173-175	33, 34	52	108, 109		
37		..	173	35-49	123	289-303		
38-42		..	173, 174	35-38	..	303		
42, 43		..	175	39-42	..	300		
43-45		75	176, 177	42-48	..	300, 301		
46-50		77	178, 179	49	..	289		
46, 47	..	178	50	127	332			
47-50	..	179	51-53	123	289, 290			
51-56	79	186	51	..	289			
x.	57-62	55	121, 122	52	..	290		
	1-3	78	183, 184	53	..	290		
	2 <i>l.c.</i>	61	135	54-59	70	163		
	4-11	61	136-138	xiii.	1-9	52	109, 110	
	4	..	137		10-17	94	221, 222	
	5, 6	..	137		18-21	53	113	
	7, 8	..	137		22-30	95	222-224	
	7 <i>m.c.</i>	..	137		31-33	96	224, 225	
	9 <i>f.c.</i>	..	136		34, 35	120	280	
	9 <i>l.c.</i>	..	136		xiv.	1-21	97	225-228
	10, 11	..	138			1-17	..	225-227
	12-15	48	94, 95			18-20	..	227
	12	..	95			21 <i>f.c.</i>	..	228
	13-15	..	94			21-23	..	228
	16	61	138	24		..	228	
	17, 18	83	200	25, 26		98	229	
	19	144	380	27	72	168		
	20-22	83	200, 201					
	23, 24	54	115					
	25-37	84	201-203					
	38-42	85	203					

## LUKE.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.
xiv.	28-33	98	229	xx.	1-8	..	266, 267
	34, 35	77	180		9-19	..	268-270
	35 <i>l-c.</i>	98	229		20-26	116	270-272
xv.	1-32	99	230-233		27-39	117	272-274
	1, 2	..	230		40-44	119	275, 276
	3-32	..	230-233		40	..	276
xvi.	1-13	100	233-235		41-44	..	275, 276
	14, 15	101	235		45-47	120	276-278
	16	48	93		45, 46	..	276, 277
	17	45	80		46 <i>l-c.</i>	..	277
	18	104	240	xxi.	47	..	278
	19-31	101	235-237		1-4	121	280, 281
xvii.	1-4	77	180-182		5-17	123	286-290
	1	..	180		5-15	..	286-289
	2	..	180		16, 17	..	290
	3	..	181		18	52	107
	4	..	182		19-36	123	291-299
	5, 6	74	176		19	..	291
	7-10	106	245		20, 21	..	291, 292
	11-19	79	186, 187		22-24	..	292, 293
	11-15	..	186, 187		25 <i>f-c.</i>	..	295
	15-19	..	187		25-33	..	296-298
	16 <i>l-c.</i>	..	187		26 <i>l-c.</i>	..	296
	20, 21	102	237		34-36	..	299
	22-24	123	294, 295		37, 38	114	264
	22, 23	..	294		37 <i>f-c.</i>	..	264
	23, 24	..	295	xxii.	37 <i>l-c.</i>	..	264
	25	72	167		38	..	264
	26-32	123	292-299		1	123	305
	26-30	..	298, 299		2-6	124	305, 306
	31, 32	..	292		7-13	125	307, 308
	33	72	168		14-39	126	308-331
	34-37	123	295, 299		14-17	..	308
	34	..	299		18	..	316
	35	..	299		19, 20	..	316
	36	..	299		21 <i>f-c.</i>	..	311
	37	..	295		21, 22	..	312
xviii.	1-14	103	237-239		23	..	312
	15-17	105	241		24	..	309
	18-30	106	242-245		25-30	..	310
	18-29	..	242-244		31-38	..	314, 315
	29, 30	..	244, 245		39	..	331
	31-34	107	247, 248		40-54	127	331-337
	35-43	109	249-251		40	..	331
xix.	1	109	249		41, 42	..	332
	2-9	110	250-252		43	..	334
	10	99	230		44	..	333
	11-28	110	252-255		45, 46	..	333
	29-44	112	258-262		47 <i>f-c.</i>	..	334
	29-35	..	258, 259		47, 48	..	335
	36, 37	..	260		49-51	..	336
	38	..	260		52, 53	..	336
	39-44	..	261		54	..	337
	45, 46	113	262		54-62	128	338-341
	47, 48	114	264		54-58	..	338, 339
xx.	1-19	115	266-270		59-62	..	341
					63-71	129	342-344
					63-65	..	344
					66 <i>f-c.</i>	..	342
					66-71	..	343
				xxiii.	1-7	130	344-347
					1	..	344
					2, 3	..	345, 346
					3 <i>l-c.</i>	..	346
					4-7	..	347



LUKE.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.	
xxiii.	8-12	131	347, 348	xxiii.	49	..	360	
	13-25	132	348-351		50-56	135	365-367	
	13-17	..	348		50-52	..	365, 366	
	18	..	350		53	..	366	
	19	..	349		54	..	365	
	20-23	..	350		55, 56	..	367	
	24, 25	..	351		xxiv.	1-11	139	369-372
	26-49	134	355-364			1, 2	..	369-371
	26-31	..	355, 356			3-8	..	371
	32, 33	..	357			9-11	..	372
	33 <i>f.c.</i>	..	356			10 <i>m.c.</i>	142	375
	34 <i>f.c.</i>	..	357			12	141	374
	34 <i>l.c.</i>	..	358			13-35	143	376-378
	35-37	..	359			36-49	144	378-380
	38	..	357			50-53	148	386, 387
	39-43	..	359, 360			50, 51	..	386
	44-46	..	361		52, 53	..	387	
	45 <i>l.c.</i>	..	363					
	46 <i>l.c.</i>	..	362					
	47-48	..	363, 364					
JOHN.								
i.	1-18	ii.	2, 3	vii.	37-53	..	191-193	
	1-14	..	2, 3		viii.	1	80	193
	15	..	3		2-11	81	193, 194	
	16-18	..	3		12-59	82	194-200	
	19-36	21	34-36		12 <i>f.c.</i>	..	194	
	37-51	22	36, 37		12-59	..	194-200	
ii.	1-11	23	38, 39		20 <i>m.c.</i>	..	194	
	12	24	39	ix.	1-12	87	206-208	
13-22	25	39, 40			13	88	208	
	23-25	26	41		14	87	208	
iii.	1-21	26	41-43		15-41	88	208-211	
	22-36	27	44, 45	x.	1-21	88	211-213	
iv.	1-42	29	47-51			22-39	89	213-215
	43-45	30	51		40-42	90	215	
	46-54	31	52, 53	xi.	1	91	215	
v.	1-47	40	66-71			2	111	256
	vi.	1-14	63	142-145		3-46	91	215-220
1, 2		..	142		47-53	92	220, 221	
3		..	142		54	93	221	
4		..	145		55-57	111	255	
5 <i>f.c.</i>		..	142	xii.	1-11	111	256, 257	
5-13		..	143-145		1	..	256	
10 <i>l.c.</i>		..	145		2-8	..	256, 257	
14		..	145		9-11	..	256	
15-24		64	145-148		12-19	112	258-261	
15-20		..	145, 146		12 <i>f.c.</i>	..	258	
21	..	147	12, 13		..	260		
22	..	148	13 <i>l.c.</i>		..	260		
23	..	148	14-16		..	259		
24 <i>f.c.</i>	..	148	17, 18		..	260		
24 <i>l.c.</i>	..	148	19	..	261			
25-71	65	148-154	20-50	122	281-285			
25-58	..	148-152	xiii.	1-15	126	308-310		
59	..	148		1	..	308		
60-71	..	152-154		2-15	..	308, 310		
vii.	1	66		154	2 <i>l.c.</i>	124	306	
	2-10	79		185, 186	16	78	184	
	11-53	80		187-193				
	11-37	..	187-191					

## JOHN.

CHAPTER.	VERSE.	SECTION.	PAGE.	CHAPTER.	VERSE.	SECTION.	PAGE.
xiii.	17-19	126	311	xviii.	39, 40	132	348-350
	20	61	138		39	..	348
	21-38	126	311-323		40 <i>f.c.</i>	..	350
	21, 22	..	311		40 <i>l.c.</i>	..	349
	23-26	..	312	xix.	1-16	132	351-353
	27-33	..	312, 313		1-16	..	351-353
	34, 35	..	323		14 <i>f.c.</i>	..	353
	36-38	..	313		16-30	134	355-363
xiv.	1-31	126	317-321		16, 17	..	355
xv.	1-27	126	321-324		17 <i>l.c.</i>	..	356
	1-17	..	321-323		18	..	357
	18-27	..	323, 324		19-24	..	357, 358
xvi.	1-33	126	325-328		25-27	..	360, 361
xvii.	1-26	126	328-331		28-30	..	362
xviii.	1 <i>f.c.</i>	126	331		30 <i>l.c.</i>	..	363
	1-12	127	331-337		31-42	135	364-367
	1 <i>l.c.</i>	..	331		31-38	..	364, 365
	2, 3	..	334		38-42	..	366, 367
	4-9	..	335	xx.	1, 2	139	369-371
	10, 11	..	336		2-10	141	373, 374
	12	..	337		11-18	142	374, 375
	13-27	128	338-341		19-25	144	378-381
	13-16	..	338		19	..	378
	17	..	339		20	..	379
	18	..	338		21	..	380
	19-23	..	340		22-25	..	381
	24	..	341		26-29	145	381
	25	..	340		30, 31	cxlix.	388
	26, 27	..	341	xxi.	1-23	146	382-384
	28-38	130	344-346		24, 25	cxlix.	388
<b>ACTS.</b>							
i.	1	cxlix.	387	i.	4-12	..	386, 387
	2-12	148	385-387		13 <i>l.c.</i>	44	76, 77
	2	..	386		18, 19	133	354
	3	..	385				
<b>1 CORINTHIANS.</b>							
xi.	23-25	126	316	xv.	6 <i>f.c.</i>	147	384
xv.	5 <i>f.c.</i>	143	378		7	148	385
	5 <i>l.c.</i>	144	378				

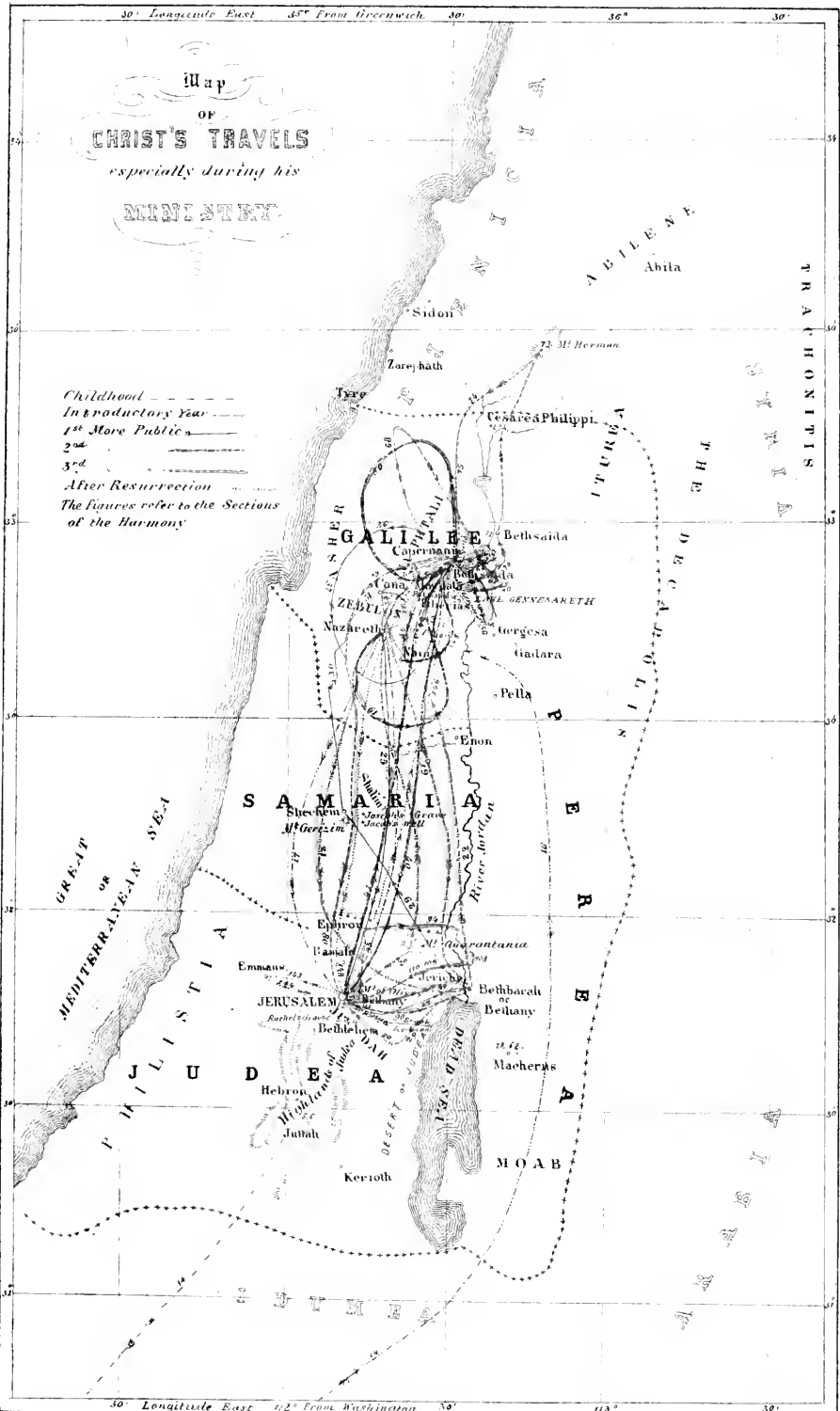
HARMONY AND EXPOSITION.





Map  
OF  
**CHRIST'S TRAVELS**  
especially during his  
MINISTRY.

Childhood -----  
 Introductory Year -----  
 1<sup>st</sup> More Public -----  
 2<sup>nd</sup> -----  
 3<sup>d</sup> -----  
 After Resurrection -----  
 The figures refer to the Sections  
 of the Harmony



UR K-A-F  
 or  
 MEDITERRANEAN SEA

SAMARIA

JUDEA

MOAB

# THE GOSPEL HISTORY.

## PART I.—THE LIFE OF CHRIST.\*

(Embracing a Period of about *thirty-five years*.)

### CHAPTER I.

#### INTRODUCTORY EVENTS.

(Time, about *thirteen months*.)

#### SECTION I.—LUKE I.

<sup>1</sup> FORASMUCH as many have taken in hand to set forth in order a declaration of those things, which are most surely believed among us, <sup>2</sup> even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; <sup>3</sup> it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus: <sup>4</sup> that thou mightest know the certainty of those things wherein thou hast been instructed.

#### § I.—*Preface to Luke's Narrative.*

LUKE <sup>1</sup> Various persons† have already compiled accounts of those remarkable events which, <sup>2</sup> handed down orally by the original eye-witnesses of the facts and labourers in the gospel,† <sup>1</sup> have become the settled basis of our Christian faith. <sup>3</sup> But having myself carefully investigated the whole history from its beginning, I have deemed it proper for me also to write it out in a clear and connected manner‖ for your perusal, noble Theophilus, [and thus publish it to the world in a more authentic form]. <sup>4</sup> This will serve to establish you fully in the truth of what you have learned on the subject.

\* This is to be collected only from the combined accounts of the four Evangelists. Matthew is said to have written his gospel originally in Hebrew, apparently for the benefit of the Jewish converts to Christianity, and probably therefore at Jerusalem, about A. D. 31; and it is likely he re-edited it himself in Greek about A. D. 47. His arrangement is by groups of subjects, rather than chronological order. Mark's object (as the reputed amanuensis of Peter) was apparently about the same, that is, perhaps, for Jewish Christians in the midst of Gentiles; and the close agreement of his gospel with Matthew's seems to evince some comparison either between them directly, or of previous materials used in common, (compare Luke i, 1,) with additions and corrections, especially by Mark in the sequence of events. His gospel is believed to have been written at Rome, about A. D. 66. Luke speaks for himself in his preface, (§ i.) and evidently wrote for the benefit of Gentile Christians, probably at Rome, about A. D. 57,

(the Acts closing at the same place two years after.) John's Gospel, which is somewhat supplemental to the others, is traditionally held to have been written partly with reference to certain heretical views respecting the nature of Christ, (compare his general object, chap. xx, 31.) and was composed in Asia Minor, about A. D. 90.

† Evidently Christians of some literary pretensions; but not including Matthew, who wrote from personal knowledge, nor Mark, who (as well as John) wrote subsequently to Luke. These apocryphal gospels, being destitute of the requisite authority, have entirely perished.

‡ Namely, the apostles chiefly, who published the particulars of their Master's life and teachings from personal recollection, dating as far back as his entrance on his public labours. Compare Acts i, 21, 22.

‖ Not exactly in the order of *time*, but with a systematic arrangement of *events*.

## SECTION II.—JOHN I.

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God: <sup>2</sup> the same was in the beginning with God: <sup>3</sup> all things were made by him, and without him was not any thing made that was made. <sup>4</sup> In him was life, and the life was the light of men; <sup>5</sup> and the light shineth in darkness, and the darkness comprehended it not. <sup>6</sup> There was a man sent from God, whose name was John; <sup>7</sup> the same came for a witness, to bear witness of the Light, that all men through him might believe: <sup>8</sup> he was not that Light, but was sent to bear witness of that Light; <sup>9</sup> that was the true Light, which lighteth every man, that cometh into the world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not; <sup>11</sup> he came unto his own, and his own received him not: <sup>12</sup> but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; <sup>13</sup> which were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

## § II.—Introduction to John's Memoir.\*

JOHN <sup>1</sup> At "the beginning" of time † existed the LOG'OS, [or supreme "*Manifestation*" of the divine character]. He abode in equal and intimate union with the eternal Father, and was himself *actual Deity*. <sup>2</sup> This Person, I repeat, was peculiarly in society with God at the very origin of all creation. <sup>3</sup> All existences were brought into being by his efficient agency, nor has any object ever existed independently of him. <sup>4</sup> For in him lies the grand source of universal life, [spiritual as well as physical,] and by this self-inherent "Life" it was that he constituted likewise the "*Light*" of the human race;—<sup>5</sup> as a torch gleams forth upon surrounding darkness, although [as in this case] the dense gloom refuse the genial ray. <sup>6</sup> There was a messenger of divine appointment, by the name of *John*,<sup>†</sup> who came expressly as a prophetic witness concerning THE LIGHT, in order that all, through his persuasion, might confide in the coming Messiah. <sup>8</sup> This John, however, was far from being himself "The Light;" his office was simply thus to testify respecting that illustrious personage. <sup>9</sup> He was the true Light, who, appearing in the world [as a public religious Teacher,] † now enlightens all men, without distinction, in saving truths. <sup>10</sup> He continued for a time in this world personally, and although the world—with all its inhabitants—was the product of his power, yet did it not acknowledge him. <sup>11</sup> He even came to the land peculiarly his own, and his own people refused to welcome him! † <sup>12</sup> Some, nevertheless, did receive him, and on these he conferred the princely privilege of being constituted *children of God*,<sup>‡</sup> upon their trusting in him for salvation; <sup>13</sup> and they were born such, not by

\* The Evangelist here presents his reader with a sublime vindication of Christ's pre-existence and mission, beautifully developing the idea of the recuperative power of His teaching upon the naturally blind conscience, from the notion of His vitalizing energy as contained in the deep-resources of the eternal Godhead. The course of thought is abstruse, but admirably suited to the writer's object. Compare verse 9.

† Gen. i. 1. That is, *originally* or eternally.

‡ As John wrote this gospel at Ephesus, a city where were many strong adherents of the Baptist, (Acts xix, 1-3; xviii, 25,) he here incidentally alludes to that personage for the twofold purpose of preventing any misconception of his

character, (see verse 20) and also of strengthening his own argument by that prophet's testimony, (see verse 15.)

§ See chap. viii, 12; Luke i, 78. The true force and construction of the original may most naturally be expressed thus: "[There] was [another,] the GENUINE Light, [i. e. pre-eminently such,] [namely, that] which illuminates every man,—[the Light that was foretold as] coming into the world." Comp. the "coming" in ver. 15.

¶ In the original the terms are distinguished by a difference of gender: "He came to his own [things, i. e.] HOME, and his own [persons, i. e.] FAMILY did not take him to [them]."

‡‡ See 1 John iii, 1.



## JOHN I.

<sup>14</sup> And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—<sup>16</sup> And of his fulness have all we received, and grace for grace; <sup>17</sup> for the law was given by Moses, *but* grace and truth came by Jesus Christ: <sup>18</sup> no man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared *him*.—<sup>15</sup> John bare witness of him and cried saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

*Introduction to John's Memoir.*

JOHN virtue of descent from pious ancestors,<sup>o</sup> nor as a result of natural inclination,<sup>†</sup> nor in consequence of human contrivance,<sup>‡</sup> but purely by the regenerating grace of God.]

<sup>14</sup> The eternal *Logos* accordingly became incarnate, and dwelt awhile among us in a human "tabernacle,"<sup>¶</sup> full of graciousness and reality.—We ourselves witnessed an exhibition of his celestial glory,<sup>o</sup> which was truly befitting a Father's "dear and only Son."—<sup>16</sup> Yes, from that "FULNESS" <sup>††</sup> of his, all of us have derived grace, and in large supplies. <sup>‡‡</sup> <sup>17</sup> Now Moses introduced a dispensation of inexorable *law*: but *grace*, and the *reality* of what that ritual typified, came by the mediation of Jesus Christ. <sup>18</sup> [Nor could these have come through any other channel;] for a mortal has never ocularly seen, nor adequately comprehended, the Deity.<sup>|||</sup> It remained for the only Son, the partner of His nature and *society*, to portray Him [in all His relations of mercy and love, which he did by thus entering the world in human form].

<sup>15</sup> To this effect was the above <sup>¶¶</sup> testimony of John the Baptist, when he publicly declared, "This is the person whom I meant, when I lately said, 'A certain individual (the long-expected "Comer") among my disciples, ranks nevertheless, even now, as my 'Teacher,' for he has been from eternity my Principal.'"<sup>ooo</sup>

<sup>o</sup> See Luke iii, 8. The Jews, it must be observed, laid the greatest stress upon this circumstance. Compare John viii, 33, 39, 41. In these several negations, the Evangelist repudiates each of the popular reasons on which the Jew prided himself as enjoying a filial relation with God.

<sup>†</sup> This is not merely a euphemism for the natural mode of generation, (for such an inference is so utterly out of place in speaking of human relations toward God as not to need guarding against,) but refers generally to any action of corrupt human nature on their own part.

<sup>‡</sup> As in the adoption of foreigners (called "proselytes") into a family among the Jews. Matt. xxiii, 15. The preceding phrase may allude to a more distant connection of Gentiles with Judaism, as in the case of Cornelius. Compare also John xii, 20.

<sup>¶</sup> Compare John iii, 5.

<sup>¶¶</sup> Referring to the frail edifice temporarily occupied as a temple by the wandering Jews. Exod. xxv, 9. As the Shech'nah occupied that, so the body of Christ was but the *shrine* of the indwelling divinity, which at times burst forth in its true glory through the veil of flesh. Compare John ii, 21; Heb. ix, 11; x, 20.

<sup>ooo</sup> On the Mount of Transfiguration. The following sentence refers to the "Voice" on that occasion, (Matt. xvii, 1-9; see 2 Pet. i, 17, 18), which shows the deep impression made upon the disciples' minds by that event. The al-

lusion here to such a glimpse of Christ's personal glory, strongly corroborates the general doctrine of this Introduction.

<sup>††</sup> Compare Col. ii, 9; i, 19; Eph. iii, 19. This term, as well as *Light* and *Life*, (above alluded to,) was much abused by the Gnostics in their speculations concerning the divine "emanations," to check the tendencies to which, it is thought to have been one of John's objects in writing this Gospel, especially the Introduction. On this account, it was specially important that the Incarnation should be set in its true light, both as to the nature of the fact, and also its design and effects upon the human race.

<sup>‡‡</sup> Some interpret, "[the] grace [of the gospel] *in lieu of* [the] grace [or blessing] [of the law];" but the "law" is never termed "grace," being always opposed to it. Others, "grace [for ourselves] *in proportion to* [the] grace [imparted to Him];" but the context states Christ to have been always *full*, as does also John iii, 34. The above version (denoting *abundant succession*) is sustained by such expressions in classical Greek as "*woes upon woes*," "*grace after grace* come to you [as an ornament]," "*favours [granted by God] in addition to favours*."

<sup>|||</sup> Moses himself had only caught a *reflected* view of the Deity. Exod. xxxiii, 23.

<sup>¶¶¶</sup> Verse 6.

<sup>ooo</sup> Verse 30, § 21. The phrase "he that cometh," generally has a special reference to the advent of the Messiah.

## SECTION III.—MARK I.

<sup>1</sup> The beginning of the gospel of Jesus Christ the Son of God :

## LUKE I.

<sup>5</sup> There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia ; and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth : <sup>6</sup> and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> And they had no child, because that Elisabeth was barren ; and they both were *now* well stricken in years.

<sup>8</sup> And it came to pass, that while he executed the priest's office before God in the order of his course, <sup>9</sup> according to the custom of the priest's office his lot was to burn incense when he went into the temple of the Lord : <sup>10</sup> and the whole multitude of the people were praying without, at the time of incense. <sup>11</sup> And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense ; <sup>12</sup> and when Zacharias saw *him*, he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name

§ 3.—*The Birth of John the Baptist predicted.*

(Jerusalem, the Temple, Holy Place ; [middle of *May?*] B. C. 7.)<sup>o</sup>

MARK I. <sup>1</sup> The following is properly the first event in the history of the LUKE I. gospel.—<sup>5</sup> Under the reign of Herod "the Great," there lived in Palestine a certain priest, Zechariah by name, belonging to the sacerdotal "Class of Abijah."† His wife Elizabeth‡ was also a lineal descendant of Aaron. <sup>6</sup> Both were noted for their piety,|| being irreproachable observers of all the moral and ceremonial precepts¶ of the Jewish law. <sup>7</sup> They had no children however, Elizabeth having never been blessed with offspring ; and both were now considerably past the prime of life.

<sup>8</sup> Now it happened on one occasion, when the turn came for Zechariah's "class" to officiate as priests in the temple, <sup>9</sup> that it devolved upon him by lot, according to the usual mode of distributing the priests' parts,<sup>oo</sup> to burn incense within the sanctuary.†† <sup>10</sup> During this ceremony, the whole congregation!‡—then unusually large—was silently offering up prayer in the court [of Israel] outside the temple. <sup>11</sup> At this moment an angel||| appeared to him, standing by the right-hand side of the altar of incense. <sup>12</sup> Zechariah being very much agitated and alarmed at the sight,¶¶ <sup>13</sup> the angel said to him, "Calm your fears, Zechariah : your prayer [for the redemption of Israel] is about to be answered ; and [as an event introductory to this,] your wife Elizabeth will ere long bear

<sup>o</sup> See the remarks on the cycles of the priests' courses, in Appendix I, p. 22.<sup>o</sup>

† See 1 Chron. xxiv, 10 ; Neh. xii, 4, 17.

‡ Or Elish'eba, as in Exod. vi, 23. See note at the end of § 9.

|| Comp. ver. 15 ; Acts viii, 21 ; Gen. vii, 1 ; x, 9.

¶ Although the terms "commandments and ordinances" are used nearly as synonymous here, yet they seem to be designed to express the whole of the injunctions of the Mosaic code, and thus they hint at the distinction of our version.

<sup>oo</sup> To connect this clause with the 8th verse would savour too much of tautology.

†† Three persons were associated in this part of the service : one removed the old ashes, another brought fresh coals in a censer, and the third sprinkled over them the incense powder. This last appears to have been Zechariah's office, and might properly be termed the *burning* of the incense.

‡‡ From this, we may infer that it was the time of the afternoon services, and probably some special occasion, as the congregation was generally quite small.

||| See verse 19.

¶¶ As was natural upon so strange and ominous an occurrence.

## LUKE I.

JOHN: <sup>14</sup> and thou shalt have joy and gladness, and many shall rejoice at his birth; <sup>15</sup> for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall he turn to the Lord their God: <sup>17</sup> and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. <sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. <sup>19</sup> And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee and to show thee these glad tidings: <sup>20</sup> and behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed; because thou believest not my words, which shall be fulfilled in their season. <sup>21</sup> And the people waited for Zacharias, and marvelled that

*The Birth of John the Baptist predicted.*

LUKE you a son, whom you must name JOHN [i. e. *Jehovah-given*]. <sup>14</sup> His birth will fill you with joy, and prove a blessing to many besides; <sup>15</sup> for he will become an eminent servant of the Lord. He must abstain [like a Nazarite <sup>9</sup>] from all intoxicating drinks, and the consecrating influence of the Holy Spirit will rest upon him from his very birth. <sup>16</sup> By his instrumentality many of the Israelites will be converted to the true and spiritual service of their divine Messiah, <sup>17</sup> whose *harbinger* † he will be, coming with the temper and energy of another Elijah, ‡ to—

————— ‘restore the sacred sentiments  
Of your forefathers in their fallen sons,—’

and by reforming the perverse Jewish people to the religious views and expectations of the holy men of old, prepare them to receive and obey Him readily when He comes.” <sup>18</sup> “But by what token,” † said Zechariah, “am I to be assured that this will happen to an old man like myself, my wife too being now rather advanced in years?” <sup>19</sup> The angel replied, “I am GABRIEL [i. e. *Man-of-God*], an attendant in the immediate presence of God, and have been sent to communicate to you this good news. <sup>20</sup> But since you are inclined to doubt what I say, (which is nevertheless sure to be performed in due time,) and to require proof, mark this:—you will be struck dumb, and not recover the power of speech until the accomplishment of this event.”

<sup>21</sup> The congregation meanwhile were anxiously waiting for Zechariah, and

<sup>9</sup> That is, he is required to adopt the Nazaritic vow of religious consecration and austerity. Num. vi. 2-12. See Matt. iii. 4; xi. 18, 19.

† As in eastern countries envoys are sent in advance of the monarch on a journey, to remove obstructions, and prepare for him a suitable reception and entertainment. See Mal. iii. 1; Matt. iii. 3.

‡ So remarkable was that prophet for his rigid *piety* and uncompromising *courage* in his work, qualities which the Baptist exhibited in a strikingly parallel manner. This whole passage refers to Mal. iv. 5, 6. (see Matt. xi. 14; xvii. 10-13.) where the meaning is, *he* [the second Elijah] *shall reconcile the descendants' faith and*

*practice with those of the progenitors of their nation, by reproducing the ancient pure and spiritual interpretation of Moses's law and prophecies, which the Jews had so misapplied as to look for a temporal prince in the Redeemer therein promised. The first clause of the following quotation is taken literally from the Old Testament prophecy; the latter part agrees only in sense with Malachi's language, which would run thus:—*

“And make those wayward children coincide  
In spirit with their pious ancestors.”

‡ See Gen. xv. 8; Exod. iii. 12; Judg. vi. 17; 2 Kings xx. 8; Matt. xii. 38-40.

## LUKE I.

he tarried so long in the temple: <sup>22</sup> and when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple, for he beckoned unto them and remained speechless. <sup>23</sup> And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

<sup>24</sup> And after those days his wife Elisabeth conceived and hid herself five months, saying, <sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

## SECTION IV.—LUKE I.

<sup>26</sup> And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, <sup>27</sup> to a virgin (espoused to a man whose name was Joseph) of the house of David, and the virgin's name was Mary: <sup>28</sup> and the angel came in unto her and said, Hail, *thou that art highly favoured*, the Lord *is* with thee; blessed *art* thou among women. <sup>29</sup> And when she saw *him*, she was troubled at his saying, and cast in

*The Birth of John the Baptist predicted.*

LUKE wondering at his long stay in the sanctuary. <sup>22</sup> When he came out, however, he found himself unable to utter a word to them.<sup>o</sup> They soon understood that he had witnessed some supernatural occurrence within the "Holy Place," for he could only intimate to them what had taken place by gestures.<sup>f</sup> In this speechless condition he continued, <sup>23</sup> and at the expiration of his regular week of public ministration he returned home.<sup>‡</sup>

<sup>24</sup> Soon afterward the angel's prediction began to be realized, and Elizabeth secluded herself for the present from the ostentation and distraction of society; <sup>||</sup> yet cherishing the pious thought, <sup>25</sup> "How graciously has the Lord dealt with me, in condescending to remove my stigma among my acquaintances of being childless!"

§ 4.—*The Annunciation to Mary, that she is to be the Mother of the Messiah.*

(Nazareth; [early in November?] B. C. 7.)

<sup>26</sup> Five months passed thus quietly with Elizabeth. Some time in the sixth, however, the same divine messenger was despatched to a town called Nazareth, in Galilee, <sup>27</sup> with a message to a young woman of that place, named Mary, of the lineage of king David,<sup>¶</sup> at this time engaged to be married to a person of the name of Joseph. <sup>28</sup> Upon entering the house, the angel saluted her, "Hail, highly favoured! The Lord's blessing rest upon you, happiest of women!" <sup>29</sup> She, however, was completely disconcerted at such a visit and address,

<sup>o</sup> This does not seem to refer to pronouncing the customary benediction, which was done by a different priest from the incense-burner, and at the morning service; but rather to some explanation which he wished to make as to what had happened. (See the latter part of the verse.) The people had feared that some accident had detained him; but his mysterious silence now suggested some ghostly scene, which seems to have awakened their inquiries.

<sup>f</sup> Compare verse 62.

<sup>‡</sup> See verses 39, 40.

<sup>||</sup> In the privacy of an eastern *harem* this could

only have reference to declining the visits of female friends, which in those times would be very frequent for the purpose of congratulation, especially in such a remarkable case. This was far from agreeable to any pride on Elizabeth's part, and was unfavourable to the pious improvement which she wished to make of the providential event, particularly as it was one of peculiar religious significance, (see verse 15.) Probably, also, she did not wish to be drawn into a premature boast.

<sup>¶</sup> As predicted Isa. xi, 1, 10; Jer. xxiii, 5; xxxiii, 15. Comp. Matt. xxii, 42. See § 9.

## LUKE I.

her mind what manner of salutation this should be. <sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favour with God. <sup>31</sup> And behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS: <sup>32</sup> he shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, <sup>33</sup> and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. <sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man? <sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. <sup>36</sup> And behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth month with her who was called barren; <sup>37</sup> for with God nothing shall be impossible. <sup>38</sup> And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

*The Annunciation to Mary.*

LUKE endeavouring in vain to divine the meaning of the salutation; <sup>30</sup> but the I. angel said to her, "Be not amazed, Mary; the Lord has deigned to show you a peculiar favour: <sup>31</sup> you will shortly become the mother of a son (you are to call him JESUS [i. e. *Saviour*]), <sup>32</sup> who will be divinely great, so as to be justly entitled SON OF THE MOST HIGH. On him will Jehovah confer the promised throne of his ancestor David; † <sup>33</sup> and he will thenceforth hold sovereign rule over the [true] descendants of Jacob, establishing a spiritual kingdom that has been predicted as never to terminate." <sup>34</sup> "How," inquired Mary, "will this occur? I am not married." <sup>35</sup> The angel replied, "The *Holy Spirit* will descend upon you with His creative energy, and at the same time you will be environed with the influence of the Supreme Jehovah, uniting Himself with the immaculate offspring thus created, which on that account will likewise be styled SON OF GOD." <sup>36</sup> Even your relative † Elizabeth, old and hitherto childless as she is, will in a few months become the mother of a son; <sup>37</sup> so that nothing which God has declared, is too difficult for Him to accomplish." <sup>38</sup> With this explanation, Mary expressed herself "content to be the Lord's servant in any capacity, and willing that it should happen to her as the angel had said."—The messenger then departed.

<sup>30</sup> *Jesus* is the same name with *Joshua*, and a familiar one at that time. The reason for the name, in this instance, is given in Matt. i. 21.

† See on verse 27. On this account the genealogy of Jesus was of the utmost importance. The promise is here made in conformity with the prevalent expectations of the Jews, that the Messiah should "restore the kingdom" as in the ancient independence, (compare Acts i. 6;) and I see no reason to doubt, that had they submitted cordially to the spiritual rule of Christ, the promises even of temporal advancement which the Old Testament so constantly holds out to their nation if faithful, would have been fulfilled in a literal sense in some way. Still, this cannot have been all, nor perhaps the principal import of the promise in the text; nor can we suppose that one of such deep spiritual views as Mary, would have understood it prin-

cipally in this light. Compare the notes on verse 46, § 5, and on verse 71, § 6; also on Matt. i. 21, § 7.

‡ See especially Dan. ii. 44; vii. 27.

§ The whole Triune Deity is brought into concerted action in this sentence. In the first clause, the Eternal Spirit is mentioned as *creating* the embryo of our Redeemer's body, (see Gen. i. 2; Psa. ii. 7; Matt. i. 20;) next the divine Logos, or Jehovah of the Old Testament, the second person of the Trinity, is represented as entering into, or *impersonating*, the human nature thus formed, (Luke i. 76; John i. 14,) by virtue of which incomprehensible union the whole *God-man* Christ is termed the *Son of the Almighty FATHER*, as well as is the abstract Divinity, or "Word," thus designated. See Matt. xiv. 33; xxvii. 54; John i. 49; x. 33, 36; xx. 31; Rom. i. 4.

¶ See note at the end of § 9.

## SECTION V.—LUKE I.

<sup>39</sup> And Mary arose in those days and went into the hill-country with haste, into a city of [Juda], <sup>40</sup> and entered into the house of Zachariás, and saluted Elisabeth: <sup>41</sup> and it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost, <sup>42</sup> and she spake out with a loud voice and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb; <sup>43</sup> and whence *is* this to me, that the mother of my Lord should come to me? <sup>44</sup> For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed *is* she that believed; for there shall be a performance of those things which were told her from the Lord.

<sup>46</sup> And Mary said, My soul doth magnify the Lord, <sup>47</sup> and my spirit hath rejoiced in God my Saviour. <sup>48</sup> For he hath regarded the low estate of his handmaiden; for behold, from henceforth all generations shall call

§ 5.—*Mary's Visit with Elizabeth.*

(Juttah; [November?] B. C. 7.)

LUKE <sup>39</sup> In a few days Mary started for the "Highlands" of Judea, eager to

I. witness the good fortune of her relative. Upon reaching Juttah,<sup>o</sup> the town where Zechariah resided, <sup>40</sup> she went directly into his house and affectionately greeted Elizabeth, <sup>41</sup> who was so agreeably taken by surprise as to affect her with physical sympathy.† She was instantly inspired with the Holy Spirit, <sup>42</sup> and exclaimed aloud, "Happiest of women! favoured with a most blessed Offspring!—<sup>43</sup> But why am I thus honoured with a visit from my Redeemer's mother? <sup>44</sup> Joy thrilled my very frame the moment I heard your salutation, [that greeted me with such glad news]:‡ <sup>45</sup> Happy, indeed, is she who [unlike some||] doubted not the Lord would accomplish what He promised her!"

<sup>46</sup> Mary also [catching the inspiration of the occasion,] broke forth in the following

## RHAPSODY OF PRAISE.¶

"My inmost soul extols the Lord most high,<sup>oo</sup>

<sup>47</sup> Exulting in my promised Saviour-God,††

<sup>48</sup> Who thus disdains not my obscurity:‡‡

His humblest vassal I, yet after this

<sup>o</sup> So the text should probably read, by the substitution (in accordance with an old MS.) of *t* for *d* in "Juda."

† This peculiarity, medically called "*quickening*," is a common symptom of advanced gestation, being induced at times by sudden perturbation of mind from any cause.

‡ By the expression "*voice of salutation sounded*," would seem to be implied some hurried communication contained in Mary's address to her relative as she embraced her on meeting, concerning what had occurred to herself. The hint fell like a spark upon Elizabeth's ready faith, and kindled her emotions to a sacred glow so suddenly and powerfully as to startle her whole nervous system.

|| See verse 20, § 3.

¶ This epic effusion is uttered after the manner of the Old Testament prophets, as well in style and sentiments as in its phraseology and delivery. Much of its language, indeed, consists of quotations from the Old Testament, adapted to the matter in hand. The grand topic

is the *condescension of the Almighty*, in the favour conferred upon the speaker, of selecting her to be the mother of the Messiah, notwithstanding her ignoble circumstances. The exaltation thus put upon herself is illustrated in the middle portion of the song by a reference to the righteous procedure of Jehovah with the different classes of society, causing vicissitudes of which she was herself so much an example. The terms employed are highly figurative, a single circumstance being often taken as a description of an individual's whole character and fortune. They must, therefore, be understood as denoting in general the misery or happiness incident to the several ranks, as connected with irreligion or piety. In the conclusion of the song, these divine characteristics are applied to the (spiritual) resuscitation of the Jewish people, betokened by the coming birth of the Messiah.

<sup>oo</sup> Exod. xv. 21; 1 Sam. ii. 1.

†† Matt. i. 21.

‡‡ 1 Sam. i. 11.

## LUKE I.

me blessed : <sup>49</sup> for he that is mighty hath done to me great things ; (and holy *is* his name ;) <sup>50</sup> and his mercy *is* on them that fear him, from generation to generation. <sup>51</sup> He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts ; <sup>52</sup> he hath put down the mighty from *their* seats, and exalted them of low degree ; <sup>53</sup> he hath filled the hungry with good things, and the rich he hath sent empty away : <sup>54</sup> he hath holpen his servant Israel, in remembrance of *his* mercy ; <sup>55</sup> as he spake to our fathers, to Abraham and to his seed, for ever.

<sup>56</sup> And Mary abode with her about three months, and returned to her own house.

## SECTION VI.—LUKE I.

<sup>57</sup> Now Elisabeth's full time came that she should be delivered ; and she brought forth a son. <sup>58</sup> And her neighbours and her cousins heard how the Lord had showed great mercy upon her ; and they rejoiced with her. <sup>59</sup> And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his

*Mary's Visit with Elizabeth.*

LUKE

My fame, the wide world o'er, shall ever be,<sup>o</sup>  
 'How happy she, <sup>49</sup> by Heaven distinguished thus !—  
 Yes ! highest praise and reverence are His due,†  
<sup>50</sup> Who tenderly regards His worshippers  
 Sincere, down to their latest lineage.‡  
<sup>51</sup> He, by His sovereign arm of providence,  
 Confounds and dissipates pride's cherished schemes ;||  
<sup>52</sup> Deposés potentates and lordly ones,¶  
 But raises humble merit from the dust.⊙⊙  
<sup>53</sup> He satisfies the hungry poor that ask,††  
 With earthly comforts and heaven's richer store ;  
 But from his bounty spurns the pampered rich.—  
<sup>54</sup> His chosen people Israel He upholds  
 By succour nigh, still mindful <sup>55</sup> (so He vowed,  
 And such declared Himself, in times of old)‡‡  
 Perpetually of kindness oft-times pledged  
 To Abraham and his whole posterity.”|||

<sup>56</sup> After staying with Elizabeth about three months, Mary returned to her home.

§ 6.—*The Birth and Naming of John the Baptist.*

(Juttah; [latter part of *February?*] B. C. 6.)

<sup>57</sup> The period of Elizabeth's confinement now drew near. After the birth of the infant, which was a boy, <sup>58</sup> her neighbours and relatives, learning her singular fortune, flocked to congratulate her upon the great goodness of the Lord toward her. <sup>59</sup> On the eighth day,¶|| those assembled at the circumcision and naming of the child were for calling him “*Zachariah*,” after his father.

<sup>o</sup> Gen. xxx, 13. See Luke xi, 27.

† Psal. cxi, 9.

‡ Mary here alludes to her own royal descent, and recognises (in the person of her son) the fulfilment of the promise made to David of the perpetuity of his dynasty: 2 Sam. vii, 16; Psal. lxxxix, 3, 4, 19–37; Heb. i, 8. She rejoices (ver. 51–53) in this promotion, as being fitted to subvert ungodly human calculations and prospects. See ver. 55.

|| Psal. xxxiii, 10.

¶ See 1 Sam. xv, 26; 1 Kings xi, 31.

⊙⊙ 1 Sam. ii, 8; Psal. cxlii, 7.

†† Psal. cvii, 9.

‡‡ Exod. xx, 6; xxxiv, 6; Psal. ciii, 17.

||| Gen. xii, 2, 3; xvii, 2–21; xxi, 17, 18; xxvi, 3, 4, 24; xxviii, 14; xxxii, 28, 29; xxxv, 12.

¶|| See Gen. xvii, 10. The *age* is not prescribed in the Old Testament.

## LUKE I.

father. <sup>60</sup> And his mother answered and said, Not so ; but he shall be called JOHN. <sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name. <sup>62</sup> And they made signs to his father, how he would have him called. <sup>63</sup> And he asked for a writing-table, and wrote saying, His name is JOHN. And they marvelled all. <sup>64</sup> And his mouth was opened immediately and his tongue loosed, and he spake and praised God. <sup>65</sup> And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill-country of Judea. <sup>66</sup> And all they that heard them, laid them up in their hearts, saying, What manner of child shall this be ! And the hand of the Lord was with him.

<sup>67</sup> And his father Zacharias was filled with the Holy Ghost, and prophesied saying, <sup>68</sup> Blessed be the Lord God of Israel, for he hath visited and redeemed his people, <sup>69</sup> and hath raised up a horn of salvation for us in the house of his servant David ; <sup>70</sup> as he spake by the mouth of his holy prophets, which have been since the world began : <sup>71</sup> that we

*The Birth of John the Baptist.*

LUKE <sup>60</sup> But his mother objected, saying, "No, no; he is to be called *John*."

L <sup>61</sup> "Why?" replied they, "there is none in your family of that name."  
<sup>62</sup> So they appealed to his father, and asked him by signs, "by what name he would have him called?" <sup>63</sup> Zechariah, beckoning them to hand him a tablet,<sup>o</sup> wrote upon it this answer: "JOHN is to be his name." This made all present wonder still the more.†

<sup>64</sup> No sooner had Zechariah done this than he spoke out, having recovered the use of his tongue, and praised God, as in the subjoined hymn. <sup>65</sup> These occurrences produced a great sensation among the neighbours, and even became the common topic of conversation throughout the entire "Highlands" of Judea. <sup>66</sup> All who heard them recounted, regarded them as no ordinary events; and every one spontaneously exclaimed, "Well! what sort of a man will this child make?" These expectations were heightened by witnessing the divine blessing, that continued to attend him.

<sup>67</sup> Zechariah, on this occasion, was filled with divine inspiration, and under its influence uttered the following

## PROPHETIC RHAPSODY.‡

- <sup>68</sup> "Praised be Jehovah, Israel's faithful God;||  
 For, lo! He comes to cheer and ransom us¶  
<sup>69</sup> By a Redeemer clothed with kingly power,—<sup>o</sup>  
 A Scion from His chosen David's stock,  
<sup>70</sup> (As oft He promised, in the words He bade  
 His sainted prophets speak in days of yore,)—††  
<sup>71</sup> A Saviour from our spiritual foes,‡‡

<sup>o</sup> A deal slab, answering precisely to a modern slate.

† On account of his (to them) unaccountable coincidence with Elizabeth, in insisting upon this unfamiliar name. See verse 13, § 3.

‡ This psalm is entirely similar in spirit and composition to Mary's above, § 5.

|| 1 Kings i. 48.

¶ Exod. iii. 7; Psa. cxi. 9.

<sup>o</sup> The metaphor of a "horn" is too bold to be

retained in our language, and is also somewhat incongruous with the succeeding figure.

†† Isa. iv. 2; xi. 1; Jer. xxiii. 5, 6; xxxiii. 15; Zech. iii. 8; vi. 12.

‡‡ It is likely that Zechariah primarily referred in this and verse 74 to such a temporal deliverance as should free the Jews from the disabilities and hindrances under which they then laboured in their religious observances, especially as the obnoxious restraint chiefly came



## LUKE I.

should be saved from our enemies and from the hand of all that hate us ;<sup>72</sup> to perform the mercy *promised* to our fathers, and to remember his holy covenant,<sup>73</sup> the oath which he swore to our father Abraham,<sup>74</sup> that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear<sup>75</sup> in holiness and righteousness before him, all the days of our [life].<sup>76</sup> And thou, child, shalt be called the prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways,<sup>77</sup> to give knowledge of salvation unto his people by the remission of their sins<sup>78</sup> through the tender mercy of our God, whereby the day-spring from on high hath visited us,<sup>79</sup> to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

<sup>80</sup> And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

*The Birth of John the Baptist.*

LUKE

I.

From all of men's or fiends' malignant power.

<sup>72</sup> Thus He effects His pristine kind intent,  
And ne'er His righteous '*covenant*' forgets,—<sup>73</sup> Established by His pledge to Abraham,—<sup>o</sup><sup>74</sup> Vouchsafing us the high prerogative  
To freely worship Him<sup>75</sup> throughout our lives,  
Unawed by human thrall or inward guile  
To mar our dues entire to God and man.†<sup>76</sup> And as to you, my son, your rank will be,

'Supreme Messiah's Herald;' an envoy †

Despatched to usher in the Heavenly King,  
His entrance to His subjects you'll prepare,<sup>77</sup> By teaching them *salvation's science true*.

Henceforth 't is found in PARDON FREE for sin,‡

<sup>78</sup> Atoned through the compassion of our God.Lo! ere this full-orbed 'Sun' † of mercy shines,  
The dawning beams in you are shed from heaven,<sup>79</sup> To glance upon the pathway of our Tribes,  
Who grope benighted in the 'deadly shade' <sup>oo</sup>Of sinful wandering far from truth, and thus  
To point our footsteps to the safer track." ††

<sup>80</sup> The boy [as above intimated ††] displayed, as he grew up, great vigour of mind as well as moral energy and virtue. [Upon arriving at manhood,] he secluded himself in the lonely retreats of the "Deserts" of Judea,‡‡ until the time of his

from a Gentile source; yet this cannot surely be the whole, nor the chief meaning of the Spirit that suggested to his mind the sentiments of this ode. (See Matt. i. 21.) The same may be said of promises in the Old Testament, such as Isa. liv. 7-17; Jer. xxx. 10, 11.

<sup>o</sup> See on verse 55.

† See on verse 71.

‡ See on verse 17.

‡‡ See Luke iii. 3.

\* Mal. iv. 2.

<sup>oo</sup> Isa. ix. 2.

†† This beautiful and well-sustained figure is borrowed from the bewildered condition of a traveller, who has missed his way in the dark, and is only set right in his course by the early rays that precede the rising sun, disclosing his

deviation. The mass of the Jewish people had virtually strayed from God by misconceiving the nature of the service He required, and in consequence had fallen into many and fatal religious errors in practice. These it was the special design of Christ's forerunner to correct, by inculcating repentance and reformation, and communicating just conceptions of the Messiah's character and mission.

‡‡ Verse 66.

‡‡ See § 18. The special objects of this seeming hermitage, were doubtless to dissociate him from the carnality of his countrymen, (Matt. xi. 8,) to inure him to the stern demeanor of his prototype Elijah, and to afford him leisure for reflection in view of his mission. (Compare § 20.)

## MATTHEW III.

<sup>4</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

## MARK I.

<sup>6</sup> And John was clothed with camel's hair and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

## SECTION VII.—MATTHEW I.

<sup>18</sup> Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost: <sup>19</sup> then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. <sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost; <sup>21</sup> and she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from

*The Birth of John the Baptist.*

MATT. entrance upon his public ministry. <sup>4</sup> In this retirement he [practised III. the austere mode of life of the ancient prophets and Nazarites;° being] dressed merely in a coarse shirt made of camel's hair, which was gathered by a belt of undressed skin at the waist, and subsisting on the locusts [with which that region swarmed], together with the honey that the wild bees stored [in hollow trees and fissures of the rocks].

§ 7.—*Joseph's Vision of an Angel in a Dream.*

(Nazareth; [April?] B. C. 6.)

MATT. <sup>18</sup> The birth of Jesus Christ occurred under the following circumstances.—

I. His mother Mary was engaged to be married to Joseph; but before the marriage was consummated, it became apparent that she was about to become a mother (from the preternatural agency of the Holy Spirit, [as it afterward appeared]). <sup>19</sup> Upon this discovery, her intended husband Joseph, who was a conscientious observer of the Jewish law, and yet felt reluctant to subject her to its full penalty of public ignominy,† was inclined to adopt the milder course of divorcing her privately.‡

<sup>20</sup> One night, as he lay pondering this subject, he had a dream, in which he saw an angel, who thus addressed him:—"Joseph, you need not hesitate, although David's descendant,§ to receive Mary, your affianced bride, for her future offspring is the miraculous progeny of the Holy Spirit. <sup>21</sup> She will give birth to a son, whom you must name JESUS [i. e. *Saviour*], because he will deliver his [spiritual] people from their sins."¶

° 2 Kings i. 8. See Luke i. 15.

† Lev. xx. 10; Deut. xxii. 20-24.

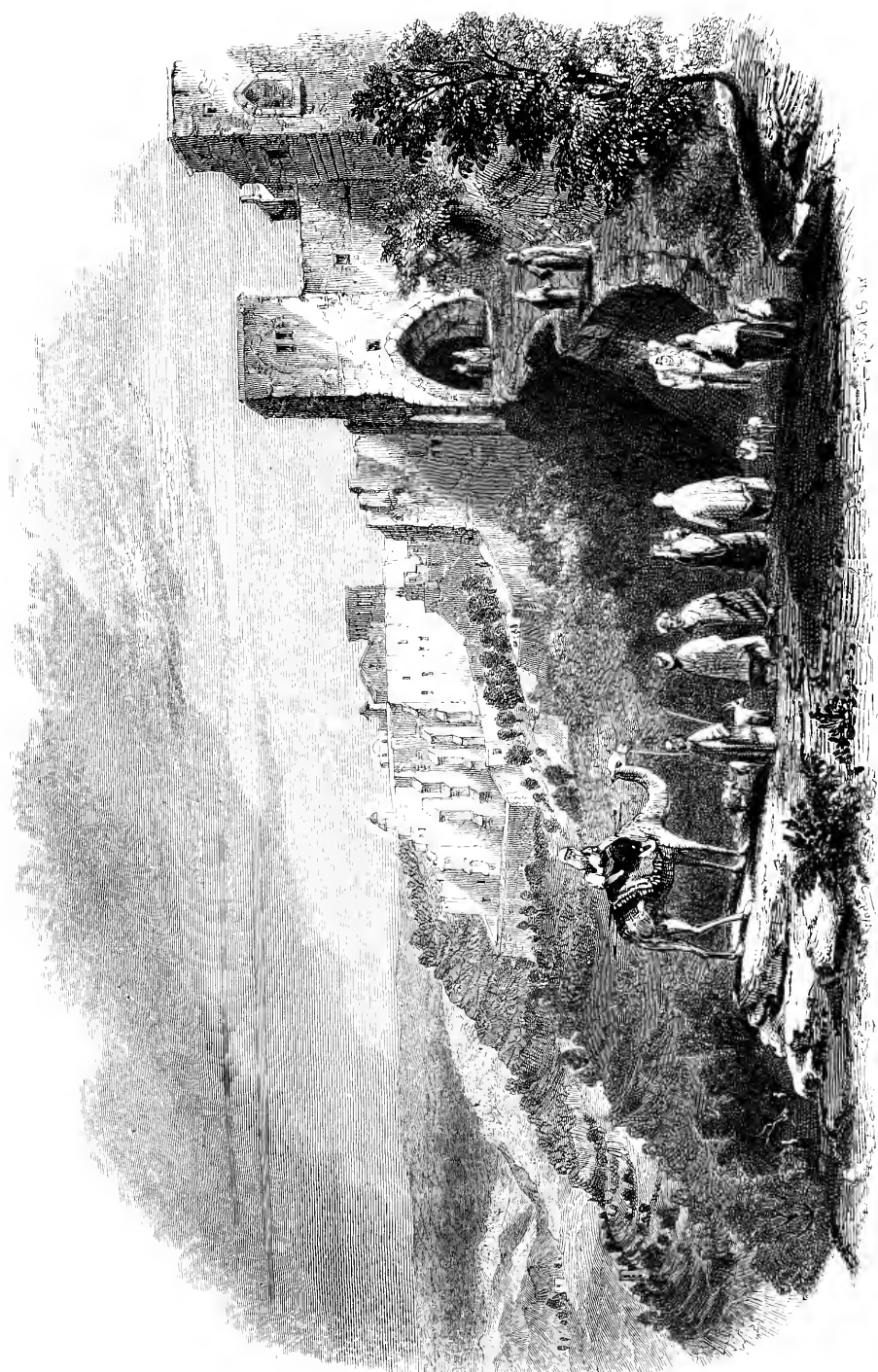
‡ Which he could do without mentioning the reason: Deut. xxiv. 1. He evidently retained much affection for her.

§ That is, apparently, he should thence incur no deterioration of his princely stock.

¶ The Hebrews were in the habit (induced by the illustrations to that effect in the Old Testament history) of regarding all their civil misfortunes, especially those affecting the central interests of their religious worship, as divine inflictions for their moral transgressions. The embarrassments of this character, which the

Jewish nation at this time suffered, and which the pious Jew would regard as the most afflicting part of their civil oppression, are here included in the angel's promise of alleviation, as well as the main idea of the removal of the *cause* of that grievance, namely, the prevalent wickedness of the Jewish people. Thus the angel at once refutes the popular notion that the Messiah was to be a warlike dictator, who should arise to repel his country's subjugators; and also shows that their only real rescue from such ills lay in the divine *pardon* of their past offences, and in the thorough *reformation* of their hearts. See on Luke i. 71.





MODERN BETHLEHEM.

FROM THE NORTH

## MATTHEW I.

their sins.—<sup>24</sup> Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him and took unto him his wife: <sup>25</sup> and knew her not till she had brought forth her first-born son; and he called his name JESUS.—

<sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, <sup>23</sup> Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel. (which being interpreted is, God with us.)

## CHAPTER II.

## CHRIST'S INFANCY, CHILDHOOD AND PRIVATE LIFE.

(Time, about *twelve years and five months*.)

## SECTION VIII.—LUKE II.

<sup>1</sup> And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed; <sup>2</sup> (*and* this taxing

*Joseph's Vision of an Angel.*

MATT. <sup>24</sup> Joseph, on rising the next morning after this prophetic dream, obeyed I. the angel's injunction. He at once brought his bride home; <sup>25</sup> but waited the developments of providence, till after the birth of this her first child, which, as it was a boy, he named JESUS, as directed.

<sup>22</sup> The circumstances of this birth were thus an exact accomplishment of [the higher sense of] that divine declaration through Isaiah,—

<sup>23</sup> "Mark you the youthful daughter still reversed  
In married life; that very maid will yet  
The early mother of a son become,  
Whom you may know as styled IMMANUEL,"—<sup>2</sup>

a Hebrew term, signifying *God-incarnate*.

## CHAPTER II.

§ 8.—*The Nativity of Christ.*

(Bethlehem; [about the first of August?] B. C. 6.)†

LUKE <sup>1</sup> Not long after John's birth, an edict was issued by the Roman emperor II. Augustus, requiring a census to be taken of the whole population of Palestine.‡ <sup>2</sup> (This register|| was the basis of the tax subsequently levied by

◊ Isa. vii. 14. The prophet gave this as a "sign" to king Ahaz and his family, assuring them that the son of that name which a certain (but unspecified) young woman, then unmarried, should bear to her future husband, would not have arrived at years of understanding before the threatened overthrow by the Assyrians would occur. But this language is so evidently symbolical and emphatic, that it was without doubt designed ultimately to refer to the wonderful birth of the Messiah, from the very lineage of that "house of David," for whose benefit this token was given.

† See the remarks on the date of this event, in Appendix I, pp. 27-29.

‡ Perhaps it was of greater extent, although Syria only is specified. Compare Luke xxi. 26; Acts xi. 28. See the observations on this text in Appendix I, p. 20.<sup>2</sup>

|| It was probably a simple list of the names, family, occupation and circumstances of the inhabitants, made out to gratify Augustus, and afterward combined with a second and more full account of their property, with a view to imposing a poll-tax and assessment of estate, which Augustus sent Quirinus some eleven years

## LUKE II.

was first made when Cyrenius was governor of Syria:) <sup>3</sup> and all went to be taxed, every one into his own city. <sup>4</sup> And Joseph also went up from Galilee out of the city of Nazareth, into Judea unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) <sup>5</sup> to be taxed, with Mary his espoused wife, being great with child. <sup>6</sup> And so it was, that while they were there, the days were accomplished that she should be delivered: <sup>7</sup> and she brought forth her first-born son, and wrapped him in swaddling-clothes and laid him in a manger; because there was no room for them in the inn.

*The Nativity of Christ.*

LUKE Quiri' nus, when pro-consul [i. e. lord-lieutenant] of Syria.) <sup>3</sup> All the inhabitants accordingly repaired to the several towns where their families originated, to be registered [at the same place with their other connexions, and where their entailed estates lay]. <sup>4</sup> Among the rest, Joseph went from his residence at Nazareth, in Galilee, to the town of Bethlehem, the birth-place of his ancestor David,<sup>o</sup> <sup>5</sup> for the purpose of being enrolled there, accompanied by his wife Mary,† now near the time of her confinement.

<sup>6</sup> While they were there, [waiting their turn.] the expected event occurred. <sup>7</sup> Mary accordingly gave birth to her first child, a son; and after swathing the infant with the usual bandages, she cradled him on the platform projecting into one of the stalls surrounding the *khan* [i. e. public house], where they were obliged to lodge, the interior building itself being preoccupied by other travellers.‡

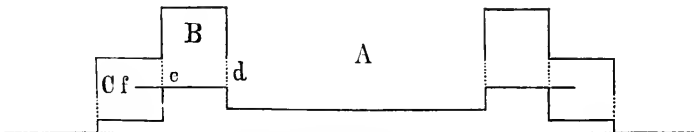
subsequently to collect in Judea; as we learn from Josephus, who also confirms Luke's statement (Acts v. 37) of the insurrection occasioned in the latter case, but does not mention this former registry, probably because, being unattended with taxation, it produced no disturbance, and possessed no special interest. Tertullian says there was a census taken in Judea by Sennius Saturninus, when president of Syria, by which he probably refers to this enrolment of Luke; and his confounding the name of the officer effecting it, may be accounted for by supposing that Quirinus was at this (first) time appointed a special commissioner, to act in conjunction with Saturninus (as he would have to do if he entered Syria, to which Judea was attached) in making the register. Afterward, when himself governor, Quirinus would naturally be the most suitable person for carrying out this registry by imposing a tax according to its returns; and this double agency of his will explain Luke's expression of "first register," as well as his reference to him in the whole mat-

ter as "governor of Syria." It should be observed that the Greek word answering to "taxing" here signifies *enrolment*, and that "first" in the original is an *adjective* agreeing with it.

<sup>o</sup> 1 Sam. xvi. l.

† The law would not require Mary's presence, unless she were an heiress, which her condition does not imply. Still, apprehension on her part of insult when absent from her indulgent protector, or some other motive, may have caused her journey.

‡ As there was not space amid the crowd for an apartment sufficiently retired for their accommodation in the large room appropriated to guests, they were compelled to retire into one of the exterior stalls, and the child when born was laid to rest on the raised portion at its upper end where the food of the animals generally occupying these stalls was placed. This is the nearest approach to a *manger* to be found in the East, and naturally meets all the expressions of the text. The following diagram will illustrate the probable facts in this case:—



- A—Interior court for camels and baggage.  
 B—Circuit of rooms for travellers.  
 C—Extra sheds for horses, (perhaps only near towns.)  
 d e—Entrances. f—"Manger."

SECTION OF A CARAVANSERAI.

## SECTION IX.—MATTHEW I.

<sup>1</sup>The book of the generation of Jesus Christ, the son of David, the son of Abraham :

## LUKE III.

<sup>23</sup> . . . being (as was supposed) the son of Joseph, which was *the son* of Heli, <sup>24</sup> which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, <sup>25</sup> which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, <sup>26</sup> which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, <sup>27</sup> which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, <sup>28</sup> which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, <sup>29</sup> which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, <sup>30</sup> which was *the son* of Simeon. which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, <sup>31</sup> which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, <sup>32</sup> which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, <sup>33</sup> which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, <sup>34</sup> which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, <sup>35</sup> which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, <sup>36</sup>[which was *the son* of Cainan,] which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noc, which was *the son* of Lamech, <sup>37</sup> which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, <sup>38</sup> which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

## MATTHEW I.

<sup>2</sup> Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, <sup>3</sup> and Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram, <sup>4</sup> and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, <sup>5</sup> and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, <sup>6</sup> and Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias, <sup>7</sup> and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, <sup>8</sup> and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, <sup>9</sup> and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, <sup>10</sup> and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, <sup>11</sup> and Josias begat [ . . . ] Jechonias and his brethren about the time they were carried away to Babylon; <sup>12</sup> and after they were brought to Babylon Jechonias begat Salathiel, and Salathiel begat Zorobabel, <sup>13</sup> and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, <sup>14</sup> and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, <sup>15</sup> and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, <sup>16</sup> and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ: <sup>17</sup> so all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Christ are fourteen generations.

§ 9.—*Christ's Ancestry, both Natural and Legal.*

(Compiled from the Old Testament, and Public Family Records of the Jews.)

GENEALOGICAL TABLE:

*Showing Christ's Descent from the Patriarch Abraham, and that He was the Heir of the Direct Line of King David, [both by His Mother Mary and Reputed Father Joseph].*

LUKE III.	MATERNAL LINE.				PATERAL LINE.				Began to Reign	B. C. a			MATT. I. 1	
	No.	Name b (in the Old Test.)	Born.	Died.	No.	Name (as in Old Test.) b	Born.	Died.		Born.	Died.			
36	1	ADAM e	(4004)	3014	(1)									
	2	Seth	3874	2962	(2)									
	3	Enos	3769	2864	(3)									
	37	4	Cainan	3679	2769	(4)								
		5	Maha'aleel	3609	2714	(5)								
	6	Jared	3544	2582	(6)									
	7	Enoch	3382	(3017)	(7)									
	36	8	Methuselah	3317	2348	(8)								
		9	Lamech	3180	2353	(9)								
		10	Noah	2948	1898	(10)								
		11	Shem	2446	1846	(11)								
	35	12	Arphaxad	2346	1908	(12)								
		13	Salah d	2311	1878	(13)								
		14	Eber (i. e. Heber)	2281	1817	(14)								
		15	Peleg (i. e. Phulee)	2247	2008	(15)								
		16	Rea (i. e. Ragau)	2217	1978	(16)								
		17	Serug (i. e. Saruch)	2185	1955	(17)								
		34	18	Nahor	2155	2007	(18)							
	19		Terah	2126	1921	(19)								
33	20	ABRAH	1996	1821	1	ABRAHAM	1958	1855	1958	1855	1958	1855	2	
	21	Isaac	1896	1716	2	ISAC	1858	1689	1858	1689	1858	1689	3	
	22	Jacob	1768	1588	3	JACOB	1655	1033	1655	1033	1655	1033	4	
	23	Judah	1726	1526	4	JUDAH	1655	1033	1655	1033	1655	1033	5	
	24	Pharez	1726	1526	5	PHAREZ	1655	1033	1655	1033	1655	1033	6	
	25	Hezron (i. e. Esrom)	1726	1526	6	HEZRON	1655	1033	1655	1033	1655	1033	7	
	26	Ram (i. e. Aram)	1726	1526	7	RAM	1655	1033	1655	1033	1655	1033	8	
32	27	Amminadab	1726	1526	8	AMMINADAB	1655	1033	1655	1033	1655	1033	9	
	28	Nahshon	1726	1526	9	NAHSHON	1655	1033	1655	1033	1655	1033	10	
	29	Salmon	1726	1526	10	SALMON	1655	1033	1655	1033	1655	1033	11	
	30	Bonz	1726	1526	11	BONZ	1655	1033	1655	1033	1655	1033	12	
31	31	Obed	1726	1526	12	OBED	1655	1033	1655	1033	1655	1033	13	
	32	Jesse	1726	1526	13	JESSE	1655	1033	1655	1033	1655	1033	14	
	33	DAVID	1726	1526	14	DAVID	1055	1015	1055	1015	1055	1015	15	
	34	Nathan	1726	1526	1	SON-AMON	1015	975	1015	975	1015	975	16	
	35	Mat' tathah e	1726	1526	2	REHOBAM	975	991	975	991	975	991	17	
30	36	Me' Leah e f	1726	1526	3	ABIJAH	958	955	958	955	958	955	18	
	37	Eli' akim e	1726	1526	4	ASA	955	914	955	914	955	914	19	
	38	Joseph e	1726	1526	5	JEBOSH'APHAH	914	889	914	889	914	889	20	
	39	Adai' ah (i. e. Judah) g	1726	1526	6	JEOH'RAN	889	925	889	925	889	925	21	
	40	Massei' ah (or Simeon) g	1726	1526	(20)	[AHAZIAH h]	885	907	885	907	885	907	22	
	41	Levi e	1726	1526	(21)	[JOSH h]	878	865	878	865	878	865	23	
	42	Matthai e	1726	1526	(22)	ANAZIAH h	838	863	838	863	838	863	24	
	43	Jorin e	1726	1526	7	UZZIAH	810	826	810	826	810	826	25	
	44	Elezazar e	1726	1526	8	JOTHAM	758	783	758	783	758	783	26	
	29	45	Josch e	1726	1526	9	AHAZ	742	762	742	762	742	762	27
46		Er e	1726	1526	10	HEZEKIAH	726	751	726	751	726	751	28	
47		Eli'm'dom e	1726	1526	11	MANASSEH	698	710	698	710	698	710	29	
27	48	Cosum e	1726	1526	12	AMON	643	665	643	665	643	665	30	
	49	Addi e	1726	1526	13	JOSIAH	641	649	641	649	641	649	31	
	50	Messeiah (i. e. Melebi)	1726	1526	14	JEOH'AKIM j	610	625	610	625	610	625	32	
	51	Neariah, k maternal grand- father of	About 570	570	1	JECONIAH (Babylonian captivity)	599	617	599	617	599	617	33	
	52	SALATHIEL, l step-father of Zerub' babel, m paternal grand-father of	About 570	570	2	SALATHIEL, uncle of Zerubbabel	599	617	599	617	599	617	34	
26	54	Rephai' ah (i. e. Resah)	1726	1526	(23)	[HANANIAH h]	599	617	599	617	599	617	35	
	55	Arnan (i. e. Joannah)	1726	1526	(24)	[REPHAH h]	599	617	599	617	599	617	36	
	56	Obadiah (i. e. Judah)	1726	1526	(25)	[ARNAH h]	599	617	599	617	599	617	37	
	57	Shechaniah (or Joseph) g	1726	1526	4	OSADIAH (i. e. Abi' ud)	599	617	599	617	599	617	38	
	58	Shema' ah (i. e. Sem' ai)	1726	1526	(26)	SHECHANIAH (or Eli' akim)	599	617	599	617	599	617	39	
	59	Matthai e o	1726	1526	5	[SHENUAH h]	599	617	599	617	599	617	40	
25	59	Neariah (i. e. Nergau)	1726	1526	(27)	[NEARIAH h]	599	617	599	617	599	617	41	
	60	Eli' snai (i. e. Esh)	About 280	280	6	AZ'RIKAM (i. e. AZOR)	599	617	599	617	599	617	42	
	61	Joh' nnn (i. e. Nabunn)	280	280	(28)	[UNKNOWN]	599	617	599	617	599	617	43	
	62	Amoz e	1726	1526	(29)	[UNKNOWN]	599	617	599	617	599	617	44	
	63	Matthai e	1726	1526	7	SADOK e	599	617	599	617	599	617	45	
	64	Joseph e	1726	1526	8	ACHIM e	599	617	599	617	599	617	46	
	65	Jannah e	1726	1526	9	EI' UD e	599	617	599	617	599	617	47	
24	66	Melch' e	1726	1526	10	ELEAZAR e	599	617	599	617	599	617	48	
	67	Levi e	1726	1526	11	MATTHAN e	599	617	599	617	599	617	49	
	68	Matthai e	About 22	22	12	JACOB e	About B. C.	About A. D.	About B. C.	About A. D.	About B. C.	About A. D.	50	
	69	Eli' ep (i. e. Heli)	B. C.	A. D.	13	JOSEPH, the reputed father of	40	20	40	20	40	20	51	
23	70	Mary e	22	30	14	JESUS							52	
	71	JESUS g			14	JESUS							53	



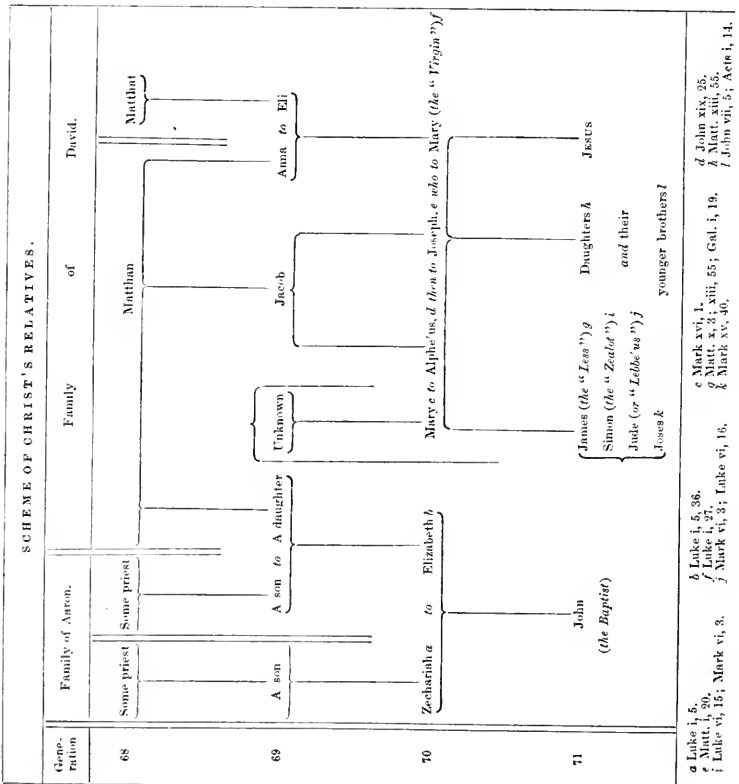
*a* The dates are mostly those ordinarily assigned.  
*b* The passages in the Old Testament where the descent is given, are as follow—Gen. v. 3-22; x. 22, 24, 25; xi. 10-27; 1 Chron. i. 1-4, 17-19, 24-28, 34; ii. 1, 4, 5, 9-12, 15; iii. 5, 10-24; Ruth iv. 19-22.  
*c* As Luke wrote for the Gentiles, he carries his list back to the common parent of our race; but Matthew, writing for Jews, was satisfied with tracing the progenitor of that nation.  
*d* Luke follows the Sep'tuagint version of the Old Testament, which inserts another generation in Gen. xi. 12 and 1 Chron. i. 18, thus making Cainan Arphaxad's son and Salah his grandson. The Hebrew text, however, is more reliable. The name probably originated from a repetition of the Cainan of the antediluvian age.  
*e* Not mentioned in the Old Testament.  
*f* These generations are of questionable authenticity, as they would unduly protract the time.

*g* 2 Chron. xxiii. 1.  
*h* Probably omitted through some defect in the public registers. See 1 Chron. iii. 11; 2 Chron. xii. 16; xiv. 1; xvii. 1; xxi. 1; xxii. 1, 11; xxiv. 1, 27; xxvi. 1, 23; xxvii. 9; xxviii. 27; xxxii. 33; xxxiii. 20, 25; xxxvi. 1, 4, 8.  
*i* 2 Chron. xxxiv. 8.  
*j* This name is requisite to make out Matthew's number (14) in each division, and is supplied by old MSS. No other mode of adjustment is satisfactory. "Brethren" (or at least a brother) are implied in 1 Chron. iii. 16; 2 Chron. xxvi. 10. & Jer. xxxii. 12; li. 59. It is traditionally believed by the Jews that Salathiel's mother's name was *Suzannah*, whom Jeroniah married in captivity; and as this Neriah was an elderly person of distinction, also a captive, he may well have been her father. This will unite the two branches of David's house, and reconcile Luke with Matthew as to Salathiel's parentage; for his mother's name, of course, would be superseded in the public records.  
*k* In 1 Chron. iii. 16, Zedekiah is hardly the son of Jecooniah, but rather a *brother*, different from his (uncle [verse 15; 2 Kings xxiv. 17] and) *successor*, as in the next verses are enumerated his children, among whom Zedekiah is not

mentioned. Moreover, verse 17 should be translated, "the sons of Jecooniah the *prisoner* [instead of *Assir*, see 2 Kings xxiv. 15; xxv. 27] were Salathiel," &c. This latter appears to have had no issue, so that his line is continued through his brother Pesar'ah. Verses 18, 19.

*m* The list in 1 Chron. iii. 19-24 is very confused. Perhaps its statements may be harmonized with themselves and with the New Testament genealogies, if the entire passage read thus: [verse 19] "The issue of Peasai'ah were Zerubbabel (by his brother Salathiel's children, Meshullam, Hananiah, and a daughter Sheb'oth), [verse 20] Hasub'ah, Ohel, Berechiah, and Hasadiah (called also Jushab-heseb), making in all five sons (besides Zerubbabel, who was reckoned as Salathiel's heir [Ezra iii. 2]). [Verse 21] The descendants of the above Hananiah were Pelathiel and Jessai'ah, besides the children of a third son *Raphsiah*, together with those of *Aruan* (one of the last-mentioned children), and in like manner the issue again of his son *Obadiah* and grandson *Sachaniak*. [Verse 22] The family of this last consisted of six descendants, namely, his son *Shemaiah*, and grandchildren Hattush, Iz'cal, Bariah, *Neariah*, and Shephat. [Verse 23] Neariah had three sons, *Eli'ozai*, Hezekiah, and *Az'rikam*; [verse 24] and Eli'ozai again seven, namely, Hodar'ah, Eli'asbith, Pelai'ah, Akkub, *Johanan*, Delai'ah, and An'ni.?"

*n* There is either an omission or some peculiar relationship here, or else these two names denote the same person; for the names just before and after correspond quite well.  
*o* Probably interpolated from Nos. 63 and 68.  
*p* According to tradition, Mary's parents were named *Joachim* and *Anna*; but the contemporary Jewish writers also state that her father was called *Eli*. We must, therefore, conclude that he was known by both these names. Anna is said to have been the daughter of one *Matthan*, perhaps Christ's paternal great-grandfather. By calling *Eli* Joseph's father, Luke evidently means *father-in-law*.  
*q* It may not be amiss to present here a brief account of Christ's family connections, as nearly as they can be ascertained:—



*a* Luke i. 6.  
*b* Luke i. 5, 36.  
*c* Mark xvi. 1.  
*d* John xix. 25.  
*e* Matt. x. 3; xiii. 55.  
*f* Luke i. 27.  
*g* Mark vi. 3; Luke vi. 16.  
*h* Luke vi. 16; Mark vi. 3.  
*i* John vii. 5; Acts i. 14.  
*j* John vii. 5.  
*k* Mark xv. 40.

## SECTION X.—LUKE II.

<sup>8</sup> And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. <sup>9</sup> And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. <sup>10</sup> And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people: <sup>11</sup> for unto you is born this day in the city of David a Saviour, which is Christ the Lord; <sup>12</sup> and this *shall be* a sign unto you, Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, <sup>14</sup> Glory to God in the highest, and on earth peace, good will toward men.

<sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us. <sup>16</sup> And they came with haste and found Mary and Joseph, and the babe lying in a manger. <sup>17</sup> And when they had seen *it*, they made known abroad the saying which was told them concerning this child. <sup>18</sup> And all they that heard *it* wondered at those things which were told them by the shepherds: <sup>19</sup> but Mary kept all these things and pondered *them* in her heart. <sup>20</sup> And the shepherds

§ 10.—*The Appearance of an Angel to certain Shepherds, who thereupon Visit the Infant Saviour.*

(Pastures near Bethlehem; [first of August?] B. C. 6.)

LUKE <sup>8</sup> At the time of Christ's birth, a party of shepherds were grazing their  
<sup>11</sup> flocks <sup>2</sup> near Bethlehem, having strolled thither in quest of pasturage. One night, as they were out in the open meadow, patrolling by turns near them, <sup>9</sup> suddenly an angel appeared, casting a celestial radiance all around them. Terror seized them at the sight; <sup>10</sup> but the angel bade them "Be not frightened; I have good news for you, and for your whole nation. <sup>11</sup> There is just born, in David's native town, your [spiritual] Deliverer, the divine *Messiah*. <sup>12</sup> You may recognise Him thus: you will find an Infant in swathing bands reposing in a manger adjoining the inn."—<sup>13</sup> Immediately a vast chorus of celestials joined the angel in thus celebrating the event:—

<sup>14</sup> "Let heaven with praise to God resound!  
 We welcome sacred bliss o'er earth;  
 Propitious pledge with mortals found,  
 [In their divine Redeemer's birth!]"

<sup>15</sup> No sooner had the heavenly choir reascended, than their rustic auditors proposed among themselves to "go at once over to Bethlehem, and witness the interesting fact thus divinely revealed to them." <sup>16</sup> Eagerly hasting thither, they soon discovered Joseph and Mary's lodging-place, with her Infant cradled in the designated spot. <sup>17</sup> Upon this identification, they related what the angel had declared to them would be the character of such a child. <sup>18</sup> The account astonished all their hearers, <sup>19</sup> except Mary, who treasured up this new incident with a mother's fond reflections. <sup>20</sup> The shepherds returned to their flocks,

° See the observations on this subject in the chronological investigation, Appendix I, p. 621, at the close of this work.

## LUKE II.

returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

## SECTION XI.—LUKE II.

<sup>21</sup> And when eight days were accomplished for the circumcising of [the child], his name was called JESUS, which was so named of the angel before he was conceived in the womb.

## SECTION XII.—LUKE II.

<sup>22</sup> And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord, <sup>23</sup> (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) <sup>24</sup> and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves or two young pigeons.

<sup>25</sup> And behold, there was a man in Jerusalem whose name *was* Simeon; and the same man *was* just and devout, waiting for the Consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had

*The Appearance of an Angel to certain Shepherds.*

LUKE II. with joyful adoration to God, who had thus favoured them with a celestial announcement and its verification.

§ 11.—*The Circumcision and Naming of Christ.*

(Bethlehem; [early in August?] B. C. 6.)

<sup>21</sup> Upon the eighth day<sup>o</sup> the child was duly circumcised, and named JESUS, as the angel had prescribed.†

§ 12.—*The Infant presented at the Temple, to be Legally Redeemed.*

(Jerusalem, the Temple, Gate of Nicanor; [middle of September?] B. C. 6.)

<sup>22</sup> At the end of the forty days required by the Mosaic Law, before male infants and their mothers become ceremonially “clean,”‡ the parents took the babe to Jerusalem; <sup>23</sup> in accordance with the divine statute, directing “every first-born male [human as well as of cattle] to be set apart as sacred to the Lord, [but allowing children to be redeemed from exclusive devotion to religious pursuits by the payment of a certain sum of money (5 *shekels*, i. e. about \$3)];”<sup>||</sup>—<sup>24</sup> and for the purpose of offering the associated sacrifice, “either a brace of turtle-doves or of common young pigeons.”<sup>¶</sup>

<sup>25</sup> There resided in Jerusalem, at this time, an individual by the name of Simeon, well known for his upright and pious character, who was daily expecting the coming of the “Consoler of Israel.”<sup>oo</sup> In one of his frequent seasons of prophetic influence, <sup>26</sup> he was divinely assured that he should not die before beholding the Messiah whom Jehovah had promised.

<sup>o</sup> See Luke i, 59.

† Luke i, 31; Matt. i, 21.

‡ Lev. xii, 2, 4.

|| Num. xviii, 15, 16.

¶ Lev. xii, 8. From the mention of the pigeons, it has been thought that Mary was in in-

digent circumstances; but it would rather seem that this is merely alluded to as a part of the Levitical enactment.

<sup>oo</sup> That is, the Messiah, who was commonly spoken of by that title. It was tantamount to Deliverer. Compare Isa. xxxii, 2. See ver. 38.

## LUKE II.

seen the Lord's Christ. <sup>27</sup> And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, <sup>28</sup> then took he him up in his arms, and blessed God and said, <sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy word: <sup>30</sup> for mine eyes have seen thy Salvation, <sup>31</sup> which thou hast prepared before the face of all people; <sup>32</sup> a light to lighten the Gentiles, and the glory of thy people Israel. <sup>33</sup> And Joseph and his mother marvelled at those things which were spoken of him. <sup>34</sup> And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; <sup>35</sup> (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

<sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; <sup>37</sup> and she *was* a widow of about

*The Infant presented at the Temple.*

LUKE <sup>27</sup> At the instance of the Holy Spirit he had repaired to the Temple, and II. when Jesus's parents brought in their child,—to perform the legal ceremonies respecting him,—<sup>28</sup> he at once [recognised in him the long-looked-for Redeemer, and] taking him from their arms, embraced him with delight, praising God and exclaiming,—

<sup>29</sup> "Welcome Thy servant, Heavenly Master, bails  
This designated token of release  
From earthly toil; I now can die in peace,  
<sup>30</sup> Content that these expectant eyes have gazed  
Upon the promised Saviour, <sup>31</sup> now sent forth  
By Thee among mankind with generous care,  
<sup>32</sup> To illuminate dark souls in Gentile lands,<sup>o</sup>  
And doubly thus exalt Thy chosen race."

<sup>33</sup> Then turning to the parents, who were much surprised at this language concerning their child, <sup>34</sup> he congratulated them with a benediction. To Mary he made this prophetic remark: "This Infant will prove the means of spiritual *elevation* to those of the Jews who receive him, and an occasion of *stumbling* † [still deeper into sin and misery] to many others, who will make him a mark for their calumny. † <sup>35</sup> By their treatment of him, men's real characters will thus be tested; [those who admit his claims, showing thereby the soundness of their religious principles, and their openness to conviction; whilst those who refuse and oppose him, will but expose their carnal-mindedness and inveterate hatred of truth and goodness.] And the shafts aimed at him will transfix your heart also with sympathetic grief!" †

<sup>36</sup> There was at the same time in the city an inspired female, Anna's  
Concurrence.  
Anna by name, (daughter of one Phanu'el, a descendant of the tribe of Asher,) who had been permitted to enjoy but for seven years the society of the husband whom she had married in early womanhood, and had now reached the advanced age <sup>37</sup> of eighty-four years. This venerable widow

<sup>o</sup> Quoted in substance from Isa. xlii. 6. By turning the Gentiles from their besotted idolatry, the Messiah would bring them over to the true religion of the Jews. Compare Acts xv. 14.

† See Isa. viii. 14, 15, and the quotations in the New Testament.

‡ See Isa. liii. 3, 7, and its illustration in the whole history of Christ's public ministry.

|| See especially John xix. 25, 34.

## LUKE II.

fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. <sup>38</sup> And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for Redemption in Jerusalem.

<sup>39</sup> And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth.

## SECTION XIII.—MATTHEW II.

<sup>1</sup> Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, <sup>2</sup> saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

<sup>3</sup> When Herod the king had heard *these things*, he was troubled and

*The Infant presented at the Temple.*

LUKE spent her whole time at the Temple, devoted to frequent fastings and II. continual prayer. <sup>38</sup> She, therefore, joining the company as Simeon was expressing his rapturous emotions, united in adoring the child as her divine Redeemer, and hastened to impart the joyful tidings to all those in Jerusalem who were awaiting the predicted Deliverer.

<sup>39</sup> After fulfilling the legal ceremonies which called them to the capital, the parents returned to Bethlehem,<sup>o</sup> [where, however, they were soon compelled to leave Palestine for a considerable time;] and subsequently they removed to Galilee, and settled in Nazareth, their former place of residence.†

Return  
and  
Removal.

§ 13.—*The Visit of the Magi.*

(Jerusalem and Bethlehem; [July?] B. C. 5.)

MATT. <sup>1</sup> In the course of the year ensuing after the birth of Christ, (occurring, II. as above, at Bethlehem, in Judea proper, toward the close of the reign of Herod the Great,) there arrived at Jerusalem a deputation of Magian philosophers, from [that part of Arabia which borders upon Palestine on] the East, <sup>2</sup> who were inquiring, "Where may we find the *King of the Jews*,<sup>||</sup> that is recently born? We saw from the distant East what we took to be his birth-star,<sup>‡</sup> and have come to do him homage."<sup>o</sup>

<sup>3</sup> King Herod becoming apprized of this occurrence, his jealous disposition at once took the alarm, for the whole city was also thrown

Eff-et upon  
Herod.

<sup>o</sup> See note at the beginning of the next section.

† See § 16.

‡ Although Luke (ii, 39) does not mention any return to Bethlehem after the presentation at the Temple, (as indeed he omits all reference to the flight into Egypt,) yet certainly Christ's parents could not have ventured to go to Jerusalem after the jealousy excited in Herod's mind by the Magi's visit. On the other hand, the expression "when Jesus was born," (used in this verse,) does not allow any longer interval between the nativity and their visit than is strictly required by the circumstances of the case. The "star" probably appeared nearly at the exact period of the nativity, and it had taken the Magi the intervening time to determine its import, arrange their plans, make the journey, institute their searches at Jerusalem, and repair to Bethlehem. The length of this interval seems to be in a measure fixed by the age of the infants

massacred by Herod, immediately upon being disappointed on their report of the Magi's return. He evidently acted upon their report of the date of the star's appearance, and his selection of infants "two years old and under," (Matt. ii, 16,) can only be well explained on the supposition that the star appeared about a year before, and that he included a whole year forward as well as backward from that time, for the sake of certainty.

|| See John xviii, 33; xix, 3, 14, 19-22.

‡ See the observations on this subject in the chronological investigation, Appendix I, p. 18<sup>o</sup>, at the close of this work.

<sup>o</sup> The Roman historian Suetonius says, "An ancient and constant opinion had become prevalent all over the East, that it was contained in the fates, that at that time certain ones arising from Judea should gain universal dominion." Other ancient authors speak to the same effect.

## MATTHEW II.

all Jerusalem with him. <sup>4</sup> And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. <sup>5</sup> And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, <sup>6</sup> And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.

<sup>7</sup> Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. <sup>8</sup> And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

<sup>9</sup> When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over

*The Visit of the Magi.*

MATT. into commotion by the news. <sup>4</sup> He accordingly convened the entire II. San'hedrim, and proposed to them the question, "What, according to their Scriptures, was the destined place of the Messiah's birth?" <sup>5</sup> They promptly answered, "*Bethlehem*, in Judea proper;" on the authority of that passage in Micah's prophecy to this effect:—

<sup>6</sup> " [Dark is the cloud impending o'er the land;  
But gleams of happier times break through the gloom.]  
Jehovah singles thee, O Bethlehem,—  
Ephra'thah erst;<sup>o</sup> though small thy borders seem,  
Compared with many towns of Judah's tribe,  
Yet large the honour destined thee among  
Its Principalities-of-<sup>4</sup> thousands' † all.  
For out of thee will rise the Heaven-sent Prince,  
A pastoral sway to bear o'er Israel's fold." †

<sup>7</sup> Having obtained this information, Herod immediately invited the Magians to a private interview with him, in which he carefully inquired the precise time when they first saw the so-called Star. <sup>8</sup> He then dismissed them, with instructions to "hasten to Bethlehem, and there ascertain with exactness every fact relating to any such infant; and if they succeeded in discovering him, to return to him with the information," pretending that he "was himself equally desirous of visiting this royal personage, and of showing him suitable deference."

<sup>9</sup> In pursuance of the king's directions they set out, guided in their nocturnal journey by a [preternatural] meteor, which seemed a sudden reappearance of the star, † and moved in advance of them until they reached the village of Bethlehem, when it remained stationary immediately

Course of  
the Magi.

<sup>o</sup> This early name of Bethlehem is here added to distinguish it from another town of the same name in Zebulon; the epithet, therefore, is equivalent to Matthew's "in the land of Judah." As regards its *size*, there is no discrepancy between him and the prophet, the idea being the same in both.

† This being a designation of one of the classes of districts into which the inhabitants of each tribe were distributed. 1 Sam. x. 19; xxiii. 23. Each of these sections was presided over by a chieftain or "*sheikh*." Exod. xviii. 21.

‡ Mic. v. 2-4. This passage the Evangelist

appears to quote from memory, as the ground on which he had understood the private convictions of the members of the council to have been based; for, had he given it as a part of the San'hedrim's reply, he would probably have given us the exact words, which they of course would have taken verbatim from the Old Testament. But they would hardly have ventured to add a prediction so calculated to inflame still more Herod's jealous suspicions of a rival to his throne.

§ See the remarks on this subject in Appendix I, p. 19.

## MATTHEW II.

where the young child was. <sup>10</sup> When they saw the star, they rejoiced with exceeding great joy. <sup>11</sup> And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.

<sup>12</sup> And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

## SECTION XIV.—MATTHEW II.

<sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him.

<sup>14</sup> When he arose he took the young child and his mother by night, and departed into Egypt; <sup>15</sup> and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

*The Visit of the Magi.*

MATT. over the house where the babe's parents were lodging. <sup>10</sup> Reanimated II. at the sight of the "star," <sup>11</sup> they entered, and at once beheld the child in his mother's arms. [Satisfied that they now had found the object of their search,] they threw themselves in reverential homage before him; then unlocking their caskets, they made him presents of gold, frankincense and myrrh.<sup>2</sup>

<sup>12</sup> During that night, a preternatural dream occurred to [one of] them; which induced them, instead of returning to Herod, to take another route homeward.

§ 14.—*The Flight into Egypt.*

(From Bethlehem; [July?] B. C. 5.)

<sup>13</sup> The night after the departure of the Magians, Joseph dreamed that he saw an angel, who said to him, "Get up quickly! make ready the babe with his mother, and escape with them into Egypt; † there remain, until I give you notice to return: king Herod is trying to find the infant, in order to kill him."

<sup>14</sup> Joseph, awaking with terror at the divine warning, immediately roused his wife with the intelligence, and although it was still night, started with her and the babe with all haste for Egypt. <sup>15</sup> Here they continued out of Herod's reach, until that tyrant's death freed them from all apprehensions of danger in returning. † Thus the divine declaration in the mouth of the prophet Hosea became literally applicable in the present case,—

"I kindly led my son from Egypt's thrall."||

<sup>2</sup> This is entirely in accordance with oriental etiquette, which requires subjects of all classes to prostrate themselves in approaching the royal presence, and always to bring a conciliatory present.

† This country formed the most convenient refuge, as it was tolerably easy of access, and sufficiently distant and politically disconnected to afford security. Besides, many of the Jews had long settled there, and become well established, so that it was a favourite resort for those who had acquaintances there. This might have

been the case with Joseph; and at all events, his trade was such as to admit of an easy transfer.

‡ See § 16.

|| Hosea xi, 1. The prophet refers to the distinguished interest in the descendants of Jacob, manifested by Jehovah in rescuing them from Egyptian bondage; and the Evangelist applies the passage in accordance with the method of quotation so prevalent among the Jews, in order to obviate any objection that might arise against the Messiah's sojourn in a Gentile land. It was an apt coincidence, rather than a *type*.

## SECTION XV.—MATTHEW II.

<sup>16</sup> Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. <sup>17</sup> Then was fulfilled that which was spoken by Jeremy the prophet saying, <sup>18</sup> In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted, because they are not.

## SECTION XVI.—MATTHEW II.

<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, <sup>20</sup> saying, Arise and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. <sup>21</sup> And he arose and took the young child

§ 15.—*The Massacre of the Bethlehemite Infants.*

(Bethlehem; [August?] B. C. 5.)

MATT. <sup>16</sup> Herod, soon suspecting that he had been duped by the Magians, in his II. rage despatched a party of men to murder every male infant in the town of Bethlehem and its environs, of two years of age or less; hoping to make sure of every one born since the utmost time of the "star's" appearance, as he had carefully ascertained it from the Magians. <sup>17</sup> Then ensued a scene of woe among the bereaved mothers of Bethlehem, to which might fitly be applied the language of the prophet Jeremiah,—

<sup>18</sup> "Heard you that doleful sound, that erst arose  
In Ramah's hamlet,—shrieks and bitter moans?  
'T was Rachel starting from her tomb hard by,  
Her offspring to bewail! Her anguish'd heart  
Rejects all solace, for they are no more,"<sup>19</sup>—

[being snatched from her then by captivity, but now by death.]

§ 16.—*The Return from Egypt.*

(To Nazareth; [April?] B. C. 4.)†

<sup>19</sup> Upon the death of Herod, Joseph, still in Egypt, dreamed that he saw an angel, <sup>20</sup> who said to him, "You may now return with the child and his mother to Palestine: the tyrant † that plotted the infant's destruction is lately dead." <sup>21</sup> Accordingly, the next morning he made ready his wife and her child, and

<sup>16</sup> Jer. xxxi. 15. Ramah, the neighbourhood of Rachel's burial, (Gen. xxxv. 19.) was the place of rendezvous for the Jewish captives when starting for their Babylonian exile, (Jer. xl. 1.) To their lamentations on that occasion the prophet here alludes, figuratively representing them as proceeding from the sympathetic grief of Rachel at seeing the abduction of the Jews. They are called her descendants because she was the mother of Benjamin, the progenitor of one of the two tribes then carried away,—the other (namely, Judah) being poetically classed with it (by virtue of her parallel relationship as step-mother, Gen. xxxv. 23, 24.)—and because she was buried within the territory of the former, near the border of the latter. Bethlehem is here made, by accommodation, to share in the vicinity of her grave, as lying about the

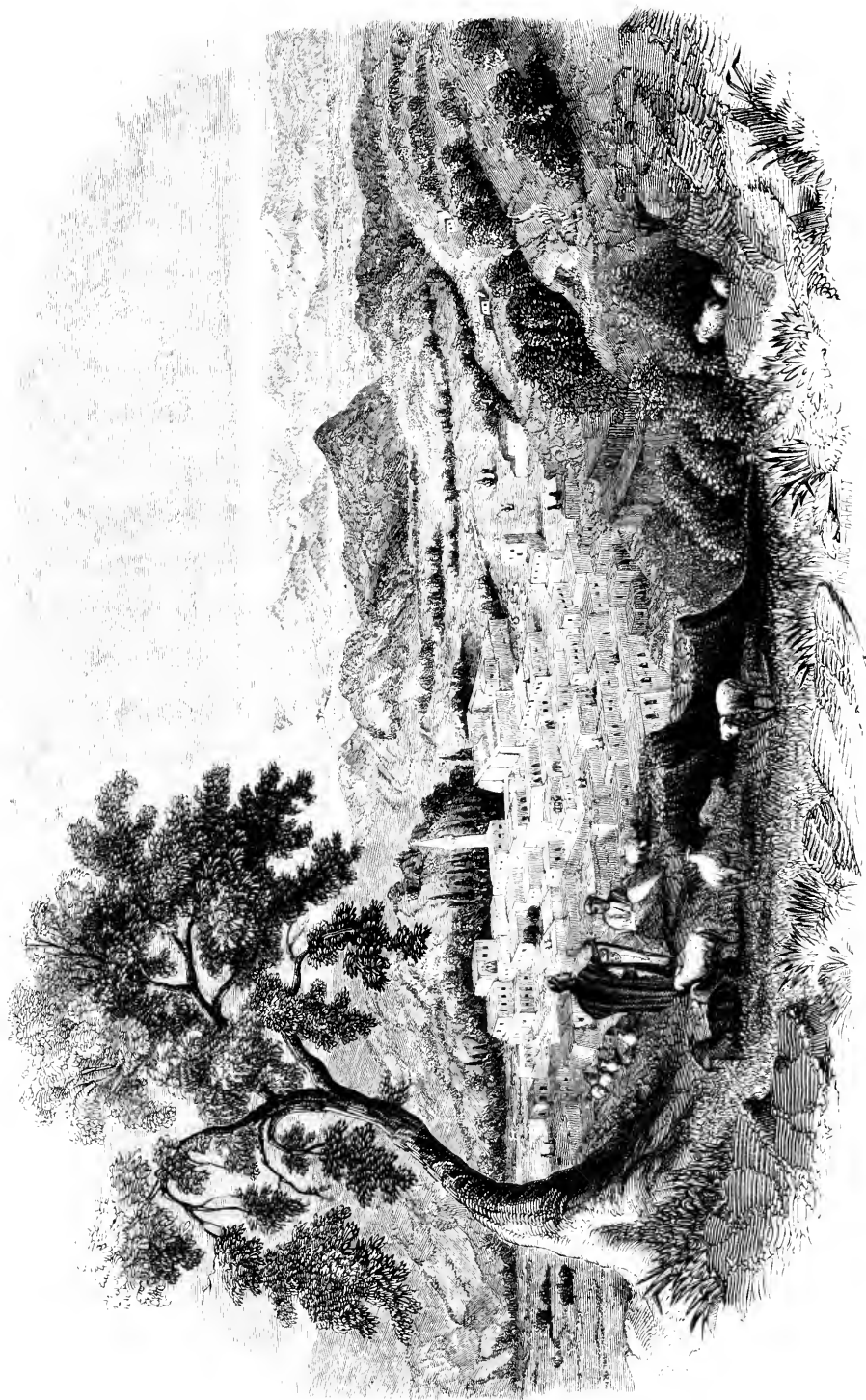
same distance on the other side of the border city Jerusalem (the modern site of her grave south of Jerusalem is spurious); and her representatives in grief are, in this case, the Bethlehemite mothers, who were her own descendants in a similar sense to the above.

† Josephus states that, a few days before the death of Herod the Great, there was an *eclipse of the moon*, which has been found by calculation to have occurred in the night between March 12 and 13, B. C. 4. The same historian further tells us, that his successor Archelaus took the throne a week after his father's decease.

‡ Some think that the plural "they" includes also Herod's heir Antipater, who died a few days before his father; but there is no evidence that he was concerned in the Bethlehemite massacre.







MODERN NAZARETH  
FROM THE NORTH WEST

## MATTHEW II.

and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; <sup>23</sup> and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

## SECTION XVII.—LUKE II.

<sup>40</sup> And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

<sup>41</sup> Now his parents went to Jerusalem every year at the feast of the passover: <sup>42</sup> and when he was twelve years old, they went up to Jeru-

*The Return from Egypt.*

MATT. journeyed back with them to his native country. <sup>22</sup> But upon reaching

II. its confines, he learned that Archelaus had succeeded his father Herod the Great in the capacity of ethnarch of Judea proper; <sup>23</sup> which so alarmed him, [on account of that prince's well-known resemblance in disposition to his father,] that he hesitated to return to Bethlehem, within his territories.† From this uncertainty he was relieved by a divine communication in a dream, in pursuance of which he continued his journey as far as the territory of Galilee. <sup>23</sup> Here he crossed over, and fixed his residence once more at Nazareth.—This circumstance led to the fulfilment of many prophetic intimations [of the obloquy which the Messiah would experience];<sup>24</sup> as Jesus thus became confounded with the “despicable Nazarenes.”||

§ 17.—*The Boyhood of Jesus.*

(Nazareth and Jerusalem; [April 9–19?] A. D. 8.)¶

LUKE <sup>40</sup> The child, as he grew up, expanded also in mental powers, especially

II. evincing uncommon *discretion*; insomuch that it was evident that the special influences of Heaven were over him.<sup>25</sup>

<sup>41</sup> Both his parents were in the habit of attending the Passover His initiation festival every spring at Jerusalem. <sup>42</sup> Accordingly, when he had at Jerusalem.

° To which were annexed Idumea and Samaria, the remainder of Herod's dominions being divided by inheritance between his two other sons, Antipas and Philip.

† Joseph seems to have reached Palestine by a route east of the Jordan, (within the territory of Herod Philip,) which he pursued upon receiving this information, until he arrived opposite Galilee, which was under the dominion of the milder Antipas.

‡ Such as Isa. liii, 1–3.

|| See John i, 46; vii, 52. This term has no reference to that of *Nazareth*, but merely denotes an inhabitant of Nazareth, which Christ was known to be. Matt. xxvi, 69, 71; Mark x, 47.

¶ These data relate to the visit at Jerusalem. The Passover of this year is determined thus:—Paschal new moon at Jerusalem A. D. 29, by calculation (see § 125),

March 4, 2h. 54m. A. M.	
21 intervening years . . . . .	7670
	7674 2 54
259 lunations . . . . .	7647 14 08
	March 26, 0 46 P. M.
Paschal new moon, A. D. 5.	

Therefore in this year the 1st day of Nisan began with the evening of March 26, and the 15th Nisan (Passover eve) with the sunset of April 9. The week-day may be readily determined by recollecting that in ordinary years any given calendar day recedes one week-day for each preceding year, and in leap years two days; therefore, since March 17 of A. D. 29 fell on Thursday, the twenty-one intervening years (having five Februarys of twenty-nine days) antedate the same Julian day by twenty-six week-days, i. e. (three weeks and) five days, which brings March 17 on Saturday or April 9 on Monday. (See the remarks on this subject, in Appendix I, p. 8<sup>2</sup>, at the close of his work.) The festival this year closed on April 16; the next two days were spent by Jesus's parents in their partial homeward journey and their return to the metropolis, and on the day following (i. e. April 19) he was found, making “three days” (according to the Jewish reckoning) since they left the city.

°° Compare verse 52. “Grace” here evidently denotes, more particularly, providential superintendence; but it also includes spiritual communications, and perhaps inspiration.

## LUKE II.

salem after the custom of the feast. <sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. <sup>44</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance: <sup>45</sup> and when they found him not, they turned back again to Jerusalem, seeking him. <sup>46</sup> And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. <sup>47</sup> And all that heard him were astonished at his understanding and answers. <sup>48</sup> And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. <sup>49</sup> And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? <sup>50</sup> And they understood not the saying which he spake unto them. <sup>51</sup> And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. <sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

*The Boyhood of Jesus.*

LUKE reached twelve years of age, he accompanied them in one of these yearly visits to the capital. <sup>43</sup> After they had accomplished the ceremonies of the paschal week, the family took up their homeward journey; but the boy stayed behind in the city, without either his father or mother being aware of it. <sup>44</sup> Supposing that he was somewhere among the party with whom they were travelling, they did not notice his absence until [each family assembled for refreshment and repose at] the close of the first day's journey. They then searched anxiously for him among all the tents of their relatives and acquaintances; <sup>45</sup> but not finding him there, they returned the next morning to Jerusalem, to look for him. <sup>46</sup> It was not until the day after their return, that they discovered him in [an ante-room of] the temple, sitting in the middle space assigned to the pupils of the public religious teachers, listening to their instructions, and eliciting information from them by inquiries. <sup>47</sup> All who heard him were amazed at the sagacity displayed in his answers to the teachers' questions. <sup>48</sup> Upon seeing him in this situation, his parents were quite astounded; and his mother asked him reprovingly, "My child, why have you treated us so thoughtlessly? We have both been looking for you with the greatest anxiety." <sup>49</sup> Jesus merely replied, "Why, mother, did you give yourselves so much distress in searching for me? You did not reflect that I would most likely be found in the mansion of my [Heavenly] Father."<sup>o</sup> <sup>50</sup> They, however,† did not comprehend the meaning of his expression. <sup>51</sup> He accompanied them nevertheless back to Nazareth, where he continued to maintain his filial relations toward them.—The incidents of this visit to Jerusalem made a deep impression upon his mother's memory.‡

<sup>52</sup> The youthful Jesus rapidly matured in mind and body, developing a moral character that won the approbation of Heaven and esteem of men.‡

His subsequent youth.

<sup>o</sup> There is here apparently a studied ambiguity in the original, where, instead of "business," should rather be supplied, "in the [courts] of my Father," namely, the Temple, in distinction from the home of his reputed father. Verse 48.

† Especially Joseph. Verse 51.

‡ Compare verse 19.

§ This is but a continuation of the information given in verse 40. His human nature only is here referred to.

CHAPTER III.

THE INTRODUCTION OF OUR SAVIOUR'S MINISTRY.

(Time, about *one year*.)

SECTION XVIII.—LUKE III.

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> Annas and Caiaphas being the high priests; the word of God came unto John the son of Zacharias in the wilderness:

<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, and saying, Repent ye; for the kingdom of heaven is at hand: for this is <sup>4</sup> as it is written in the book of the words of Esaias the prophet saying, The voice of one crying, In the wil-

MATTHEW III.

<sup>1</sup> In those days came John the Baptist, preaching in the wilderness of Judea <sup>2</sup> and saying, Repent ye; for the kingdom of heaven is at hand: <sup>3</sup> for this is he that was spoken of by the prophet Esaias saying, The voice of one crying, In the wilderness

MARK I.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—

<sup>3</sup> The voice of one crying, In the wilderness

CHAPTER III.

§ 18.—*The Mission of John the Baptist.*

(Desert of Judea, along the Jordan; [*March?*?] A. D. 25.)

LUKE III. <sup>1</sup> In the fifteenth year from the date of the [associate] reign of the Roman emperor Tiberius,† while Pontius Pilate was procurator of Judea, Herod Antipas tetrarch of Galilee, his brother Philip of Iturea, Trachonitis, and the adjacent territory, and Lysanias of the district around Abila, <sup>2</sup> [Joseph surnamed] Caiaphas being at that time the Jewish high-priest, and Hananiah [a former incumbent] his deputy, John, the son of Zechariah, received a divine mandate, while yet in the “Desert” of Judea, directing him to proceed to his destined mission. <sup>3</sup> Accordingly, he passed through the whole neighbouring region that borders upon the river Jordan, zealously proclaiming to all the necessity of immediate penitence and reformation, in order to the obtainment of the divine pardon for their prevalent sins; at the same time instituting the ceremony of physical *ablution* in token of their sincere repentance, <sup>4</sup> to which duty he exhorted them by declaring that “the predicted ‘Reign of the divine Messiah’ was close at hand!”<sup>1</sup>—<sup>4</sup> John, <sup>b</sup> as he himself professed,†<sup>1</sup> was the person ultimately intended by that passage of Isaiah,—

“Hark! in the van of the returning host,  
Proclaims the *pioneer*, ‘Clear ye the way

<sup>a</sup> Matt. iii, 2.

<sup>b</sup> Matt. iii, 3.

<sup>o</sup> In the course of the preceding month John would be thirty years old (see § 6), the age required among the Jews for the assumption of any sacerdotal office (Num. iv, 3, &c.). The Passover, occurring the first of the next month, would attract the mass of the Jews to Jerusalem, which was not far from the scene of John's labours; and the temperature of the air and

state of the weather, as well as rise in the rivers after the winter freshets, would be favourable for his operations.

† See the observations on this text in the chronological investigation, Appendix I, p. 67, at the close of this work. These contemporaneous names and titles are confirmed by Josephus.

‡ John i, 23. See Matt. xi, 10.

## LUKE III.

derness prepare ye the way of the Lord, make his paths straight; <sup>5</sup> every valley shall be filled, and every mountain and hill shall be made straight, and the rough ways shall see the salvation of God.

<sup>7</sup> Then said he to the multitude *from* Jerusalem and all Judea and all the region round about Jordan, that came forth to be baptized of him, in Jordan, confessing their sins, O Pharisees and Sadducees, generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits worthy of repentance: and begin not to say within yourselves, We have Abraham to *our* father; for I say unto you, That God is able of

## MATTHEW III.

prepare ye the way of the Lord, make his paths straight.—

brought low, and the crooked shall be *shall be* made smooth: <sup>6</sup> and all flesh

## MATTHEW III.

<sup>5</sup> Then went out to him Jerusalem and all Judea and all the region round about Jordan, <sup>6</sup> and were baptized of him, in Jordan, confessing their sins. <sup>7</sup> But when he saw many of

the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to *our* father; for I say unto you, That God is able of

## MARK I.

prepare ye the way of the Lord, make his paths straight.—

And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him, in the river of Jordan, confessing their sins.—

## MARK I.

<sup>5</sup> And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him, in the river of Jordan, confessing their sins.—

the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to *our* father; for I say unto you, That God is able of

*The Mission of John the Baptist.*

LUKE  
III.

Amid the deserts for Jehovah's march!  
Straighten the highway for his retinue!<sup>1</sup>

<sup>5</sup> Soon to its margin each ravine shall rise,  
Each hill and knoll be graded to a plain;  
The tortuous path become an avenue,  
And rugged passes smooth for easy ways.

<sup>6</sup> Then [will Jehovah's glory stand confess'd,  
When] all mankind shall see this rescue wrought."<sup>2</sup>

<sup>7</sup> While he was thus preaching, very many <sup>a</sup> of the inhabitants of Jerusalem, besides the general mass of the people of Judea Proper, especially those living at the mouth of the Jordan,<sup>1</sup> flocked to hear him. <sup>8</sup> The most of them became penitent under his exhortations,<sup>1</sup> and submitted to the prescribed *baptism*,<sup>5</sup> which was performed with the water of the river at hand.<sup>1</sup> <sup>6</sup> Perceiving, and among the rest that came to receive the ceremony, several of the Pharisees and also of the Sadducees,<sup>1</sup> he thus boldly addressed them: "You brood of crafty vipers!† think you to make me believe that anything can have roused *you* to escape the divine vengeance for your iniquity?‡ <sup>8</sup> If you would really avert that doom, you must exhibit the genuine effects of repentance, [in a hearty reformation of your lives;] instead of flattering yourselves with the boast, 'We are Abraham's descendants, [and therefore heirs to the divine

His practical  
Injunctions.

<sup>a</sup> Matt. iii, 5.

<sup>b</sup> Matt. iii, 6.

<sup>c</sup> Matt. iii, 7.

<sup>1</sup> Isa. xl, 3-5. The prophet is here comforting the Jews with the prospect of a restoration after the Babylonian exile, comparing their return to the progress of an oriental sovereign (see Luke i, 76); but with an ulterior reference to gospel times, which becomes predominant over the literal application, in some parts of the prophecy. The Evangelist quotes the last clause merely from memory, following the Septuagint, and omitting a part. The deliverance here intended is that spiritually effected by Christ.

† Alluding to their hypocritical treachery, in thus artfully availing themselves of this popular means of exalting their reputation for sanctity. Compare Luke vii, 30; John v, 35. See Gen. iii, 1; Matt. x, 16.

‡ Referring to the temporal punishment that would soon, and the eternal one that would ultimately, overtake them, (see verse 9.) These, John intimates, by his tone of surprise, that they were neither likely nor anxious to avoid, because insensible to their danger.

LUKE III.

these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

<sup>10</sup> And the people asked him saying, What shall we do then? <sup>11</sup> He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. <sup>12</sup> Then came also publicans to be baptized, and said unto him, Master, what shall we do? <sup>13</sup> And he said unto them, Exact no more than that which is appointed you. <sup>14</sup> And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

MATTHEW III.

these stones to raise up children unto Abraham. <sup>10</sup> And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

MATTHEW VII.

<sup>19</sup> Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

*The Mission of John the Baptist.*

LUKE III. blessing, promised in the covenant with him.] I tell you, God could supply a posterity to Abraham out of the very stones that lie strewed about here, [if worthy human successors should fail]! <sup>9</sup> Ah! at this very hour the axe of extermination lies ready at the foot of the trees [in the orchard of the Jewish nation]; and, ere long, every tree that fails to yield the required fruit of holiness will be felled to the earth, and consumed as fuel by the judgments of God."

<sup>10</sup> Upon hearing these denunciations, the populace inquired of him, "What course, then, must we pursue?" <sup>11</sup> He simply replied [by instancing benevolence as a specimen of their religious duty], "Let every one of you that possesses two *tunics* [i. e. shirts], share his abundance with some one who has none at all; and if any of you has more provisions than he has special need of, let him act in a similar manner."<sup>o</sup> <sup>12</sup> Certain publicans [i. e. Jewish sub-collectors of the Roman tribute] also, who came to receive baptism at his hands, asked him, "Teacher, what line of conduct must we follow in our repentance?" <sup>13</sup> To these he likewise merely answered, "You must not extort from the peasantry a larger tax than that imposed by the legal assessment farmed out to you for collection." <sup>14</sup> A third class also, the soldiers [i. e. Jews who had enlisted as privates in the provincial Roman army], put the same question to him—"What must we, too, do in the matter of reformation?" To them he returned answer in like manner—"Deprive no inhabitant of his property by pillage or informing against him, but be satisfied with your allowance of stipend and rations."

<sup>15</sup> As the people were in a state of suspense in view of John's procedure, debating in their minds whether or not he was the Christ. He announces Christ.

<sup>o</sup> This advice is given to show that they had overlooked the practical details of obedience to the divine law, in seeking after some important act by which to recommend themselves to the divine favour. The directions here particularized were adapted to the inquirers' circumstances

on the spot, the crowds from the city naturally having come poorly supplied with clothing and victuals; so that there was an opportunity for the more wealthy among them to commence their life of piety by relieving their neighbours' wants at once. Compare Mark vi. 36.

## LUKE III.

<sup>16</sup> John answered saying unto them all, I indeed baptize you with water unto repentance: but one mightier than I cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose and bear; he shall baptize you with the Holy Ghost and with fire: <sup>17</sup> whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

<sup>18</sup> And many other things in his exhortation preached he unto the people.

## MATTHEW III.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: <sup>12</sup> whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

## MARK I.

<sup>7</sup> And preached saying, . . . <sup>8</sup> I indeed have baptized you with water: but . . . <sup>7</sup> . . . there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose; <sup>8</sup> . . . he shall baptize you with the Holy Ghost.

## SECTION XIX.

## MATTHEW III.

<sup>13</sup> Then cometh Jesus from Nazareth of Galilee to Jordan unto John, to be baptized of him.

## MARK I.

<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John, in Jordan.

*The Mission of John the Baptist.*

LUKE expected Messiah, <sup>16</sup> John himself undeceived them in their surmises by III. declaring in public, "I merely baptize you with water," to betoken the purifying character of your repentance; <sup>1</sup> but the expected 'Comer' is soon to be "among my disciples," <sup>2</sup> who is so far my superior, that I am unworthy to perform for him even the <sup>3</sup> menial office of untying <sup>4</sup> and carrying <sup>1</sup> his sandals. <sup>†</sup> He will baptize you in a more momentous sense, enduing some [who cordially embrace him] with the miraculous influences of the Holy Spirit, but overwhelming others [who reject him] with the consuming vengeance of the Almighty; <sup>‡</sup> <sup>17</sup> for the winnowing-shovel [of his testing doctrines] <sup>||</sup> is soon to be grasped by his hand, with which he will morally winnow the contents of the threshing-floor of this his ancient heritage, and then he will collect his true followers, like the precious grain, into the storehouse of security; but the impenitent, as refuse straw, he will irretrievably consign to the flames of divine retribution." <sup>¶</sup>

<sup>18</sup> By many illustrations such as these, John continued for several months to warn the concourse of approaching events [under the Messiah]. *ο εφελκυσμα*

§ 19.—*The Baptism of Christ.*

(The Jordan, near its mouth; [August?] A. D. 25.)

MATT. <sup>13</sup> While John was thus preaching and baptizing, Jesus also journeyed III. from his residence in Galilee to the scene of John's operations at the

*a* Matt. iii, 11.

*b* Mark i, 7.

<sup>o</sup> Compare John i, 15.

<sup>†</sup> An office usually performed by slaves and young disciples for their masters.

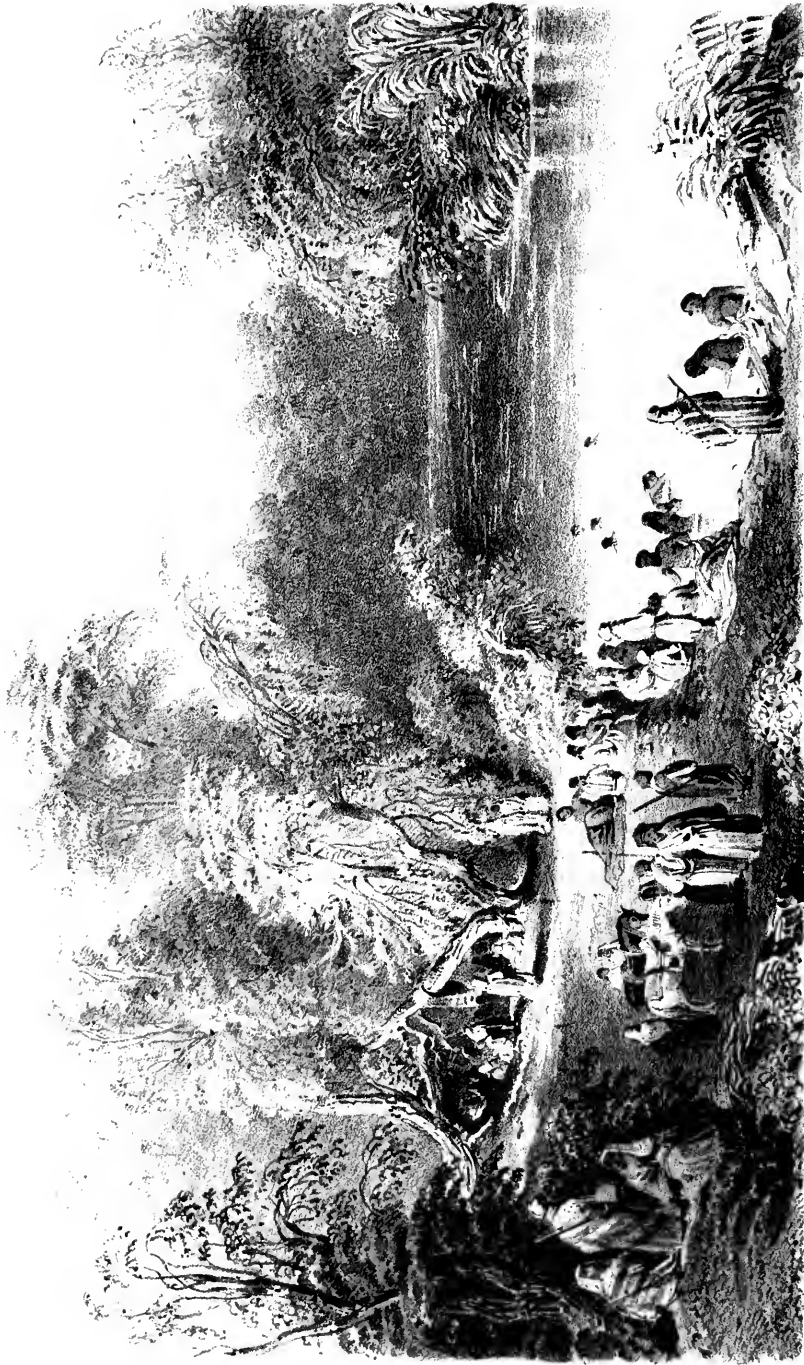
<sup>‡</sup> The sense of "fire" here is the same as in verse 9, and the whole idea is more clearly brought out in the next verse. The contrast is sustained by the omission of this latter circumstance in the parallel passages, Acts i, 5; ii, 4;

xi, 16; xix, 2-6. The "cloven tongues, like as of fire," in the fulfilment of the promise (Acts ii, 3, 4), cannot be here intended, as that phenomenon was of a purely physical character, and did not take place on the other similar occasions.

<sup>||</sup> Compare Luke ii, 35.

<sup>¶</sup> See Matt. xiii, 30, 38-42; xxiv, 15, 16, 31.





THE GANGES AT BANGALORE.  
AT THE PILGRIM'S BATHING PLACE NEAR THE MOUTH.

FROM THE "GANGES" BY A. H. H. H.



## MATTHEW III.

<sup>14</sup> But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, Suffer *it to be so* now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

<sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and lo, *as he was* praying, the heavens were opened unto him, and he saw the Spirit of God descending in a bodily shape like a dove and lighting upon him; <sup>17</sup> and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

## MARK I.

<sup>10</sup> And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup> and there came a voice from heaven *saying*, Thou art my beloved Son, in whom I am well pleased.

## LUKE III.

<sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened, <sup>22</sup> and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased.

## LUKE III.

<sup>23</sup> And Jesus himself began to be about thirty years of age. . . .

*The Baptism of Christ.*

MATT. Jordan, for the purpose of receiving at his hands the same rite, [in consecration to his public office]. <sup>14</sup> John [having always known his relative to be eminent in religious attainments, and destined to some distinguished sphere of action;]<sup>o</sup> at first objected—"It were more suitable that I should be baptized by *you*, than that you should come to *me* for that purpose." <sup>15</sup> Jesus, however, replied, "Wave this deference for the present, and baptize me; for it is proper that we should both of us thus fulfil every ceremony pertaining to our respective offices."† To this persuasion John yielded, and administered the rite. <sup>16</sup> As soon as Jesus ascended the banks of the stream, after being baptized, <sup>a</sup> while uttering a brief prayer,<sup>1</sup> suddenly the sky appeared to be parted above him, forming a passage, through which the divine Spirit, <sup>b</sup> under the physical form<sup>1</sup> of a *dove*, was seen to descend and alight upon him.‡ <sup>17</sup> At the same time, a voice was heard issuing from the sky, which declared, "This is My dear and only Son, in whom My highest wishes meet!"

LUKE <sup>23</sup> At the time of this induction into his public office, Jesus (as was III. nearly true of John also) was thirty years old, or slightly over.¶

<sup>a</sup> Luke iii, 21.

<sup>b</sup> Luke iii, 22.

<sup>o</sup> See Luke i, 36; ii, 40, 52. John evidently knew Jesus by sight as well as by reputation, for he at once recognises him as his own superior; but he does not seem yet to have apprehended him under his full character of the *Messiah*,—as indeed he states in John i, 31. Some understand this last passage in its full sense, and suppose the recognition here to have been by a divine admonition; but an intimation from such a source could hardly have left this indefinite estimate of Christ.

† That is, John ought to baptize him, because, as being his harbinger, it was his business to recognise him publicly, and baptism was the peculiar seal imposed upon all who came under his ministrations; and Jesus ought to receive the rite as an equivalent to the anointing oil by which the Jewish *prophets, priests* and *kings* were consecrated to their offices.

‡ Some explain this by a flash of *lightning* cleaving the clouds, and glancing with a hovering flame over Christ, attended with a peal of *thunder*, that was taken by the multitude as an omen of the divine approbation. But this interpretation is utterly at variance with the language of the text, which plainly speaks of a *miraculous* attestation, and specifies the preternatural phenomena in detail. This celestial Voice, styled by the Jews the *Bath-Col*, was to them the highest possible voucher; and this public effect was evidently its design in the present case. It was also a private sign to John, identifying the Messiah. Christ's "prayer" was doubtless connected with this attestation, as in John xii, 27-30.

¶ See the observations on this text in the investigation of the date of Christ's birth, Appendix I, p. 27, at the close of this work.

## SECTION XX.

## MATTHEW IV.

<sup>1</sup> Then was JESUS (being full of the Holy Ghost, *as he returned from Jordan*) led up of the Spirit into the wilderness, to be tempted of the devil: and was with the wild beasts. <sup>2</sup> And when he had fasted forty days and forty nights (tempted of Satan), he was afterward a hungered. <sup>3</sup> And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. <sup>5</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup> and saith unto

## LUKE IV.

<sup>1</sup> And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

<sup>2</sup> being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward

hungered. <sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him saying, It is written, That man shall not live by bread alone, but by every word of God.—<sup>5</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto

## MARK I.

<sup>12</sup> And immediately the Spirit driveth him into the wilderness.

<sup>13</sup> And he was [there] in the wilderness forty days tempted of Satan: and was with the wild beasts. . . .

§ 20.—*The Temptation of Christ.*

(The Desert of Judea, and Jerusalem; [*September and October?*] A. D. 25.)

MATT. <sup>1</sup> Immediately after the baptism of Jesus, <sup>a</sup> as he was returning home <sup>o</sup> IV. with his mind deeply imbued with the spiritual influences there received,<sup>1</sup> he felt himself urged by a divine impulse to withdraw into the most lonesome part of the Desert of Judea, <sup>b</sup> inhabited only by wild beasts,<sup>1</sup> and there undergo an ordeal of diabolical temptation, [as an additional preparation for his work.]<sup>†</sup> <sup>2</sup> Accordingly, having continued there for forty days without having eaten or drunk anything during the whole time,<sup>‡</sup> at last, when hunger began to press severely upon him, <sup>3</sup> the Arch-fiend, <sup>b</sup> having failed in his other modes of attack,<sup>1</sup> now appeared to him in a visible form,<sup>||</sup> and thus artfully addressed him: "If you are actually the 'Son of God,'<sup>¶</sup> why do you not at once order the stones lying here to become loaves of bread, [to relieve your wants]?" <sup>4</sup> Jesus quietly replied, "Because the sacred word declares, 'Human beings are not sustained simply by their ordinary aliment, but can subsist by other means which the power of God may provide.'"<sup>oo</sup> <sup>6</sup> Foiled in this attempt, the Evil Spirit next invited him to accompany him to Jerusalem, and there take his station upon the roof of the ["Royal Gallery" of the] Temple, [on the south-east corner, overhanging the deep precipice of the valley of Jehoshaphat,]<sup>††</sup> <sup>6</sup> and then

<sup>a</sup> Luke iv, 1.

<sup>b</sup> Mark i, 13.

<sup>o</sup> See Luke iv, 14.

<sup>†</sup> There seems to have been a double purpose in this trial: first, to develop that fortitude which the Saviour would need in his subsequent contest with the enemy of righteousness, and at the same time inflict upon him a signal defeat; and, secondly, to pass through a similar probation with our first parents in Eden, and in sustaining himself where they fell, to retrieve their ruined posterity, having assumed the responsibility of original sin as our second representative.

<sup>‡</sup> Being enabled to endure the abstinence by preternatural strength, like Moses (Exod. xxiv, 18; xxxiv, 28) and Elijah (1 Kings xix, 8).

<sup>||</sup> He probably assumed some familiar guise likely to disarm suspicion and conciliate sym-

pathy. As it was evidently in a human shape, Christ may not have been permitted to recognise him, until the diabolical character of his suggestions betrayed his "cloven hoof." Ver. 10.

<sup>¶</sup> This is not put tauntingly to the Saviour, but with a view to induce him either to *question* the divine declaration at his baptism (Luke iii, 22), or else *presume* upon the rights thereby implied. Perhaps one of Satan's objects was to convince himself fully of Christ's character.

<sup>oo</sup> This sentiment was delivered by Moses (Deut. viii, 3), in reference to the divine method of feeding the Jews with manna, in the absence of customary victuals, and shows the propriety of trust in God in the greatest straits.

<sup>††</sup> Some think that this "pinnacle" (literally,

## MATTHEW IV.

him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, to keep thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>7</sup> Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. <sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world in a moment of time, and the glory of them; <sup>9</sup> and saith unto him, All these things will I give thee, (for that is delivered unto me, and to whomsoever I will, I give it,) if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, Get thee hence [ . . . ], Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

## LUKE IV.

him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup> for it is written, He shall give his angels charge over thee, to keep thee; <sup>11</sup> and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>12</sup> And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. —<sup>5</sup> And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time: <sup>6</sup> and the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it: <sup>7</sup> if thou therefore wilt worship me, all shall be thine. <sup>8</sup> And Jesus answered and said unto him, [Get thee behind me, Satan; for] it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—

*The Temptation of Christ.*

MATT. urged him to this display of his power: "Now, if you *are* the 'Son of IV. God,' show your confidence in Him by precipitating yourself off here;" at the same time [availing himself of Christ's own method of argument, by] appealing to that promise of the Scriptures,—

"[For] He will screen you as with able care  
Of chosen angels, whose should be the trust  
<sup>a</sup>Of guarding you [whatever path you tread  
In life's rough course];<sup>1</sup> their active hands, unseen,  
Will stay you, as the gentle nurse supports  
The tottering babe, nor suffers it to trip  
Its tender foot against a wounding stone."<sup>2</sup>

<sup>7</sup> To this suggestion Jesus promptly retorted, "The inspired volume also warns us, 'Never provoke Jehovah your God, [by impatiently requiring of Him a special exhibition of His power].'"<sup>†</sup> <sup>8</sup> [Baffled still in his artifices,] the Genius of evil makes one more bold effort, by prevailing upon Christ to return to the Desert, and there conducts him to the preeminent summit of a mountain [afterward called Quarantania], from which he points out to his view, <sup>6</sup> in rapid succession, all the principalities of the surrounding region, expatiating upon their grandeur, <sup>9</sup> and ending with this proposal: "I will pledge you the possession of all these dominions—<sup>c</sup> for they come peculiarly within my province,<sup>‡</sup> and I can enable any one that I choose to acquire them,<sup>1</sup>—on condition that you will for this once prostrate yourself in homage before me."<sup>10</sup> At this suggestion, Jesus indignantly exclaimed, "Begone from my sight, Satan! The Scriptures command, *Bow in homage* [or] '<sup>c</sup> [religious adoration] before Jehovah your God'

<sup>a</sup> Luke iv, 10.<sup>b</sup> Luke iv, 5.<sup>c</sup> Luke iv, 6.

*wing*) was rather the extremity of the roof of the porch of the temple itself, which projected above and beyond the body of the building; but Christ, not being a priest, would not be allowed access thither, nor would the height have been so awful as from the battlement of the royal portico; besides, the roof of that part of the sacred

building was so filled with spikes to keep off the birds, that no one could well have stood upon it, even had there been any means of reaching it. The galleries were easily accessible.

<sup>o</sup> Psa. xci, 11, 12.<sup>†</sup> Deut. vi, 16.<sup>‡</sup> See John xii, 31; xiv, 30; xvi, 11; Eph. ii, 2.

## MATTHEW IV.

<sup>11</sup> Then the devil, when *he* had ended all the temptation, leaveth him for a season :

and behold, angels came and ministered unto him.

## LUKE IV.

<sup>13</sup> And when the devil had ended all the temptation, he departed from him for a season.

## MARK I.

<sup>13</sup> . . . And the angels ministered unto him.

## SECTION XXI.—JOHN I.

<sup>19</sup> And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? <sup>20</sup> And he confessed and denied not, but confessed, I am not the Christ. <sup>21</sup> And they asked him, What then? art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. <sup>22</sup> Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself? <sup>23</sup> He said, I *am* the voice of one crying, In the wilderness make straight the way of the Lord, as said the prophet

*The Temptation of Christ.*

MATT. alone, 'and serve Him' exclusively as a superior Being."<sup>o</sup> <sup>21</sup> Having been thus entirely repulsed, the Enemy of good abandoned the design of special temptation for the present,† and retired. After this, a company of angels came and supplied the physical wants of Jesus.

§ 21.—*John's Testimony to Jesus.*

(Bethany-beyond-Jordan; [early in *March*?] † A. D. 26.)

JOHN <sup>19</sup> The San hedrim at Jerusalem [hearing of John's proceedings] sent a deputation from the ecclesiastical orders to inquire of him, "In what character are you acting?" In reply, <sup>20</sup> the Baptist frankly acknowledged, "I am by no means the Messiah [as you seem to suppose]." <sup>21</sup> "What office, then, do you bear?" rejoined they; "are you the returning Elijah?" † John answered, "I am not he." Again they asked him, "Are you the 'Prophet' predicted by Moses?" ‡ John still responded, "No." <sup>22</sup> [Discouraged at length in guessing,] they said to him, "Tell us plainly what position you do sustain. We wish to return a distinct answer to the body that sent us on this errand; whom do you profess to be?" <sup>23</sup> John replied, "I am the person ultimately referred to by the prophet Isaiah, where he says,—

'Hark! in the van of the returning host,  
Proclaims the *pioneer*, " [Clear ye the way]

<sup>o</sup> Deut. vi, 13.

† Such passages as John xii, 27; Matt. xxvi, 28; xxvii, 46, show, however, that the tempter never resigned his malicious attempts to the very last moment of the Redeemer's probation. Indeed, he often made use of human depravity as the ready instrument to prosecute his design, and at the crucifixion doubtless imagined he had succeeded in defeating the Saviour.

‡ During the inclement season, John would seem to have partially suspended his operations, and at the beginning of this month, being early in the opening season, to have resumed them in another position across the river. This fresh ardour seems to have elicited the deputation of ecclesiastics referred to in this section, and also to have attracted Jesus to the spot. After his

temptation, the latter appears to have returned home, and spent the interval in recruiting after his rigorous physical privation and severe spiritual encounter in the Desert.—The events of this section must have taken place subsequently to Christ's baptism, because John here refers to Him as the Messiah (verse 29), whereas he says (verse 33) that he did not know Him as such until after the divine token at that time given.

§ The Jews inferred, from Mal. iv, 5, that the translated Elijah would revisit the earth, and usher in the Messiah. In this sense, John denies his identity. See Matt. xvii, 10-13.

¶ Deut. xviii, 15. The Jews understood from this a resurrection of Jeremiah, or some other ancient prophet (Matt. xvi, 14), different from the Messiah. John vii, 40, 41.

## JOHN I.

Esaias. <sup>24</sup> And they which were sent were of the Pharisees: <sup>25</sup> and they asked him and said unto him, Why baptizest thou then, if thou be not that Christ nor Elias neither that prophet? <sup>26</sup> John answered them saying, I baptize with water; but there standeth one among you, whom ye know not: <sup>27</sup> he it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. <sup>28</sup> (These things were done in [Bethabara] beyond Jordan, where John was baptizing.)

<sup>29</sup> The next day [John] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! <sup>30</sup> This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. <sup>31</sup> And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. <sup>32</sup> And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup> And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom

*John's Testimony to Jesus.*

JOHN  
I. Amid the deserts for Jehovah's march!  
Straighten the highway [for His retinue!]"'"°

<sup>24</sup> The greater part of the deputation belonged to the sect of the Pharisees; <sup>25</sup> in their jealousy, therefore, [for the maintenance of existing religious arrangements and prerogatives,] they demanded of him, "Why, then, do you take upon you to baptize, if you are neither the Messiah, nor Elijah, nor yet the promised 'Prophet'?" <sup>26</sup> To this John returned, "I merely baptize with water; but yonder, in your midst, stands One, of whose character you are little aware. <sup>27</sup> He, (the expected 'Comer,') although among my disciples, ranks even now as my Master; [for He was from eternity my Principal,]† inasmuch that I am not worthy to perform for Him even the office of untying his sandal-thongs."‡ —<sup>28</sup> These occurrences took place in the Bethany || on the eastern shore of the Jordan, where John was then baptizing.

<sup>29</sup> On the day following, John observed Jesus at a distance walking toward him, and immediately pointed him out to the bystanders, by saying, "Yonder comes the divinely-appointed Sacrifice, who will atone for the sins of the human race! <sup>30</sup> He is the One of whom I yesterday and before declared,¶ A certain person ' (the expected "Comer") among my disciples, ranks even now as my Master, for He was from eternity my Principal.' <sup>31, 33</sup> I did not indeed [when I first used that expression] myself recognise yonder person in that character, [although well acquainted with him personally;]° but the same Being who commissioned me thus to baptize with simple water, also gave me this token: 'When you meet a person upon whom you see the Divine Spirit physically descend and rest, that is He who is to baptize with the *Holy Spirit*.' <sup>32</sup> Accordingly," continued John in his testimony, "at yonder person's baptism I saw the Divine Spirit descend, under the form of a dove, and rest upon him. <sup>31</sup> I was then apprized that this was He, whose public introduction [as the Messiah] to the Jewish people was the object of my mission to baptize with water, [as a type

° Isa. xl. 3. See § 18.

† See verses 15, 30.

‡ See on Luke iii. 16.

|| The vulgar text was corrupted by Origen, who heard of no Bethany there, but a Bethab-

ara. (probably the same with the Bethab'rah of Judges vii. 24). The place may have gone by both names, as each denotes a *crossing* or *ford*.

¶ Luke iii. 16, § 18.

° See on Matt. iii. 14, § 19.

## JOHN I.

thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost: <sup>34</sup> and I saw and bare record, that this is the Son of God.

<sup>35</sup> Again the next day after, John stood and two of his disciples; <sup>36</sup> and looking upon Jesus as he walked, he saith, Behold the Lamb of God!

## SECTION XXII.—JOHN I.

<sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? <sup>39</sup> He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; ([for] it was about the tenth hour.) <sup>40</sup> One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup> He first findeth his own brother Simon, and saith unto him, We have found the Messias, (which is, being interpreted, [the] Christ.) <sup>42</sup> And he brought him to Jesus. And when Jesus beheld him, he said, Thou art

*John's Testimony to Jesus.*

JOHN of the spiritual baptism which he would impart]. <sup>34</sup> Having personally I witnessed the above fact, I confidently assert that He is the 'Son of God,' [as then announced]."<sup>o</sup>

<sup>35</sup> Again on the ensuing day, John was standing in the execution of his public duties, while two of those who had attached themselves to him as disciples † happened to be near him. <sup>36</sup> Just then casting his eyes toward Jesus, who was walking within sight, he repeated the declaration, "Yonder is the divinely-appointed Sacrifice for sin!"

§ 22.—*Christ gains his first Disciples.*

(Bethany-beyond-Jordan; [early in March?] A. D. 26.)

<sup>37</sup> The two disciples above referred to, on hearing John's remark, immediately attached themselves to Jesus; † <sup>38</sup> who thereupon turning round and noticing them following him, inquired, "Do you wish to ask me anything?" They replied, "Rabbi," (a Hebrew term, importing *Teacher*.) "where is your home? [We are anxious to receive private religious instruction from you.]" <sup>39</sup> Jesus rejoined, "Come, and I will show you." At this invitation they accompanied him to his lodgings, and spent the rest of the day with him, it being then about the tenth hour [i. e. about 4 o'clock, P. M.]. <sup>40</sup> One of these two was Andrew, † <sup>41</sup> who, on leaving Jesus, first sought his own brother Simon (afterward surnamed Peter), and eagerly told him, "We [whom the Baptist has incited to be on the look-out] have just discovered the MESSIAH!" (the Hebrew form of the title *Christ*, [i. e. *Anointed*].) <sup>42</sup> With ready zeal, his brother at once returned with him to Jesus, who, as soon as he saw him, said to him, "You are now called 'Simon, the son of Jonah;' but your name [as my disciple] shall

<sup>o</sup> Namely, by the divine Voice.

† See verse 40, below.

‡ Not permanently, however, as yet, for we find them afterward summoned from their secular pursuits to exclusive attendance upon our

Lord. § 33. The adherence was here rather *spontaneous*, there directly *authoritative*.

|| The other probably being the narrator himself, John the Evangelist, who, as usual with him, modestly conceals his name.



## JOHN I.

Simon the son of Jona; thou shalt be called Cephas, (which is by interpretation, A stone.)

<sup>43</sup>The day following [Jesus] would go forth into Galilee, and [...] findeth Philip and saith unto him, Follow me. <sup>44</sup>(Now Philip was of Bethsaida, the city of Andrew and Peter.) <sup>45</sup>Philip findeth Nathanael and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. <sup>46</sup>And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. <sup>47</sup>Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! <sup>48</sup>Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. <sup>49</sup>Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. <sup>50</sup>Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. <sup>51</sup>And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

*Christ gains his first Disciples.*

JOHN henceforth be CEPHA," (the Syro-Chaldee equivalent of *Peter* [i. e. *Rock*, I. in Greek]).<sup>c</sup>

<sup>43</sup>The next day, as Jesus was setting out for his home in Galilee, he met Philip, and briefly bade him "become his disciple." <sup>44</sup>Philip, who was a citizen of Bethsaida (in Galilee), the native town also of Andrew and Peter, <sup>45</sup>went and found Nathanael [surnamed also Bartholomew],† and told him, "We have just now discovered the One predicted by Moses and the [later] prophets,‡ in the person of *Jesus* the Nazarene, the son of Joseph!" <sup>46</sup>Nathanael incredulously replied, "Can any eminent person be expected to arise from that miserable village of Nazareth?" "Still," said Philip, "come with me, and see for yourself." <sup>47</sup>To this proposal the other acceded; and as Jesus observed Nathanael approaching, he remarked of him to the rest, "Yonder comes a genuine Israelite, a model of sincerity!" <sup>48</sup>Nathanael, overhearing it, asked him with surprise, "How [being a stranger] have you learned anything of my character?" Jesus replied, "Before Philip spoke to you, I [mentally] saw you sitting under the fig-tree!" <sup>49</sup>[Convinced by this exhibition of superhuman knowledge,] Nathanael exclaimed, "Teacher, you are indeed the Messianic 'Son of God,' and promised King of the Jewish people!" <sup>50</sup>"Ah!" rejoined Jesus, "you do well to believe in my Messiahship, because I told you that I saw you under the fig-tree; but [let your faith reach still further, for] you will yet meet with much greater wonders. <sup>51</sup>Yes," continued he, addressing the disciples collectively, "I assure you that you will soon witness miracles wrought by me stupendous and successive, as if the very sky were parted (as in Jacob's dream), and the celestials were passing up and down on me, the 'Son of man,' [who will form the mystic ladder along which will thus be conveyed the rich spiritual blessings then prefigured to mankind]!"||

<sup>c</sup> See Matt. xvi. 18.

† Compare Luke vi. 14.

‡ Especially in Gen. iii. 15; xlix. 10; Deut. xviii. 18; Psa. ii. 6-9; Isa. ix. 6; xi. 1-5, 10; liii.

2-12; Jer. xxiii. 5, 6; xxxiii. 15; Ezek. xxxiv. 23; Dan. ix. 25; Mic. v. 2; Hag. ii. 7; Zech. iii. 8; ix. 9; xiii. 7; Mal. iii. 1; iv. 2.

|| Gen. xxviii. 12. That the vision of Jacob

## SECTION XXIII.—JOHN II.

<sup>1</sup> And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: <sup>2</sup> and both Jesus was called and his disciples, to the marriage. <sup>3</sup> And when they wanted wine, the mother of Jesus saith unto him, They have no wine. <sup>4</sup> Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. <sup>5</sup> His mother saith unto the servants, Whatsoever he saith unto you, do *it*. <sup>6</sup> And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece: <sup>7</sup> Jesus saith unto them, Fill the waterpots with water; and they filled them up to the brim. <sup>8</sup> And he saith unto them, Draw out now, and bear unto the governor of the feast; and they bare *it*. <sup>9</sup> When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, <sup>10</sup> and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

§ 23.—*Water changed to Wine at a Wedding.*

(Cana; [former part of *March*?] A. D. 26.)

JOHN <sup>1</sup> On the day after Jesus's departure from the Jordan,<sup>o</sup> there was a II. marriage-festival in the village of Cana in Galilee, at which his mother was present,<sup>†</sup> <sup>2</sup> and to which Jesus and his disciples were also invited. <sup>3</sup> [Toward the close of the wedding-week,] the wine provided for the occasion began to fail; and his mother [in confidence of his supernatural resources] informed Jesus, "The wine is falling short." <sup>4</sup> He, however, replied, "Do not interfere with me just now, mother; the right time for the exertion of my power is not quite arrived." <sup>5</sup> His mother, accordingly, simply gave orders to the domestics to "follow his directions strictly." <sup>6</sup> Now there happened to be at hand six stone jars, containing the water used by the family in their ablutions, after the Jewish custom, that might hold two or three *metre'te* apiece [i. e. from 16 to 24 gallons]. <sup>7</sup> Jesus, therefore, ordered the servants, "Fill up these jars with water;" and they did so to the very brim.<sup>‡</sup> <sup>8</sup> He then directed them, "Now dip out some, and carry it to the *architriclinus*" [i. e. president of the entertainment, chosen from among the guests]. They did so; <sup>9</sup> and as soon as he had tasted the water thus converted into wine,—not being himself aware of its origin, although the domestics who had dipped it up knew,—he [privately] summoned the bridegroom, <sup>10</sup> and pleasantly reminded him, "The rule in such feasts is, first to set on the best wine, and afterward, when the guests have satisfied their thirst, wine of an inferior quality; but *you* have reserved the choice wine till now."

was ultimately a representation of gospel times admits of little doubt, and the "ladder set up on the earth, and the top of it reaching to heaven," can only be significantly referred to the great Mediator between God and man. Thus our Saviour's language is a key to this symbolical prophecy, and the allusion becomes natural and consistent throughout.

<sup>o</sup> The "marriage" began on the "third" day (in Jewish reckoning) after the last of Christ's sojourn at the Jordan (that of verse 42), *both extremes* being included. See verse 43, § 22. The necessity of being present on the occasion of

the wedding, seems to have caused his departure, as he shortly returned to Judea.

<sup>†</sup> Either the bride or the bridegroom was probably a near relative of hers, and hence the active part which she bore in the arrangements.

<sup>‡</sup> The fact that *all* were thus filled, shows that the entire contents were converted to wine, and not merely what was "drawn out;" what was left would be very acceptable as a marriage-present, being (like the majority of even good wines in all grape countries) scarcely inebriating, if taken in any reasonable quantity.

JOHN II.

<sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

SECTION XXIV.—JOHN II.

<sup>12</sup> After this he went down to Capernaum, he and his mother and his brethren and his disciples; and they continued there not many days.

CHAPTER IV.

THE FIRST YEAR OF OUR SAVIOUR'S MORE PUBLIC MINISTRY.

SECTION XXV.—JOHN II.

<sup>13</sup> And the Jews' passover was at hand, and Jesus went up to Jerusalem, <sup>14</sup> and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup> and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and

*Water Changed to Wine.*

JOHN II. <sup>11</sup> This first instance of his public miracles Jesus wrought [as above stated] at Cana in Galilee; and by thus manifesting his exalted character, confirmed his disciples' confidence in him.

§ 24.—*Christ makes a short Visit at Capernaum.*<sup>5</sup>

([Middle of] *March*, A. D. 26.)

<sup>12</sup> These festivities being over, Jesus made an excursion to Capernaum, in company with his mother and her other children,† attended by his disciples also, where they remained for a few days.

CHAPTER IV.

§ 25.—*At his First Passover, Christ expels the Traders from the Temple.*

(Jerusalem, the Temple, Court of the Gentiles; [*Friday, March 22?*] A. D. 26.)‡

<sup>13</sup> The approaching Passover Jesus attended at the capital. <sup>14</sup> On entering the temple area, he found numerous persons in the "Gentiles' Court," selling cattle, sheep and pigeons for the sacrifices;|| and near by sat brokers, changing money for the temple offerings.¶ <sup>15</sup> Hastily twisting some rush ropes [used for leading the animals to slaughter] into a whip, he plied it so vigorously that

<sup>5</sup> This may have been a sort of "wedding-party."

† See the note at the close of § 9.

‡ The journey from Galilee to the metropolis probably occupied from March 19 to 21; on the next or Passover day, the expulsion was effected, and during the rest of the week Jesus was engaged in teaching publicly and to Nicodemus in private. The date of this Passover is thus determined: (see note to § 17.)

Paschal new moon, A. D. 26,	
March 4,	2h. 54m. A. M.
3 intervening years.....	1696
	1100 2 54
37 lunations.....	1092 15 10
	-----
New moon, A. D. 26, March 7,	11 44 A. M.

This brings the 1st of Nisan to begin with the evening of the day last found, or the 15th with that of March 21, which was Thursday.

|| These animals all seem to have been kept by the traders "upon the stand," i. e. exhibited on the spot to customers, the neat cattle and sheep probably yoked or tied in pairs, and the pigeons in coops or cages; hence the former could be at once driven out, while the latter had to be removed by their owners.

¶ All who had not done so previously, were required to pay the capitation tax for the temple repairs at Passover, depositing it in boxes placed on either side of the eastern gate of the temple. As the old-fashioned and sacred half-shekel coin was demanded for this purpose, the country people had to change their money for this use.

## JOHN II.

the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup> and said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandise. <sup>17</sup> (And his disciples remembered that it was written, The zeal of thy house hath eaten me up.) <sup>18</sup> Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? <sup>19</sup> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> Then said the Jews, Forty-and-six years was this temple in building, and wilt thou rear it up in three days? <sup>21</sup> (But he spake of the temple of his body. <sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this [unto them]; and they believed the Scripture, and the word which Jesus had said.)

*Christ's first Expulsion of the Traders from the Temple.*

JOHN II. he soon cleared the court of the cattle-dealers and their stock. <sup>16</sup> The traders in pigeons he sternly commanded, "Carry these chattels instantly away from this place!" <sup>15</sup> Then overturning the brokers' benches, he spilled their bags of coin upon the floor. <sup>16</sup> [The only explanation for these authoritative measures that he deigned meanwhile to make to the awe-struck venders was this:] "I shall not suffer you," said he, "thus to turn my Father's sacred Mansion into a sales-room!" <sup>17</sup> (This remark of Jesus brought to his disciples' mind the complaint of the Psalmist:—

"The blood indignant boils within my veins,  
That sinners desecrate Thy hallow'd Shrine,  
[Who tread with impious feet its much-loved courts!]"<sup>o</sup>

<sup>18</sup> The Jewish authorities who stood by, [taken by surprise at Christ's procedure,] asked him, "What miraculous token have you to exhibit to us of any [divine] authority to act in this high-handed manner?" <sup>19</sup> "Demolish this temple if you will," returned Jesus, (pointing to his own person,) "yet before three days elapse, I will rear it afresh! [That is the only attestation of my mission which you need look for.]"<sup>†</sup> <sup>20</sup> "Indeed!" said they sneeringly; "this magnificent Temple has been already *forty-six years* undergoing repairs,<sup>‡</sup> and do you talk of rebuilding it at once in *three days*?"—<sup>21</sup> In this remark [they totally misconstrued Christ's language;|| for] he referred simply to *his own body*, the "temple" of the incarnate Deity. <sup>22</sup> Long afterward, therefore, when he had risen from the tomb on the third day after his death, this ominous expression recurred to his disciples' memory; and the striking coincidence of this fact with the predictions of the Old Testament,<sup>¶</sup> as well as with this his own declaration, greatly strengthened their faith in him as the promised Messiah.

<sup>o</sup> Psa. lxi. 9 David here seems to lament, in his temporary exile, the defiling presence of the abandoned followers of his rebellious son Absalom in the temple, as if he sympathized in the insult thus offered to the Deity. So in the next clause, he says, "The reproaches of them that reproached Thee, are fallen upon me;" i. e., I participate in the calumny which those wretches do not hesitate to pour upon Thy cause and worship there. This identification with the service of God, he says in the preceding verse, has been the chief means of estranging his ungodly relatives and adherents (especially his

son) from him, and inciting them to their revolt. The typical character of this Psalm is also sustained by the allusions to it in John xix. 28-30; Rom. xi. 9, 10.

<sup>†</sup> Compare Matt. xii. 40; xvi. 4.

<sup>‡</sup> See the remarks on this text in the chronological investigation, Appendix I, p. 18<sup>c</sup>.

<sup>||</sup> Although they evidently must have had an inkling of its true import, (see Matt. xxvi. 61; xxvii. 40, 63,) its full application was indicated by the parallel declarations in the note above.

<sup>¶</sup> See Psa. xvi. 10 (Acts ii. 31); Psa. ii. 7 (Acts xiii. 33);—Isa. liii. 9; Dan. ix. 26.

## SECTION XXVI.—JOHN II.

<sup>23</sup> Now when he was in Jerusalem at the passover in the feast-day, many believed in his name, when they saw the miracles which he did. <sup>24</sup> But Jesus did not commit himself unto them, because he knew all *men*, <sup>25</sup> and needed not that any should testify of man; for he knew what was in man.

## JOHN III.

<sup>1</sup> There was a man of the Pharisees named Nicodemus, a ruler of the Jews: <sup>2</sup> the same came to [Jesus] by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. <sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of

§ 26.—*The Interview with Nicodemus.*

(Jerusalem; [between March 22 and 28?] A. D. 26.)

JOHN <sup>23</sup> During Christ's continuance at Jerusalem, through the rest of the week II. of the paschal festival, numbers of the citizens and visitors became convinced of his prophetic character, by witnessing the miracles which he publicly wrought during that time. <sup>24</sup> He was cautious, however, of divulging his full claims to the Messiahship in public, being well aware of the real state of their minds, [that their religious views and feelings were still too imperfect to warrant it. <sup>25</sup> No person, it is true, had informed him on these points,] nor did he need such information concerning any one; for [by his divine omniscience] he was able to read perfectly the human heart.

JOHN <sup>1</sup> Among these half-converts was an individual by the name of Nico- III. demus, a Pharisee and member of the Jewish Sanhedrim. <sup>2</sup> [Pressed by his convictions, and yet fearful of risking a public espousal of Jesus's cause,] he at last sought a private interview with him one evening, and thus introduced his errand: "Respected Teacher, myself and many others are satisfied that you are indeed a divinely-appointed religious instructor, for no person could possibly effect such signal miracles as you are daily working in our sight, unless he was proceeding under the sanction of God;—" <sup>3</sup> Jesus cut short this preamble by solemnly declaring at once, "I assure and warn you, that *unless* <sup>Regeneration</sup> *a person becomes REGENERATE* [by a thorough change of his <sup>inculcated.</sup> moral affections through celestial influences], *he need never hope to share in the 'Reign of the divine Messiah.'*" <sup>4</sup> "How," inquired Nicodemus, [still misconceiving the nature of that reign,] "can such a total revolution be expected to occur in [the mental habits and relations of] a person of my age? It seems to me as impossible as that one should be born over again in a physical sense."<sup>2</sup> <sup>5</sup> Jesus still responded, "I solemnly reiterate to you, that *unless a person becomes regenerate by the influence of the Holy Spirit*, at the same time that he adopts a new religious system upon baptism, he can never come under the 'Reign

○ It is hardly supposable that Nicodemus should so grossly misinterpret Christ's expression "be born again,"—a phrase so commonly applied by the Rabbins to a change of religion at proselyte baptism,—as to think it referred to a second *parturition*. His meaning is rather, "Such a process in a *bodily* sense would evidently be absurd, [and is it in a *mental* sense any more

likely?]" He here hints at the force of long-continued religious customs, associations and prepossessions, which he supposes Christ requires to be broken up, on becoming his follower; and seems to intimate that such a humiliating renunciation should not be required from one of his standing in society. "Born again" is to be taken, with Nicodemus, in the sense of *new*.

## JOHN III.

the Spirit, he cannot enter into the kingdom of God : <sup>6</sup> that which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born again : <sup>8</sup> the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said unto him, How can these things be ? <sup>10</sup> Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? <sup>11</sup> Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness : <sup>12</sup> if I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ? <sup>13</sup> and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

*The Interview with Nicodemus.*

JOHN of the divine Messiah ! <sup>6</sup> As [to your reference to physical birth,] III. the offspring of human parents is of course a mere human being ; so [that no repetition of the process, were that possible, could effect any improvement. But on the other hand,] the product of the Holy Spirit's operation is [a heart] conformed to His own spiritual nature. <sup>7</sup> You need not be surprised, therefore, at my assertion, that 'it is indispensable for every one of you to become regenerate [in moral affections].' <sup>8</sup> Let me refer you to the *wind*, [as an illustration of such secret operations in nature,] which blows this way or that, apparently at its caprice, and you can only hear its murmur as it rushes along, without at all learning where it first set out, or to what spot it is hurrying ;—equally mysterious is the regenerating agency of the divine Spirit upon any human heart."<sup>9</sup> <sup>9</sup> "Still," urged Nicodemus in an inquiring tone, "I do not clearly understand this [as a practicable, or even needful, preparation for admission under the Messiah's administration]." <sup>10</sup> "What !" exclaimed Jesus, "are you a professed expounder of religion to the chosen people, and yet ignorant upon this fundamental subject ?" <sup>11</sup> I solemnly assure you, that I tell you [in my public discourses, as well as now,] nothing but what I personally know as an eye-witness [in the divine councils] ; and yet you all seem inclined to reject my declarations.† <sup>12</sup> [You seek explanation from me ; but] if you thus discredit what I tell you of mere requisites on *earth*, what prospect is there of your concurrence on my proceeding to disclose truths more intimately connected with the *heavenly* world ? <sup>13</sup> And yet [no one else can impart this knowledge ; for] no human being certainly has ever visited the celestial abode, [so as to obtain this information,] except Him who is now arrived from thence, namely, the 'Son of Man,' whose proper residence is in heaven.

<sup>9</sup> That is, although consciousness may inform the person experiencing the change, of the *fact* and *character* of the emotions and purposes generated by the Spirit, and his own behaviour may evince the same to others (as the sense of hearing tells us the fact and direction of a breeze) ; yet no one can be *conscious* of the *origin* or *design* of those emotions and purposes (any more than we can see the wind itself, as it sallies from its aerial chambers, or reaches its final destination. The figure is not designed to hold good in other particulars.) The only legitimate mode in which he can be assured that what he is conscious of is the *result* of divine

influence and *tends* to salvation, is by a comparison with the sacred word. It is thus that we must "try the spirits [that actuate us, in order to ascertain] whether they are of God" or from some other source, either internal or external (1 John iv, 1).

† This seems to refer to the little impression produced by his preaching during the week previously (as well as to Nicodemus's present scepticism), which was doubtless on topics kindred with those mentioned in the subsequent verses, and which Christ declares he alone was in a situation to reveal as a matter of direct observation and experience.

## JOHN III.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; <sup>15</sup> that whosoever believeth in him should not perish, but have eternal life: <sup>16</sup> for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup> For God sent not his Son into the world to condemn the world, but that the world through him might be saved: <sup>18</sup> he that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God. <sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil: <sup>20</sup> for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; <sup>21</sup> but he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

*The Interview with Nicodemus.*

JOHN III. <sup>14</sup> [But as you have come in pursuit of religious instruction," continued Jesus, "I will give you an example of my doctrine.] You remember that on one occasion Moses reared a The Atonement announced. 'brazen serpent' upon a pole within the gaze of the Israelites wandering in the desert, [that they might turn their eyes toward it in confidence of being thereby cured of the venomous bites with which they were afflicted;—now, as to His exaltation in dignity and power that you are anticipating,] it is in a similar manner that the 'Son of Man' is destined to be suspended on high [by crucifixion; and for a like but higher object, <sup>15</sup> namely], that whoever relies upon Him under this relation may be rescued from spiritual excision, and gain the immortal blessedness which His 'reign' affords. <sup>16</sup> Yes, God has so compassionated the fallen human race as to yield up His dear and only Son, to ransom the soul of every true believer in him from endless misery, and purchase for him that bliss eternal! <sup>17</sup> Think not that He has despatched His Son hither to avenge the cause of His peculiar people upon the other nations of the earth; his, on the contrary, is the mission of *redeeming* the souls of all mankind. <sup>18</sup> Every person, therefore, that heartily confides in him, is secure from all vengeance of the Almighty; but every one that refuses to do so, is already exposed to Jehovah's sentence, for the very reason that he has withheld his confidence from God's dear and only Son.† <sup>19</sup> Their sentence is based upon this just ground, that the great Illuminator of mankind has now appeared in their midst; but they seem to prefer their spiritual darkness to the enlightenment which He offers them, thus hoping to screen their corrupt principles and actions. <sup>20</sup> For those whose conduct is reprehensible, naturally dislike such religious light [as they might derive from candidly consulting such a Teacher], and therefore they avoid it, lest their iniquity should be exposed;‡ <sup>21</sup> whereas every one whose course is based in moral rectitude, rather invites the most searching rays of doctrine, being conscious that his actions would thereby be portrayed as honestly conformed to the divine will."

° Num. xxi. 9.

† See Matt. iii, 10-12, and compare the note on the parallel passage, verse 36, § 27.

‡ In this would appear to be conched a reflection upon the disingenuous timidity of Nicodemus

in thus resorting to a secret conference with Jesus under covert of the *night*, rather than coming to him in his public relation, and dealing "above-board," like one whose integrity and love of truth feared no disclosure.

## SECTION XXVII.—JOHN III.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. <sup>23</sup> And John also was baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized. <sup>24</sup> (For John was not yet cast into prison.)

<sup>25</sup> Then there arose a question between *some* of John's disciples and the Jews, about purifying: <sup>26</sup> and they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. <sup>27</sup> John answered and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye yourselves bear me witness that I said, I am not

§ 27.—*Christ's Public Labours elicit Further Testimony from John.*

(Along the western side of the Jordan, [at the shore opposite East Bethany?] in Judea, and Enon in Samaria; *Summer* of A. D. 26.)

JOHN <sup>22</sup> Shortly after the close of the paschal week, Jesus went out with his III. disciples into the open country along the Jordan,<sup>o</sup> where he continued for several months, [preaching and] employing them † to baptize those who received his doctrines. <sup>23</sup> John, too, was now preaching and baptizing great numbers, who resorted to him at a place called Enon, [i. e. the *Fountain*,] near the village of Salim, which offered the advantage of numerous springs of water [that did not fail during the dry season, and was at the same time a little withdrawn from the sultry valley of the Jordan, to which he was usually obliged to have recourse]. <sup>24</sup> (This was previous to John's imprisonment, [as will presently be related].)

<sup>25</sup> In consequence of this simultaneous baptism by Jesus and John, a discussion arose on one occasion between some of their respective followers, [brought on by a certain Jewish attendant upon Christ's public services questioning, in a supercilious tone, a group of John's Samaritan converts,] as to the comparative efficacy of their master's reformatory baptism. <sup>26</sup> [Unable to settle the debate satisfactorily,] the latter applied to John himself with the anxious question, "Teacher, that individual whom we noticed among your followers on the other side of the Jordan, and on whom you bestowed such deferential eulogies, ‡ is now actually making proselytes himself, baptizing crowds from all directions! —[What does he mean by thus usurping your province?]" <sup>27</sup> John checked their invidious eagerness by replying, "No one can really enjoy such distinction, except in the order of divine providence; [so that, if he is indeed exercising the influential ministry that you say, it must be by divine sanction.]" <sup>28</sup> As to myself, you have yourselves just admitted ‖ that I publicly declared,

<sup>o</sup> Probably selecting some spot opposite the site of John's former operations (to whom Jesus thus *succeeded*), as his place of general rendezvous, from which he may have made short excursions into the adjacent country. This being the "Ford-Town" or ferrying-place across the Jordan, was the great thoroughfare of travellers to Pere'a and Arabia.—John having accomplished all that came within the scope of his mission in that region, had now reopened his labours for the season in a place higher up, which was in some respects more convenient, and afforded his preaching to a different class of hearers, the Samaritans, who were soon to be visited by the Messiah in person.

† See chap. iv, 2.

‡ Chap. i, 26–34. These disciples of John had become heated during their altercation with the captious spectator, with an imtemperate zeal for their master, and against Jesus, whom they looked upon as a rival. The expression "barest witness" seems to be the Evangelist's version of their language, influenced no doubt by his own account, as above referred to. They appear to have repaired hastily to John, thinking to give him an alarming piece of news; but he interrupted them before they had finished the question they were preparing to ask, by an intimation that all was right.

‖ Verse 26.



## JOHN III.

the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride, is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. <sup>30</sup> He must increase, but I *must* decrease. <sup>31</sup> He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all: <sup>32</sup> and what he hath seen and heard, that he testifieth; and no man receiveth his testimony. <sup>33</sup> He that hath received his testimony, hath set to his seal that God is true: <sup>34</sup> for he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure *unto him*. <sup>35</sup> The Father loveth the Son and hath given all things into his hand: <sup>36</sup> he that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

*Further Testimony of John to Christ.*

JOHN "I am not the Messiah," but that I am only commissioned to precede Him  
III. on an errand of preparation. <sup>29</sup> As in nuptial ceremonies, the *bridegroom* himself is the principal person, while his *par'anymph*, [i. e. "groom's-man," negotiating the match on his part,] who stands at the door of [the apartment where he is first introduced to] the bride, merely has the pleasure of hearing him express his satisfaction at the sight of her features; so my delightful task is now consummated, [when I have thus presented the multitudes to him of whom you speak.] <sup>30</sup> It must, therefore, be expected that he should gain in celebrity, while I decline in public importance.<sup>o</sup>

<sup>31</sup> "The ground of this superiority," continued John, [in reference to Christ,] "lies in His superior origin. A mere man, like myself, of earthly extraction, can only discourse intimately of what relates to this world; while He, as coming from heaven, so far transcends any mortal nature, <sup>32</sup> that he reveals the divine counsels as an ear and eye witness.† Yet how few of his hearers cordially admit his statements! <sup>33</sup> although this would only be acknowledging‡ the veracity of God; <sup>34</sup> for in this divine commission he really utters the mandates of the Deity, whose full inspiration he enjoys, [unlike the limited influence under which the ancient prophets spoke.] <sup>35</sup> This plenary endowment is from his Heavenly Father's ineffable delight in His Son;|| <sup>36</sup> and hence, whoever embraces these promulgations of the latter, is thereby admitted to the immortal blessings of the 'Messiah's Reign,' while over all others the vengeance of a slighted God already impends!"¶

<sup>o</sup> This deference was habitual on the part of the Baptist. Compare chap. i, 15; Matt. iii, 14.

† This whole passage, with what follows, has its counterpart in verses 11-18, § 26; and chap. i, 17, 18, § 2. Much of the verbal correspondence no doubt arises from the fact, that these passages are all from the pen of the same Evangelist.

‡ The metaphor, to "set one's seal," is derived from the Oriental custom of employing for signature a signet engraved with some peculiar device, which may be considered the owner's "motto." A more pertinent inscription for the Christian's faith could not be selected than this, that "GOD IS TRUE."

|| Throughout this profound exhibition of Christ's character and mission, there is a blending of his Messianic agency as a human being, with His equal relation toward the Godhead,

that can only be understood of a union of the two natures in His person. Similar language is often used by Christ in speaking of himself, as in chap. v, 20, 30; vii, 16; viii, 38. Compare also chap. i, 14. It is observable how, of all the Evangelists, John delights most in reporting these references to Christ's spiritual character.

¶ In all this passage there is an allusion to the prevailing notions of the Jews, who imagined that the Messiah would exalt their own nation exclusively, and inflict signal calamities upon the Gentiles. On the contrary, John here declares that Christ would procure the means of *spiritual* elevation to the denizens of every country, and only overwhelm those who personally rejected him; intimating that the national and eternal woes denounced would be most likely to fall upon their unbelieving selves. Compare the similar discrimination in chap. v, 24.

## SECTION XXVIII.

## MARK VI.

<sup>17</sup> For Herod himself had added yet this above all, that he sent forth and laid hold upon John and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her: <sup>18</sup> for John had said unto Herod, It is not lawful for thee to have thy brother's wife, and reproved him for all the evils which he had done. <sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not: and when he would have put him to death, he feared the multitude; because they counted him as a prophet. <sup>20</sup> For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and

## MATTHEW XIV.

<sup>3</sup> For Herod had laid hold on John and bound him and put *him* in prison for Herodias' sake, his brother Philip's wife:

<sup>4</sup> for John said unto him, It is not lawful for thee to have her.

## LUKE III.

<sup>19</sup> But Herod the tetrarch, . . . <sup>20</sup> added yet this above all, that he shut up John in prison, —<sup>19</sup> . . . being reproved by him for Herodias his brother [Philip]'s wife, and for all the evils which Herod had done.

## MATTHEW XIV.

<sup>5</sup> And when he would have put him to death, he feared the multitude; because they counted him as a prophet.

heard him gladly.

§ 28.—*The Imprisonment of John the Baptist.*<sup>o</sup>

(Castle of Machærus, a little east of the Dead Sea, in Pere'a; [October?] A. D. 26.)

MARK <sup>17</sup> The occasion of the seizure and confinement of John the Baptist, was VI. as follows. Herod An'tipas [while on a visit to Rome] had seduced Herodias, the wife of his half-brother Philip,† [at whose house he lodged, to accompany him home. Determined to make her his wife, yet wishing to obtain some sanction in the popular eye for such a flagrant step, he sent for John for that purpose.] <sup>18</sup> But John promptly told him, "The laws of God and man forbid you to marry your brother's wife during his lifetime." <sup>19</sup> Enraged at this interdict, <sup>a</sup> (which was also coupled with a rebuke for his wicked conduct in general,)<sup>1</sup> and instigated by Herodias, who conceived a deadly grudge against John for this advice, <sup>b</sup> he would have had him executed on the spot;<sup>1</sup> but was forced to content himself with putting him in close custody, <sup>c</sup> (a frequent specimen of his tyrannical government,)<sup>1</sup> being apprehensive lest his death might cause an outbreak among the common people, who revered him as a prophet. <sup>20</sup> Indeed [Herod's own respect for John's character soon returned to check him from such a violent measure; for] he had been accustomed to regard him as a person of eminent integrity and sanctity, and [on account of his honesty and popular influence, had, to some extent,] made him his adviser, doing many things at his suggestion, and listening to his admonitions with a degree of pleasure.

<sup>a</sup> Luke iii, 19.

<sup>b</sup> Matt. xiv, 5.

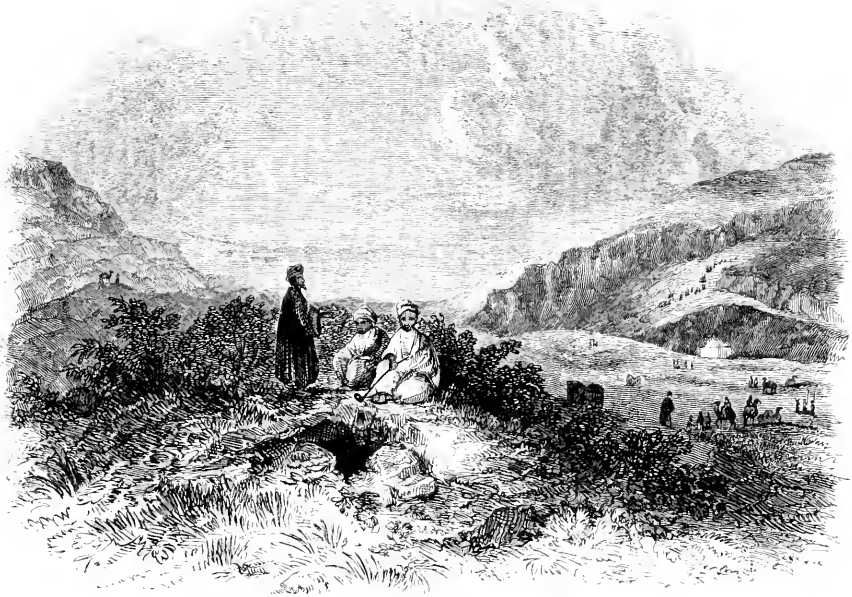
<sup>c</sup> Luke iii, 20.

<sup>o</sup> It might at first seem unlikely that An'tipas, the tetrarch of Galilee and Pere'a, should seize John while baptizing at Enon in Samaria, which belonged with Judea to the procuratorship of Pilate; but as this place was just across the Jordan, it may not have been considered any trespass upon Pilate's territory, or else John may have been apprehended on some occasion when he had temporarily crossed the river. Indeed the language of Mark seems decidedly to favour the idea that An'tipas had expressly "sent" for John for the purpose of consulting him with reference to his marriage, mainly no doubt with a view to conciliating his subjects by the Baptist's allowal. Forgetting, however, his reverence for the holy man in his rage at

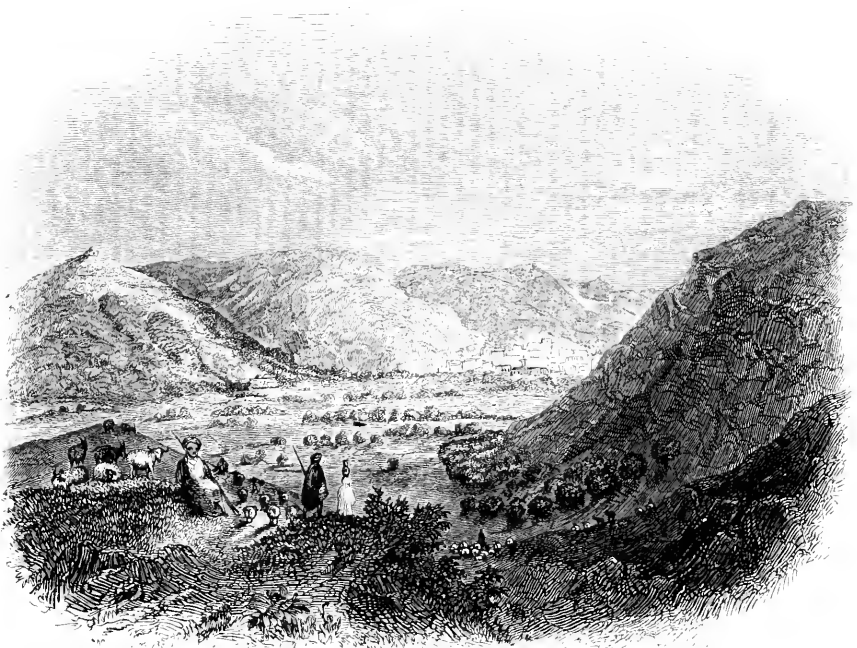
being crossed in his passion, and instigated by the resentful Herodias, he seized and confined him upon the spot; not daring to proceed to further violence for fear of the popular sympathy.—Josephus relates the murder of the Baptist as taking place at Machærus, but assigns it to Herod's jealousy for his influence with the people, lest he might have it in his power to excite them to revolt: this was probably the tetrarch's publicly-avowed reason, while the Evangelists reveal the true private cause in this family pique.

† Not Herod Philip, the tetrarch of Trachonitis, &c., but another son of Herod the Great by a different wife, as Josephus, who relates this marriage, shows.





JACOB'S WELL.  
AS NOW SEEN FROM THE EAST.



THE VALLEY OF SHECHEM  
AS IT NOW APPEARS FROM THE BASE OF MOUNT EBAL.

## SECTION XXIX.—JOHN IV.

<sup>1</sup>When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup>(though Jesus himself baptized not, but his disciples,) and when he had heard that John was cast into prison, <sup>3</sup>he left Judea and departed again in the power of the Spirit into Galilee.

MATTHEW IV.

<sup>12</sup>Now when Jesus had heard that John was cast into prison,

he departed into Galilee.

MARK I.

<sup>14</sup>Now after that John was put in prison, Jesus

came into Galilee. . . .

LUKE IV.

<sup>14</sup>And Jesus returned in the power of the Spirit into Galilee. . . .

<sup>4</sup>And he must needs go through Samaria: <sup>5</sup>then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. <sup>6</sup>Now Jacob's well was there: Jesus therefore being wearied with his journey, sat thus on the well; and it was about the sixth hour. <sup>7</sup>There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink; <sup>8</sup>(for his disciples were gone away unto the city to buy meat.) <sup>9</sup>Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me,

§ 29.—*On his way to Galilee, Christ converts a Samaritan Woman.*

(Shechem; [December?]<sup>o</sup> A. D. 26.)

JOHN <sup>3a</sup>Shortly after John's imprisonment,<sup>1</sup> Jesus, <sup>b</sup>receiving intelligence of the fact,<sup>1</sup> set out for Galilee,<sup>†</sup> <sup>c</sup>divinely inspired with zeal for his work.<sup>1</sup> The special reason for his thus quitting Judea, <sup>1</sup>was his being informed that reports had reached the jealous Pharisaical party at Jerusalem, stating that "Jesus was now gaining more followers and baptizing them than John ever did!"<sup>2</sup> (although, in fact, Jesus did not baptize at all in person, but only through the agency of his disciples;): [from which reports he concluded that their hostility would operate as a still greater barrier to his efforts in that region for the present.]

<sup>4</sup>In making this journey, his shortest route lay through Samaria; <sup>5</sup>and in his course he one day approached the town of Shechem, [vulgarly pronounced *Sychar* by the Jews.] situated near the tract of land which the patriarch Jacob bequeathed to his favourite son Joseph,<sup>6</sup> where was a well attributed by tradition to the same patriarch. Upon reaching this spot therefore, Jesus, fatigued with the morning's travel on foot, sat down at once beside the well, [to refresh himself with rest and a draught of the cool water,] it being now about the sixth hour, [i. e. midday:] <sup>8</sup>while his disciples went on to the town itself, to buy something for a slight meal. <sup>7</sup>Presently, a Samaritan woman came out from the town, to fill her jar at the well; and Jesus [wishing to draw her into a conversation] requested of her, "Let me have a drink from your water-jar."<sup>9</sup> The woman replied, "I wonder that you, who seem to be a Jew, should ask

<sup>a</sup> Mark i, 14.

<sup>b</sup> Matt. iv, 12.

<sup>c</sup> Luke iv, 14.

<sup>o</sup> The time of the year is fixed by the allusion to the interval before harvest, in verse 35.

<sup>†</sup> Not for the sake of greater security from John's fate, certainly; for Galilee was a part of the dominions of the very Ant'tijas who had imprisoned John.

<sup>1</sup> For this there may have been two chief motives; the rite could as well be administered by an inferior, and those who received it at his hands, would have been apt to set themselves

above those subsequently baptized by the Apostles. Paul acted on a similar ground. (1 Cor. i, 11-17.)

|| Gen. xlviii, 22; see also Gen. xxxiii, 19; Josh. xxiv, 32; xvii, 14-18. The patriarch seems to mean that he had rescued this ground by force of arms from a band of Amorites, who had settled upon it during his temporary absence, after he had purchased it.—The well still exists, although dry, from being choked up.

## JOHN IV.

which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.) <sup>10</sup> Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup> The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? <sup>12</sup> art thou greater than our father Jacob, which gave us the well, and drank thereof himself and his children and his cattle? <sup>13</sup> Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again: <sup>14</sup> but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. <sup>15</sup> The woman saith unto him, Sir, give me this water, that I thirst not neither come hither to draw. <sup>16</sup> Jesus saith unto her, Go call thy husband, and come hither. <sup>17</sup> The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: <sup>18</sup> for thou hast had five husbands, and he whom thou now hast, is not thy husband; in that saidst

*Christ converts a Samaritan Woman.*

JOHN a draught of water from me, a Samaritan!" (The Jews and Samaritans IV. disdain all intercourse with each other [when they can avoid it].<sup>o</sup>) <sup>10</sup> "Ah!" returned Jesus, [not noticing her sarcastic allusion to the national feud,] "if you only knew what a great privilege God is conferring upon you [by this interview], and were but aware who the person is that thus asks you for a draught of water, [instead of declining the request,] you would eagerly make a corresponding petition of him, and he would have granted you *living water*." <sup>11</sup> To this the woman [not perceiving the force of his remark] rejoined, "Why, Sir, you have no bucket and rope to draw with, and the well is too deep to reach the water without them; how, then, do you expect to get this *fresh water*?" <sup>12</sup> Do you think you are a person of more consequence than our ancestor Jacob,† who furnished us this well, and was content to drink from it himself with his whole family, as well as his cattle and sheep?" <sup>13</sup> Jesus calmly endeavoured to correct her by replying, "Still, every one that takes a draught of water from this well, will soon grow thirsty again; <sup>14</sup> but whoever partakes of the water which I propose to give, will never again thirst for other means of supply.‡—No, the water which I afford will itself become a perennial spring within him, bubbling up with immortal blessedness!" <sup>15</sup> "I should like, Sir," said she [sportively, still misapprehending him], "that you would give *me* some of this wonderful water, so that I should not get thirsty again, nor need to come here and draw up water." <sup>16</sup> At this reply, Jesus [resolving to impress her mind with a more serious sense of his character] bade her, "Go, then, call your *husband*, and come back with him here." <sup>17</sup> "I have no husband," said she confusedly. "You may well say," returned Jesus, "that you 'have no husband';—<sup>18</sup> *you have been married no less than five times already, and the man with whom you are now living, is not really your husband!* You told the fact, [if you did mean

<sup>o</sup> Much less would one party seek a favour of the other, especially if they considered (as in this case) that ceremonial pollution would thereby be contracted. The ground of this bigotry was a religious pique arising from the circumstances detailed in Ezra iv.

† This was intended as a sneer at his claim in verse 10.

‡ That is, will never more be obliged to resort to other fountains of happiness, in order to satiate the cravings of his spiritual nature, either in this world or the next.

## JOHN IV.

thou truly. <sup>19</sup> The woman saith unto him, Sir, I perceive that thou art a prophet: <sup>20</sup> our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship. <sup>21</sup> Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father. <sup>22</sup> Ye worship ye know not what; we know what we worship, for Salvation is of the Jews. <sup>23</sup> But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him: <sup>24</sup> God is a Spirit, and they that worship him, must worship *him* in spirit and in truth. <sup>25</sup> The woman saith unto him, I know that Messias cometh, (which is called Christ;) when he is come, he will tell us all things. <sup>26</sup> Jesus saith unto her, I that speak unto thee am *he*.

*Christ converts a Samaritan Woman.*

JOHN to evade my direction.]” <sup>19</sup> “Sir,” exclaimed she, [astounded at this IV. exposure of what she knew he could not naturally have been acquainted with.] “I see clearly that you must be a prophet.” <sup>20</sup> Then [wishing to divert the conversation from the subject of her private irregularities, and at the same time obtain his decision upon a question much controverted between her nation and his countrymen,] she continued, “Our ancestors Abraham and Jacob offered divine worship on this mountain, [pointing to Mount Gerizim, that towered near them;] but you Jews contend that in Jerusalem is the appointed spot for the divine worship.”† <sup>21</sup> “Ah!” returned Jesus, “you may rely, madam, upon my word, [to which you appeal as authority,] that the eventful time is rapidly drawing nigh, when your entire nation and mine will not have the privilege of worshipping our Heavenly Father either upon this mountain or in Jerusalem.‡ <sup>22</sup> Your countrymen perform divine worship in great ignorance as to its proper mode and appointed place; whereas the Jews have a much better opportunity of knowing what is acceptable to God in this matter, inasmuch as we are the chosen people from whom the Messianic Deliverer is confessedly to spring. <sup>23</sup> But [aside from these comparatively trivial distinctions,] I assure you the time is speedily coming, nay, rather is now actually arrived, when [these *external, anticipative* ceremonies are to be abolished, and] the genuine servants of our Heavenly Father must adopt the *spiritual* and *real* kind of divine worship. And indeed this is the very essence of the worship which God has always claimed, and now especially demands; <sup>24</sup> for being Himself by nature a pure SPIRIT, those who would worship Him acceptably must do so in a directly *spiritual* manner.”|| <sup>25</sup> “We will soon know for certain how this is,” said the woman; “for I am aware that the Messiah” (meaning “Christ”) “is to appear before long, and he will then fully resolve all such difficult questions.”¶ <sup>26</sup> Jesus replied, “I who am now conversing with you, am that Messiah himself!”

<sup>19</sup> Gen. xii. 6, 7; xiii. 4; xxxiii. 20. See also Deut. xxvii. 4, 5. To favour their view, the Samaritans altered the reading in their Pentateuch in the 4th verse of this last passage, from “Ebal” to “Gerizim.”

† Appealing very properly to such passages as Gen. xxii. 2; Deut. xii. 5, 11; 2 Chron. vii. 12.

‡ Namely, at the total overthrow of both Jews and Samaritans by the Romans, who desecrated all their holy places, and interdicted their religious services.

|| The term “*truth*” is added here in the same

sense as in John i. 14, 17, to indicate the absence of all type and symbol in the worship of Christianity. The usual signification of *sincerity* is included in “spirit.”

¶ It was the popular belief among the Jews, that the Messiah would reveal every obscure and disputed subject. This notion, the Samaritans appear likewise to have imbibed, as they seem (from this woman’s evidence) to have borrowed from the Jews the notice of the Messiah’s advent. Similar views were entertained of prophets in general. See verses 19, 29.

## JOHN IV.

<sup>27</sup> And upon this came his disciples, and marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man which told me all things that ever I did; is not this the Christ? <sup>30</sup> Then they went out of the city, and came unto him.

<sup>31</sup> In the mean while his disciples prayed him saying, Master, eat. <sup>32</sup> But he said unto them, I have meat to eat that ye know not of. <sup>33</sup> Therefore said the disciples one to another, Hath any man brought him *aught* to eat? <sup>34</sup> Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. <sup>35</sup> Say not ye, There are yet four months and *then* cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. <sup>36</sup> And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. <sup>37</sup> And herein is that saying true, One soweth and another reapeth: <sup>38</sup> I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours.

*Christ converts a Samaritan Woman.*

JOHN <sup>27</sup> At this point, the conversation was interrupted by Jesus's disciples <sup>1V.</sup> returning with the provisions from the town. They wondered at finding their master talking so familiarly with a Samaritan, especially a female, [in so public a place;] but not one of them ventured to ask him what he wished of her, or why he was speaking with her.

<sup>28</sup> She, however, [upon this announcement of himself as the Messiah,] zealously ran back to the town, leaving her water-jar behind [in her hurry and absence of mind], and cried out to all her townsmen that she met, <sup>29</sup> "Come quick with me, and see a stranger, who has told me my whole history! Is he the Messiah, think you?" <sup>30</sup> Roused by her earnestness, they sallied forth in numbers from the town, to see Jesus themselves.

<sup>31</sup> In the meantime, the disciples pressed their Master to partake of the victuals they had brought; <sup>32</sup> but he told them, "I have a different kind of food to eat, of which you are little aware." <sup>33</sup> The disciples turned to each other with the question, "Can any person have brought him anything here to eat, while we were gone?" <sup>34</sup> Jesus then explained himself by saying, "I relish better than my food, to fulfil His design, who has sent me on my errand of mercy to this world. <sup>35</sup> As you were [looking at the grain fields by which we passed, you were] saying, 'It is four months yet before harvest time;' but cast your eyes over yonder company of approaching townspeople,—that field of my moral culture is promising immediately a spiritual harvest, [which you are to be employed in harvesting,] like the yellow crop of ripening grain. <sup>36</sup> Now you know harvest-labourers receive their appropriate wages, and in this case they will gather in a harvest of souls for immortal blessedness; so that I who have sowed, and you who will have harvested, may be glad alike [at the prospect of reaping a reward for our toil]. <sup>37</sup> For in this instance the adage holds true, 'One man sows, and another often reaps the crop.' <sup>38</sup> I am sending you to gather in a harvest which

<sup>o</sup> Although the suggestion is moderately expressed, through modesty, her own conviction was apparent from her conduct.



## JOHN IV.

<sup>39</sup> And many of the Samaritans of that city believed on him for the saying of the woman which testified, He told me all that ever I did. <sup>40</sup> So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. <sup>41</sup> And many more believed, because of his own word; <sup>42</sup> and said unto the woman, Now we believe, not because of thy saying; for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

## SECTION XXX.—JOHN IV.

<sup>43</sup> Now after two days he departed thence, and went into Galilee; <sup>44</sup> (for Jesus himself testified that a prophet hath no honour in his own country:)  
<sup>45</sup> then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

*Christ converts a Samaritan Woman.*

JOHN you have not toiled to bring to maturity. Others<sup>o</sup> have performed the IV. work of religious preparation, and you now enter the field with the advantage of their previous labour.”

<sup>39</sup> Several of the Samaritan inhabitants of the town, who were drawing near, were already prepared for confidence in Jesus by means of their townswoman's attestation—“He told me my whole history.” <sup>40</sup> On coming up to him, therefore, they pressed him to tarry with them; and he so far complied with their request, as to stay two days among them. <sup>41</sup> During this time, a great many more were induced by his discourses to avow their conviction of his Messiahship, <sup>42</sup> and remarked to their townswoman, “Our confidence in him is now no longer based merely upon your statement; for we have heard him ourselves, and are satisfied that he is indeed the expected Deliverer of mankind, the Messiah himself.”†

§ 30.—*Christ Teaches publicly in Galilee.*

(Various Synagogues in the southern part of Galilee; [*December and January?*] A. D. 26-7.)

<sup>43</sup> On the second day † [after that on which he had thus accepted the Shechemites' invitation], Jesus proceeded on his way to Galilee. <sup>44</sup> This journey was made in full view of the fact, (which he himself acknowledged [soon afterward],‡) that a religious teacher is likely to receive comparatively little respect among his immediate countrymen, [on account of the familiarity generated by long association; yet there were other considerations in this case,<sup>o</sup> which, to his mind, counterbalanced this disadvantage.] <sup>45</sup> Upon arriving at Galilee, however, the inhabitants seemed generally disposed to give him a favourable reception; being influenced by the miracles which many of them had seen him perform during the late Passover week at Jerusalem,††—as they were themselves accustomed to attend that festival.

<sup>o</sup> Meaning chiefly himself, but also including the beneficial influence of the precepts of the sacred writers, and the ministry of the Baptist.

† That is, the rest of that day and the whole of the ensuing; departing on the day after the morrow. Compare Matt. xxvi. 2.

‡ The readiness of faith and comparative purity and clearness of religious sentiment evinced by this woman and her townsmen, argue a great-

er degree of piety among the Samaritans than they are generally given credit for.

† See on verse 40.

‡ Luke iv. 24, § 32.

<sup>o</sup> Particularly the fact that the Galileans were less bigoted and self-righteous than the Jews near the metropolis, and therefore more docile.

Compare verse 45.

†† See chapter ii, 23, § 26.

## MARK I.

From that time Jesus began <sup>14</sup> . . . preaching the gospel of the kingdom of God <sup>15</sup> and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel.

## MATTHEW IV.

<sup>17</sup> From that time Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand.

## LUKE IV.

<sup>15</sup> And he taught in their synagogues, being glorified of all:—<sup>14</sup> . . . and there went out a fame of him through all the region round about.

## SECTION XXXI.—JOHN IV.

<sup>16</sup> So [Jesus] came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum: <sup>47</sup> when he heard that Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come down and heal his son; for he was at the point of death. <sup>48</sup> Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. <sup>49</sup> The nobleman

*Christ Teaches publicly in Galilee.*

MARK <sup>14</sup> [Having thus reached a field of labour where he had reason to apprehend less hierarchal opposition,] <sup>15</sup> Jesus now commenced with fresh ardour<sup>1</sup> to proclaim the subject of his mission, <sup>15</sup> declaring to the people at large, that “the destined period of ancient prophecy<sup>o</sup> had now transpired, and the ‘Reign of the Divine Messiah’ was close at hand!” and urging upon them the duty of repentance and reformation, through a lively confidence in LUKE his announcements, [as a preparation for that event.] <sup>15</sup> These exhortations he repeated wherever he went, in his weekly preaching in the several synagogues [i. e. Jewish chapels] of that region, with such success as to secure in general the respectful admiration of all his hearers. <sup>14</sup> The report of his arrival and discourses spread with rapidity over the whole adjacent country, [exciting the universal interest of the community.]

§ 31.—*The Nobleman's Son cured.*

(Cana and Capernaum; [January?] A. D. 27.)

JOHN <sup>46</sup> In the course of the circuit of preaching thus entered upon, Jesus IV. again visited Cana, where he had lately changed the water into wine.† Just at that time a certain officer‡ [of high rank in the court of the tetrarch of Galilee] happened to be in the village,|| who had a son lying very sick at Capernaum, [on the lake shore.] <sup>47</sup> Hearing of Jesus's arrival in Galilee from Judea,¶ he betook himself to him, and entreated him to go down there and cure his son, for he feared he was at the point of death. <sup>48</sup> To this request Jesus at first only replied, “Ah! you [Jews] are forever requiring miracle upon miracle, before you are willing to believe in me.”<sup>o</sup> <sup>49</sup> “O, dear Sir,” said the

<sup>a</sup> Matt. iv, 17.

<sup>o</sup> See Dan. ix, 24–27.

† § 23.

‡ A Jew by nation, as appears from Christ's language in verse<sup>48</sup>.

|| He may very probably have had some business there connected with his office, which may have detained him that day, so that he was not able to reach his home (only a few miles off) until the next day; verse 52.

¶ He was probably made aware of Christ's

extraordinary character by the report of his celebrity, and had, perhaps, himself seen him work miracles at Jerusalem; see verse 45.

<sup>o</sup> This seeming rebuff appears to have been given for the double purpose of testing the parent's sincerity and faith (compare the case of the Syro-Phœnician woman, Matt. xv, 27), and conveying a reproof to his nation in general (including the bystanders) for their incredulity at his simple declarations.

## JOHN IV.

saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. <sup>51</sup> And as he was now going down, his servants met him, and told *him* saying, Thy son liveth. <sup>52</sup> Then inquired he of them the hour when he began to amend; and they said unto him, Yesterday at the seventh hour the fever left him: <sup>53</sup> so the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed and his whole house. <sup>54</sup> This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

## SECTION XXXII.—LUKE IV.

<sup>16</sup> And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me [to heal the broken-hearted.] to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised,

*The Nobleman's Son cured.*

JOHN distressed courtier, "do go down with me, before my dear child dies!"  
 IV. <sup>50</sup> [Affected at his earnest humility.] Jesus told him, "You may go; your son is convalescent." The grateful father, placing full reliance in Jesus's words, set out for his home. <sup>51</sup> Before he had reached his house, his domestics met him with the joyful news that "his son was getting well!" <sup>52</sup> Upon his inquiring of them the precise time that he began to grow better, they told him, "Yesterday, just about the *seventh hour*, [i. e. at one o'clock, P. M.,] his fever was suddenly broken." <sup>53</sup> The father, therefore, perceived that it coincided exactly with the time when Jesus told him that "his son was recovering." This fact established his own and his entire family's faith in the claims and doctrines of Jesus.—  
<sup>54</sup> This was now the second miracle that Jesus performed at this same village, the former one before going to Judea, and this latter after his return.

§ 32.—*Christ, being rejected at Nazareth, fixes his residence at Capernaum.*

([*January?*] A. D. 27.)

LUKE <sup>16</sup> In the progress of his tour, Jesus also visited Nazareth, the village  
 IV. where he had spent his youthful years. On the sabbath [after his arrival] he attended the religious services at the synagogue, as was his practice wherever he went, and [at the invitation of the presiding officer, he] rose and took his stand at the desk, for the purpose of reading to the congregation [the appointed portion of the prophetic writings, that followed the lesson out of the Pentateuch]. <sup>17</sup> The president caused the roll containing the prophecies of Isaiah to be handed to him, [directing him to the appropriate section for that day.] Accordingly, turning to the place indicated, Jesus read aloud this [opening clause of the] passage:—

<sup>18</sup> "Jehovah's Spirit bids me prophesy:  
 For with that holy unction, to my work  
 He has inducted me, of bearing news  
 Of joy to the afflicted exile souls.

## LUKE IV.

<sup>19</sup> to preach the acceptable year of the Lord. <sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him: <sup>21</sup> and he began to say unto them, This day is this scripture fulfilled in your ears. <sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth: and they said, Is not this Joseph's son? <sup>23</sup> And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country: <sup>24</sup> and he said, Verily I say unto you, No prophet is accepted in his own country. <sup>25</sup> But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout

*First rejection of Christ at Nazareth.*

LUKE  
IV.

He has commission'd me, with words of hope  
To cure their tortured hearts; to cry aloud,  
'*Deliverance to the captives!*' Soon will burst  
The bars that hold you dungeon'd,<sup>19</sup> and proclaim,  
'The Jubilee of God's release is come!'  
When He will favour their abandon'd cause."<sup>20</sup>

<sup>20</sup> Then furling the roll, he returned it to the sexton, and took his seat for the purpose of expounding the passage read, while every eye in the room was intent upon him.† <sup>21</sup> He introduced his exposition by declaring, "This very day is the ultimate import of the portion of Scripture, which I have just read in your hearing, accomplished in me. \* \* \*"<sup>22</sup> Here [he paused, while] all his auditors exchanged tokens of applause, mingled with surprise, at the eloquent language and delightful sentiments that he uttered [in commenting on the prophecy. As he grew more personal, however, in the application of the text to his own character, their admiration became merged in their rising disaffection with his previous obscure condition among them;] and the invidious whisper passed from one to another, "Is not this a son of Joseph, our late unobtrusive fellow-townsmen? [Whence does this young man derive all these pretensions?]" <sup>23</sup> Jesus [perceiving their captiousness] proceeded to remark, "You are probably ready to object to me the common scornful saying, "Doctor, cure yourself!"—the miracles that we have heard say you effected at Capernaum, let us see you perform here too, in your native town.' <sup>24</sup> Now [as to such a test," continued he, "in the first place,] let me solemnly assure you [I was well aware, in coming here,] that no religious teacher is likely to be cordially received in his native country,‡ [where he has always been familiarly known in his ordinary secular capacity; so that your prejudice against me is no greater disproof of my claims, than the neglect which the ancient prophets in general experienced from their countrymen was of the truth of their messages.] <sup>25</sup> But [in the second place, as regards my particular course in this instance,] I must remind you of the remarkable fact, that although there were many necessitous

<sup>19</sup> Isa. lxi, 1, 2. The prophet is here describing primarily the restoration of the Jews from their Babylonian captivity, which he makes a type of the more exalted blessings of the Messiah's salvation. The Evangelist, quoting from memory from the Septuagint version, gives "recovering of sight to the blind" as a translation for "the opening of the prison to them

that are bound," and inserts after it "to set at liberty them that are bound," apparently taken from the Septuagint version of "let the oppressed go free" in Isa. lviii, 6, as if to complete the sense.

† From the fame of his character and teaching. See § 30, at the end.

‡ See § 30.

## LUKE IV.

all the land; <sup>26</sup> but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow: <sup>27</sup> and many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. <sup>28</sup> And all they in the synagogue, when they heard these things, were filled with wrath; <sup>29</sup> and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong: <sup>30</sup> but he, passing through the midst of them, went his way.

## MATTHEW IV.

## LUKE IV.

<sup>13</sup> And leaving Nazareth, he came and dwelt <sup>31</sup> and came down to Capernaum, in Capernaum, which is upon the sea-coast, a city of Galilee. . . . in the borders of Zabulon and Nephtholim: <sup>14</sup> that it might be fulfilled which was spoken by Esaias the prophet saying, <sup>15</sup> The land of Zabulon and the land of Nephtholim, *by* the way of the sea, beyond Jordan,

*First rejection of Christ at Nazareth.*

LUKE widows among the Israelites in the time of Elijah the prophet, when the  
IV. dreadful famine ensued all over the country from the total absence of rain during the period of three years and a half;<sup>26</sup> yet he was not directed to repair to a single one of them, but, on the contrary, he retired to Zar'epath, a Phenician town,† and there made his serviceable sojourn with a Gentile widow. <sup>27</sup> Again, there were lepers enough among the Jews in the time of his successor Elisha's ministry; but instead of relieving any of these, he cured only a foreigner, Naaman the Syrian general. [You perceive, therefore, that the mercies of God, and the miracles by which they are conveyed, have always been granted solely to those who would be likely to appreciate them.]<sup>28</sup>

<sup>28</sup> At this reflection upon their unworthiness, [which they also construed into a preference for the Gentiles above their own nation,] the indignation of the audience swelled to such a pitch of frenzy, <sup>29</sup> that they rose up tumultuously, and after violently expelling Jesus from the synagogue and town, hurried him forcibly up toward the brink of a cliff rising from the slope on which the village is situated, with the design of precipitating him off; <sup>30</sup> but Jesus, slipping from among them [in the tortuous ascent, with which he was familiar], effected his escape.

MATT. <sup>13</sup> Upon quitting Nazareth, [after this unceremonious treatment,] Jesus  
IV. repaired to Capernaum, on the shore of the lake Gennesareth, near the confines of the two tribes of Zeb'ulon and Naph'tali, which he thenceforward made in general his place of residence. <sup>14</sup> Thus was signally accomplished the promise made by the prophet Isaiah:—

<sup>15</sup> " [For as in former days the Lord debased,  
By the Assyrian's inroads,||] all the tribe  
Of Naphtali, and [made thy country too,  
O] Zebulon, [full desolate,] and [bore

<sup>o</sup> That is, three whole years of drought after the usual time for the winter rains to begin falling, besides the six months' dry season preceding. See 1 Kings xviii, 1, 45; and compare James v, 17, 18.

† 1 Kings xvii, 9.

‡ 2 Kings v, 1-14.

|| See 2 Kings xv, 29; 1 Chron. v, 26. Of the places said in the former passage to have been sacked and depopulated, Ijon, Kedesh and Ha-

zor were within the bounds of Naphtali, Abel lay to the north-east, Jano'ah may have been in the territory of Zebulon (which doubtless shared in the calamity); Gilead was the country east of the lake of Galilee (which latter name was applied to the whole region around its lake on either side), including the tribes of Manasseh, east, Gad and partially Reuben. These are parts of the ten tribes, that have never returned.

## MATTHEW IV.

Galilee of the Gentiles; <sup>16</sup> the people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.

## SECTION XXXIII.

## LUKE V.

<sup>1</sup> And as he walked, it came to pass that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret; <sup>2</sup> and saw two ships standing by the lake, but the fishermen were gone out of them, and were washing *their* nets: <sup>3</sup> and he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land; and he sat down and taught the people out of the ship.

<sup>4</sup> Now when he had left speaking, he said unto Simon, Launch out into the deep and let down your nets for a draught. <sup>5</sup> And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net.

## MATTHEW IV.

## MARK I.

<sup>18</sup> And [Jesus,] walking by the sea of Galilee, saw . . .

<sup>16</sup> Now as he walked by the sea of Galilee, he saw . . .

*Christ resides at Capernaum.*

MATT.  
IV.

Thy sons as trophies off, O] Galilee  
Of motley race,<sup>o</sup> along thy boisterous lake,  
And east from Jordan † <sup>16</sup> [so in future times  
He'll make you all more highly favour'd far.  
Yes!] those benighted tribes shall feast their eyes  
With moral radiance; though they dwell forlorn  
Amid the realms that sinful error spreads  
With pall as sable as 'death's dismal shade,'  
A heavenly Light shall dawn upon their path."†

§ 33.—*The Miraculous Draught of Fishes introduces the Definite Call of Peter and Andrew, and of James and John.*¶

(Lake Gennesareth, a little [south?] from Capernaum; [January?] A. D. 27.)

LUKE V. <sup>1a</sup> On his way to Capernaum,<sup>1</sup> the peasantry crowded about Jesus, begging him to address them on religious things. Accordingly, he halted at the shore of the lake Gennesareth, <sup>2</sup> where he noticed two boats hauled up on the beach, the fishermen who owned them having left them, while engaged in washing off their nets. <sup>3</sup> Getting into one of these, which belonged to Simon (Peter), he desired him to push off the boat to a convenient distance from the shore; and then taking his seat on a bench of the boat, he preached to the concourse in that situation.

<sup>4</sup> After concluding his discourse, he said to Peter, "Now pull out into deep water, and drop your net for a haul of fish." <sup>5</sup> Peter, however, replied, "We have already worked hard nearly all last night, Teacher, and have not caught any fish;—still, if you say so, <sup>b</sup> I will call my brother Andrew,<sup>1</sup> and we will let

<sup>a</sup> Mark i, 16 (first clause).

<sup>b</sup> Mark i, 16 (last clause).

<sup>o</sup> Called collectively "nations" in Gen. xiv, 1, "the nations of Gilgal" in Josh. xii, 23.

† It will be remembered that Christ often crossed the lake, and visited places on the other side.

‡ Isa. ix, 1, 2. This passage is greatly mistranslated in the common version; and the Septuagint translators have done it as little justice, besides that their text has become

altered. The Evangelist, omitting all the obscurities and irrelevant matter, condenses the whole in accordance with its genuine sense, which unquestionably refers to these visits of Christ in Galilee.

¶ They had before become casually associated with Christ, § 22; but after accompanying him from Jerusalem to Galilee, had left him at Nazareth, to return to their means of subsistence.

## LUKE V.

<sup>6</sup> And when they (Simon and Andrew his brother) had this done, they inclosed a great multitude of fishes; and their net brake: <sup>7</sup> and they beckoned unto *their*

partners which were in the other ship, that they should come and help them; and they came and filled both the ships, so that they began to sink. <sup>8</sup> When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord: <sup>9</sup> for he was astonished, and all that were with him, at the draught of the fishes which they had taken; <sup>10</sup> and so *was* also James and John the sons of Zebedee, which were partners with Simon.

## MATTHEW IV.

<sup>19</sup> And he saith unto them (Simon), Fear not: follow me; and from henceforth I will make you fishers of men. <sup>20</sup> And when they had brought their ships to land, they straightway left *their* nets and all and followed him.

<sup>21</sup> And going on a little further from thence, he saw other two brethren, James *the son* of Zebedee and John his brother, in a ship with Zebedee their father,

## MATTHEW IV.

<sup>18</sup> . . . two brethren, Simon called Peter and Andrew his brother, casting a net into the sea; for they were fishers.

## MARK I.

<sup>17</sup> And Jesus said unto them, Come ye after me; and I will make you to become fishers of men.

<sup>18</sup> And straightway they forsook their nets and followed him. <sup>19</sup> And when he had gone a lit-

tle further thence, he saw James *the son* of Zebedee and John his brother, who also were in the ship mending their nets; <sup>20</sup> and

## MARK I.

<sup>16</sup> . . . Simon and Andrew his brother casting a net into the sea; for they were fishers.

## LUKE V.

And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. <sup>11</sup> And when they had brought their ships to land, they forsook all and followed him.

*The first miraculous Draught of Fishes.*

LUKE out the net." <sup>6</sup> Upon doing so, they caught so great a number of fish, V. when they brought the ends of the seine together, that it began to break with their weight; <sup>7</sup> so they hastily beckoned to their comrades of the other boat, to come out and help them secure the prize. The fish were so many as to fill both boats, even to the danger of sinking them. <sup>8</sup> At the sight of this miracle, Peter fell in adoration at Jesus's feet, suppliantly clasping his knees, and exclaiming, "O sacred Sir, I am not fit to remain in your presence, such a poor sinful mortal as I!"—<sup>9</sup> for astonishment and awe had seized upon him, as also upon the rest in the boat, <sup>10</sup> and even upon those in the other boat, <sup>9</sup> at the preternatural haul of fish which they had just made at Jesus's dictation. MATT. <sup>19</sup> a "Be not alarmed," replied Jesus, addressing "Peter<sup>1</sup> and his brother;

IV. "but come, follow me as disciples, and "henceforth<sup>1</sup> I will cause you to become captivators of human souls [by the force of divine truth, instead of mere fishermen]." <sup>20</sup> b Upon making the land, therefore, they drew their boat up on the beach,<sup>1</sup> and at once abandoning their nets<sup>6</sup> and trade,<sup>1</sup> attached themselves permanently to him.

<sup>21</sup> Going<sup>c</sup> a little farther<sup>1</sup> along the shore, he saw the other two brothers, the boatmen<sup>a</sup> who were Peter's associates,<sup>1</sup> James and John the sons of Zebedee, in their boat, together with their father, occupied in repairing their nets, [which had also been damaged by the unusual haul of fish.]<sup>d</sup> These two brothers,

a Luke v, 10.

b Luke v, 11.

c Mark i, 19.

<sup>c</sup> When called to the assistance of the other boat's company, they had probably cast their own net under the over-burdened one of their partners, to retain the fish from escaping at the rent, and also to prevent it from spreading; but at the same time, their own net became deranged and somewhat torn. In this way, the Evangelists are all readily harmonized.

## MATTHEW IV.

mending their nets; and he called them: <sup>22</sup> and they immediately left the ship and their father with the hired servants, and followed him.

## MARK I.

straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

## SECTION XXXIV.

## MARK I.

<sup>21</sup> And they went into Capernaum: and straightway on the sabbath-day he entered into the synagogue and taught. <sup>22</sup> And they (the people) were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

<sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out with a loud voice <sup>24</sup> saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>25</sup> And Jesus rebuked him saying, Hold thy peace, and come out of him: <sup>26</sup> and when the unclean spirit had torn him and thrown him in the midst and cried

## MATTHEW VII.

<sup>29</sup> And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; <sup>29</sup> for he taught them as one having authority, and not as the scribes.

## LUKE IV.

<sup>31</sup> . . . and taught them on the sabbath-days

<sup>32</sup> and they were astonished at his doctrine; for his word was with power.

<sup>33</sup> And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice <sup>34</sup> saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>35</sup> And Jesus rebuked him saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst,

*Definite Call of Peter and Andrew, James and John.*

MATT. Jesus now summoned in like manner to be his constant attendants;

IV. <sup>22</sup> and they, promptly relinquishing their boat and implements to the care of their father <sup>a</sup> and the assistance of the hired men,<sup>l</sup> likewise complied with the call.

§ 34.—*A Demoniac restored to Sanity.*

(Capernaum; [*January?*] A. D. 27.)

MARK <sup>21</sup> Upon the next sabbath after his arrival with his disciples in Capernaum, Jesus attended the services at the synagogue, where he expounded a passage of Scripture [by invitation]. <sup>22</sup> The tenor of his preaching agreeably surprised his audience, for it was with an air of authority far different from the tame and quibbling manner of the scribes.

<sup>23</sup> There chanced to be present in the synagogue an individual afflicted with a [peculiar form of insanity, induced by] diabolical control over his faculties. [A fit coming upon him] on this occasion,<sup>o</sup> the fiend incited him to shriek <sup>b</sup> at the top of his voice,<sup>l</sup> <sup>24</sup> "Why do you not leave me and my colleagues unmolested, O Jesus the Nazarene? You have appeared, then, to destroy our terrestrial power? I well know who you are,—the Almighty's sacred Messiah!" <sup>25</sup> But Jesus sternly commanded the evil spirit, "Silence! miserable demon;—quit your victim instantly!" <sup>26</sup> At this mandate, the foul possessor threw the epileptic into one of his violent convulsions <sup>c</sup> on the floor,<sup>l</sup> and after causing

<sup>a</sup> Mark i, 20.

<sup>l</sup> Luke iv, 33.

<sup>c</sup> Luke iv, 35.

o It must have been during a lucid interval that he was admitted into the synagogue.



## MARK I.

with a loud voice, he came out of him and hurt him not. <sup>27</sup> And they were all amazed, insomuch that they questioned among themselves saying, What thing is this? what new doctrine *is* this? for with authority and power commandeth he even the unclean spirits, and they do obey him and come out. <sup>28</sup> And immediately his fame spread abroad throughout all the region round about Galilee.

## LUKE IV.

he came out of him and hurt him not. <sup>36</sup> And they were all amazed and spake among themselves saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. <sup>37</sup> And the fame of him went out into every place of the country round about.

## SECTION XXXV.

## MARK I.

<sup>29</sup> And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup> But Simon's wife's mother lay sick of a great fever; and anon they tell him of her and besought him for her: <sup>31</sup> and he came and stood over her and took her by the hand and rebuked the fever and lifted her up; and immediately the fever left her, and she arose and ministered unto them.

<sup>32</sup> And at even when the sun did set, they brought unto him all that were diseased and them that were possessed

## MATTHEW VIII.

<sup>14</sup> And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever:

<sup>15</sup> and he touched her hand, and the fever left her; and she arose and ministered unto them.

<sup>16</sup> When the even was come, they brought unto him many that were

## LUKE IV.

<sup>39</sup> And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her: <sup>39</sup> and he stood over her and rebuked the fever, and it left her; and immediately she arose and ministered unto them.

<sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases,

*A Dæmonic restored to Sanity.*

MARK him to howl with pain, released him from his influence <sup>a</sup> without doing I. him any serious injury by the spasm.<sup>1</sup> <sup>27</sup> This unprecedented cure filled all the spectators with such astonishment and awe, that they exclaimed inquiringly to each other, "What does this mean! Here seems to be an extraordinary preacher; he lays his injunctions with <sup>b</sup> miraculous<sup>1</sup> authority upon evil spirits themselves, and obediently <sup>b</sup> they quit the possessed!"<sup>28</sup> The fame of Jesus [arising from this transaction] soon spread over the whole adjacent country of Galilee.

§ 35.—*The Cure of Peter's Mother-in-law, and others.*

(Capernaum; [January?] A. D. 27.)

<sup>29</sup> Upon leaving the synagogue, after the conclusion of the services, Jesus accompanied Peter and Andrew to their home, attended by his other disciples, James and John. <sup>30</sup> Peter's mother-in-law was at this time confined to her bed with a <sup>c</sup> violent<sup>1</sup> fever; and upon Jesus's entrance, the family immediately informed him respecting her, <sup>c</sup> requesting his aid in her case.<sup>1</sup> <sup>31</sup> Accordingly, [being shown into her apartment,] he approached her, and <sup>d</sup> leaning over the couch,<sup>1</sup> took her hand and raised her gently up, <sup>d</sup> at the same time exerting his power in a few words for the suppression of the fever; <sup>1</sup> which subsided so instantly that she <sup>d</sup> arose well at once, and <sup>1</sup> waited upon him and his disciples [at their supper].

<sup>32</sup> After sunset, [which closed the sabbath,] and before it grew dark, all the neighbours carried the sick and dæmonic members of their families to the

<sup>a</sup> Luke iv, 35.

<sup>b</sup> Luke iv, 36.

<sup>c</sup> Luke iv, 38.

<sup>d</sup> Luke iv, 39.

MARK I.  
with devils; <sup>33</sup> and all the city was gathered together at the door: <sup>34</sup> and he laid his hands on every one of them, and healed many that were sick of divers diseases, and with *his* word cast out many devils crying out and saying, Thou art [Christ] the Son of God; and he, rebuking *them*, suffered not the devils to speak, because they knew him (that he was Christ):

MATTHEW VIII.  
possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:  
LUKE IV.  
brought them unto him: and he laid his hands on every one of them and healed them. <sup>41</sup> And devils also came out of many, crying out and saying, Thou art [Christ] the Son of God: and he, rebuking *them*, suffered them not to speak; for they knew that he was Christ.

## MATTHEW VIII.

<sup>17</sup> that it might be fulfilled which was spoken by Esaias the prophet saying, Himself took our infirmities and bare *our* sicknesses.

## SECTION XXXVI.

MARK I.  
<sup>35</sup> And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. <sup>36</sup> And Simon and they that were

LUKE IV.  
<sup>42</sup> And when it was day, he departed and went into a desert place: and the people

*Many Invalids Cured.*

MARK I.  
house where Jesus was, <sup>33</sup> in such numbers that the whole town seemed to be collected before the door. <sup>34</sup> All these invalids, labouring under every form and stage of disease, he cured <sup>a</sup> by simply laying his hands upon [the head of] each. He expelled the demons also <sup>b</sup> by his simple mandate, <sup>c</sup> who shrieked as they quitted the maniacs, "You are the Messianic 'Son of God.'" But he sternly checked their vociferations, not giving them the opportunity of divulging another syllable of their knowledge of his character as the Messiah, lest they might thereby accomplish their malicious design of impeding his plans by a premature disclosure.]

MATT. VIII.  
<sup>17</sup> In this [relief of the maladies of those who applied to him, not without a sanatory effect upon the souls of the patients,] Jesus strikingly verified, in a physical sense, Isaiah's prediction concerning the Messiah:—

"[Yet ah, infatuated souls!] it is  
Our own infirmities he borrows thus  
Upon himself!—our very woes removes,  
[Which sin has caused, by bearing them himself.]"<sup>d</sup>

§ 36.—*The First Tour of Galilee.*

([February and March?] A. D. 27.)

MARK I.  
<sup>35</sup> Next morning, long before the break of day, Jesus had risen and retired to a lonely spot at a distance from the village, where he spent the hour of early dawn in private prayer. [He was soon missed, and] <sup>a</sup> a general search was instituted by the inhabitants for him. <sup>36</sup> His host Peter, [gaining a slight clue from the family,] eagerly set out with the other disciples

<sup>a</sup> Luke iv, 40.

<sup>b</sup> Matt. viii, 16.

<sup>c</sup> Luke iv, 41.

<sup>d</sup> Luke iv, 42.

<sup>o</sup> Isa. liii, 4. The Evangelist here applies, in a direct sense, his own translation of what the prophet had spoken, in a more indirect respect, of Christ's vicarious endurance of the penalty of human offences upon the cross. The Jews (i. e., those afterward converted to Christianity) are represented as saying that they had rejected Christ on account of his unprepossess-

ing exterior and afflicted circumstances, "when in fact these were nothing else than an assumption of their own frail nature, in which to undergo the spiritual (and corporal) miseries due to their transgressions;" and yet all this suffering on their behalf, they had ungratefully construed into a divine infliction as if for his own iniquities.

## MARK I.

with him followed after him : <sup>37</sup> and when they had found him, they said unto him, All *men* seek for thee ; and *they* stayed him, that he should not depart from them. <sup>38</sup> And he said unto them, Let us go into the next towns, that I may preach the kingdom of God there also ; for therefore came I forth.

## MATTHEW IV.

<sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, and cast out devils.

<sup>24</sup> And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them : <sup>25</sup> and there followed him great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan.

## LUKE IV.

sought him and came unto him, and stayed him that he should not depart from them. <sup>43</sup> And he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent.

## MARK I.

<sup>39</sup> And he preached in their synagogues throughout all Galilee,

## LUKE IV.

<sup>44</sup> And he preached in the synagogues of Galilee.

and cast out devils.

## SECTION XXXVII.

## MARK I.

<sup>40</sup> And when he was in a certain city, there came a leper full of leprosy to

## MATTHEW VIII.

<sup>2</sup> And behold, there came a leper and worshipped him,

## LUKE V.

<sup>12</sup> And it came to pass, when he was in a certain city, behold, a man

*The First Tour of Galilee.*

MARK in the direction they supposed their master had taken, <sup>37</sup> and at last discovered his retreat ; when they told him that "all the neighbours were anxiously searching after him, <sup>a</sup> and were exceedingly desirous that he would remain with them permanently."<sup>1</sup> <sup>38</sup> He, however, replied, "Come, rather let us visit the <sup>b</sup> other towns and <sup>1</sup> villages about here ; I <sup>1</sup> must <sup>1</sup> proclaim the coming of the 'Reign of the divine Messiah' there too, for you know that is the design of my mission on earth."

MATT. <sup>23</sup> Accordingly, he made a circuit over the whole of Galilee, preaching IV. the advent of the predicted Messianic times in the different synagogues on his way, and also curing the invalids and persons deprived of the use of any of their physical faculties, <sup>c</sup> as well as demoniacs,<sup>1</sup> with whom he met. <sup>24</sup> His fame rapidly spread through the whole adjacent portion of Syria ; inasmuch that, wherever he went, the people carried into his presence all those among them who were afflicted with any bodily or mental disorder, such as persons confined to their bed by chronic and acute diseases, individuals labouring under diabolical possession, lunatics and paralytics. All these he cured at once. <sup>25</sup> These public acts gathered about him a crowd of adherents from Galilee and Pere'a, especially [that section of the latter termed] the "Decap'olis," and even from Jerusalem and other parts of Judea Proper.

§ 37.—*A Leper cured.*

(Some town in Galilee ; [February or March ?] A. D. 27.]

MARK <sup>40</sup> [While performing this tour,] <sup>a</sup> in one of the towns,<sup>1</sup> a man <sup>a</sup> all covered<sup>1</sup> with an inveterate leprosy came in his way, who, <sup>a</sup> as soon as he perceived him,<sup>1</sup> [being acquainted with him by reputation,] ran toward him,

<sup>a</sup> Luke iv, 42.

<sup>b</sup> Luke iv, 43.

<sup>c</sup> Mark i, 39.

<sup>d</sup> Luke v, 12.

## MARK I.

him, who seeing Jesus, fell on *his* face, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. <sup>41</sup> And Jesus, moved with compassion, put forth *his* hand and touched him, and saith unto him, I will; be thou clean: <sup>42</sup> and as soon as he had spoken, immediately the leprosy departed from him and he was cleansed. <sup>43</sup> And he straitly charged him and forthwith sent him away, <sup>44</sup> and saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest and offer for thy cleansing those things which Moses commanded, for a testimony unto them. <sup>45</sup> But he went out and began to publish *it* much and to blaze abroad the matter, and great multitudes came together to hear and to be healed by him of their infirmities, insomuch that Jesus could no more openly enter into the city, but was without in desert places, and prayed: and they came to him from every quarter.

## MATTHEW VIII.

saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup> And Jesus put forth *his* hand and touched him, saying, I will; be thou clean: and immediately his leprosy was cleansed. <sup>4</sup> And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest and offer the gift that Moses commanded, for a testimony unto them.

## LUKE V.

full of leprosy; who, seeing Jesus, fell on *his* face, and besought him saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he put forth *his* hand and touched him, saying, I will; be thou clean: and immediately the leprosy departed from him.

<sup>14</sup> And he charged him to Tell no man; but go and show thyself to the priest and offer for thy cleansing according as Moses commanded, for a testimony unto them.

<sup>15</sup> But so much the more went there a fame abroad of him; and great multitudes came together to hear and to be healed by him of their infirmities: <sup>16</sup> and he withdrew himself into the wilderness, and prayed.

*A Leper cured.*

MARK prostrating himself in the most humble manner before him, suppliantly I. clasping his knees, and earnestly imploring him, "O dear Sir! [I understand] you can cure me of my foul disease, if you but please to exert your ability." <sup>41</sup> Jesus, compassionating his case, touched him with the extended hand, at the same time saying, "I please so to do; be rid of your unclean malady!" <sup>42</sup> No sooner had he uttered the words, than every trace of the man's leprosy disappeared. <sup>43</sup> Jesus then dismissed him with this strict injunction, <sup>44</sup> "Beware that you do not divulge the author of this occurrence, [when you appear at the Temple to get your cure certified;]<sup>o</sup> but go directly, show yourself to the officiating priest, and present the offerings enjoined by the Law;† so as to give public evidence of your purification." <sup>45</sup> On departing, however, the man at once spread on every side the report of his cure with all its circumstances. Jesus therefore could no longer safely enter the large towns in a public manner, <sup>a</sup> on account of the increased and uncontrollable crowds whom the fame of this incident drew around him there, with the design of hearing him preach and being cured of their ailments; but [perceiving that this enthusiastic concourse would bring his mission to a premature crisis.] he was obliged to continue his journey through the more thinly-inhabited districts around, <sup>b</sup> where he could have greater opportunity for private prayer;‡ yet even there multitudes resorted to him from all directions.

<sup>a</sup> Luke v, 15.<sup>b</sup> Luke v, 16.

<sup>o</sup> Lest, through malice at Christ, the priest might refuse to sanction the man's account, (as was really done in another similar case,

§ 88;) and also in order to prevent the results that followed, verse 45.

† Lev. xiv, 2-32.

SECTION XXXVIII.

LUKE V.

<sup>17</sup> And again he entered into Capernaum after *some* days; and it was noised that he was in the house: and straightway it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem, insomuch that there was no room to receive *them*, no, not so much as about the door: and the power of the Lord was *present* to heal them.

<sup>18</sup> And behold, four men brought in a bed a man which was taken with a palsy; and they sought *means* to bring him in and to lay *him* before him:

<sup>19</sup> and when they could not find [by] what *way* they might bring him in, because of the multitude, they went upon the housetop and uncovered the roof where he was; and when they had broken *it* up, they let him down through the tiling with *his* couch into the midst before Jesus.

MARK II.

<sup>1</sup> And again he entered into Capernaum after *some* days; and it was noised that he was in the house: <sup>2</sup> and straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door; and he preached the word unto them.

MATTHEW IX.

<sup>2</sup> And behold, they brought to him a man sick of the palsy, lying on a bed. . . .

<sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four:

<sup>4</sup> and when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

§ 38.—*Cure of a Paralytic.*

(Capernaum; [close of *March* ?] A. D. 27.)

LUKE <sup>17</sup> <sup>a</sup> After accomplishing the circuit of Galilee, Jesus returned in a private manner to his chosen residence at Capernaum; but so great was his celebrity, that it directly became known that he was at home, and upon this notice,<sup>1</sup> <sup>b</sup> such multitudes assembled there, that in a short time no one could get near even the entrance of the house.<sup>1</sup> Jesus therefore commenced discoursing to the crowd, which was also swelled by the attendance of numerous Pharisees and other ecclesiastics, [who had been attracted by the fame of his teaching and miracles] from almost every village of Galilee and Judea, as well as from Jerusalem, and were now invited to take a seat within the house.

In the course of the Teacher's remarks, it became evident, that he was ready to exert his divine ability for the cure of any invalids present. <sup>18</sup> Accordingly, <sup>c</sup> four<sup>1</sup> men were soon seen to approach, carrying a helpless paralytic upon a litter, whom they were trying to convey into the house, in order to lay him before Jesus, [and thus invite his curative aid.] <sup>19</sup> Not being able to gain access, however, on account of the crowd, they carried their patient up to the top [of an adjoining house through its interior, and so across as far as the rear balustrade separating the continuous roofing from that of the gallery that projected over the inner court] of Jesus's mansion;<sup>2</sup> <sup>d</sup> where they tore up the thatch covering of the gallery, after having dug through and removed the thin coat of cement over it,<sup>1</sup> and then lowered the litter with the invalid upon it, through the orifice, at the feet of Jesus, [as he was preaching from the entrance of the back hall to the people below, surrounded by the persons of higher rank

<sup>a</sup> Mark ii, 1.

<sup>b</sup> Mark ii, 2.

<sup>c</sup> Mark ii, 3.

<sup>d</sup> Mark ii, 4.

<sup>o</sup> See the diagram on the following page. Eastern houses have but one front entrance, and this in the present case was blocked up, verse 2 (of Mark.) Buildings in the denser parts of towns are separated only by a parapet,

quite low in parts, the roofs being of uniform height and level. The roof of the house itself is of too firm materials to be easily "uncovered," and the operation would have deluged the whole company with rubbish.

## LUKE V.

<sup>20</sup> And when he saw their faith, he said unto him, Man, (Son,) be of good cheer; thy sins are forgiven thee.

<sup>21</sup> And certain of the scribes and the Pharisees sitting there began to reason within themselves saying, Who is this which speaketh blasphemies? who can forgive sins but God alone?

<sup>22</sup> But when Jesus perceived in his spirit their thoughts, he answering said unto them, What evil reason ye in your hearts?

<sup>23</sup> Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and take up thy bed and walk?

## MATTHEW IX.

<sup>2</sup> . . . And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

<sup>3</sup> And behold, certain of the scribes said within themselves,

This man blasphemeth.

<sup>4</sup> And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

<sup>5</sup> For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?

## MARK II.

<sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

<sup>6</sup> But there were certain of the scribes sitting there and reasoning in their hearts,

<sup>7</sup> Why doth this man thus speak blasphemies? who can forgive sins but God only?

<sup>8</sup> And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

<sup>9</sup> Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise and take up thy bed and walk?

*Cure of a Paralytic.*

LUKE in the gallery and adjoining rooms.] <sup>20</sup> Perceiving the great confidence V. in his ability [to cure the paralytic, evinced by this unusual pains on the part of his friends in approaching him], Jesus addressed him with the kind assurance, “<sup>a</sup> Keep up your courage, my friend; I pronounce your sins divinely pardoned!”

<sup>21</sup> Upon this announcement, some of the ecclesiastics <sup>b</sup> sitting by began to conceive and even whisper such sentiments as these among themselves, “Who is this, that presumes to utter such blasphemies? is not the right to pardon human sin God’s alone?” <sup>22</sup> Jesus, intuitively aware of these reflections in their minds, asked them, “Why should you entertain such <sup>c</sup> invidious thoughts?” <sup>23</sup> Which of these two acts, think you, is the easier to accomplish,—to tell this paralytic, [with the authority requisite to make the declaration good,] ‘Your

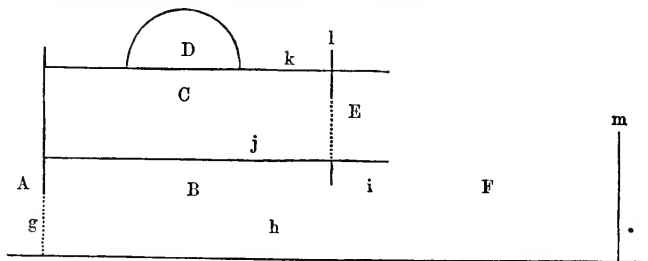
<sup>a</sup> Matt. ix, 2.

<sup>b</sup> Mark ii, 6.

<sup>c</sup> Matt. ix, 4.

<sup>2</sup> The following diagram approaches the usual form of an oriental house, so far as is necessary to illustrate the present case. In the mansions of the better class, the building ran around the

entire court, and the wealthy had one or more distinct courts beyond, with various other conveniences; in the present instance, an humbler style is presumed:—



A—The Street. B—Rooms for Storage.  
C—Rooms for Residence. D—Dome.  
E—Upper Gallery. F—Interior Court.

g—Front Door. h—Entrance Alley.  
i—Stairs. j—Back Hall. k—Roof.  
l—Balustrade. m—Rear Wall.

SECTION OF AN EASTERN RESIDENCE.

LUKE V.

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise and take up thy couch, and go unto thine house.

25 And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And when the multitude saw it, they were all amazed, and they glorified God which had given such power unto men, and were filled with fear, saying, We have seen strange things to-day.

MATTHEW IX.

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose and departed to his house.

8 But when the multitude saw it, they marvelled and glorified God, which had given such power unto men.

MARK II.

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed and glorified God,

saying, We never saw it on this fashion.

SECTION XXXIX.—MARK II.

13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by from thence, he saw a publican, Levi, named Matthew, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me: and he left all, arose and followed him.

MATTHEW IX.

9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me: and he arose and followed him.

LUKE V.

27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom; and he said unto him, Follow me: 28 and he left all, rose up and followed him.

*Cure of a Paralytic.*

LUKE sins are pardoned,'—or to bid him, [with a like effect.] 'get up and walk away, 'carrying with you the litter on which you lie?'! 24 [If, then, they are both equally above human power,] I will show you that as the 'Son of Man' I possess the efficient authority among mortals to pardon their sins. Come," said he, addressing the paralytic, "get up, take your couch and walk home with it." 25 Immediately, getting up in their presence, the now-restored invalid took up the pallet and handbarrow on which he had been lying, and walked away with them to his home; praising God for his cure. 26 At this sight, astonishment seized the bystanders, especially the populace, who adored God, for having mercifully conferred such authority upon a mortal; while others were so overwhelmed with awe that they could only exclaim, "This is the most extraordinary scene we ever witnessed!"

§ 39.—*The Call of Matthew.*

(Near the shore of Lake Gennesareth, not far from Capernaum; [early in April?] A. D. 27.)

MARK 13 A few days after, Jesus took a short excursion from the village along the lake Gennesareth, where crowds immediately gathered about him, at whose importunity he addressed them on religious subjects. 14 Passing on a little farther, he observed one Levi, (surnamed also Matthew,) the son of Alphaeus, sitting in the toll-house [on the highway, engaged in the collection of the duties levied on goods transported], and bade him "become his disciple." Matthew instantly rose, quitted his business, and attached himself to Jesus.

a Mark ii, 9.

b Matt. ix, 8.

c Matt. ix, 9.

d Luke v, 28.

CHAPTER V.

THE SECOND YEAR OF OUR SAVIOUR'S MORE PUBLIC MINISTRY.

SECTION XL.—JOHN V.

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem, by the sheep market, a pool which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water: 4 for an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty [and] eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him,

CHAPTER V.

§ 40.—At his Second Passover, Christ Cures a Disabled Man, and Discourses to his Persecutors.

(Jerusalem; Saturday, April 12, A. D. 27.)

JOHN 5. 1 The festival of the Passover now drew near, and Jesus visited Jerusalem, [for the purpose of attending it.] 2 Now there is in the environs, near the "Sheep-gate" [on the east side of the city],† a certain bathing place, known in the vernacular Syro-Chaldee by the name of בית־חַסְדָּא [baith-hisdaw', i. e. House-of-Compassion, or "Charity-Hospital"], with five porticoes running around it. 3 These were occupied by great numbers of confirmed invalids, such as blind, crippled and consumptive persons, who reclined there, in hopes of receiving a cure upon the agitation of the water,—4 which was said to take place when an angel occasionally descended into the pool, and imparted such a virtue to its water, that whoever first bathed in it after this agitation, was perfectly cured of his complaint, whatever it might be. 5 Among these infirm persons was a man, who for thirty-eight years had been reduced to a state of complete helplessness by disease. 6 Jesus, as he passed by the spot, seeing this individual lying there, and being apprized that he had been thus bedridden for a long time, accosted him with the question, "You are desirous, I suppose, of

○ This Passover commenced on Wednesday the 9th. That this festival is here meant is evident, not only from the whole context and connected history, but from a variety of other considerations, which cannot here be specified for want of space. The absence of the definite article ("a feast," verse 1) is no proof against this view, for where John refers to any other feast, he expressly mentions its appropriate name, (John vii. 2; x. 22.) The date of the incidents of § 41 also shows that a Passover had then just occurred; see note there. The calculations (compare § 17) are as follows:—

Paschal new moon, A. D. 29,	March 4, 2h. 54m. A. M.
2 intervening years.....	731
	735 9 54
24 lunations.....	708 17 37
A. D. 27, New moon, March 26, 9 17 A. M.	

That is, the month Nisan began with the sun-

set of March 25, and the Passover eve was on April 8.

† The exact position of this gate and pool is quite uncertain; see Appendix II, pp. 17, 8f, 111, where the location near the modern "St. Mary's (St. Stephen's) Gate," adjoining the temple enclosure on the north, is shown to be without any good foundation.

‡ The origin of this popular notion may have been a peculiar intermittent jet of some subterranean gas up through the water, imparting a medicinal property to it, which would be very likely to be exaggerated into a panacea for all complaints. This legend is here neither endorsed nor denied, but merely given to account for the invalid's presence. Or if Bethesda be the modern "Fountain of the Virgin," the "troubling" may have been the irregular flow still observed in its water, and the peculiar sweetish taste of its present supply may have given rise to the popular belief of its healing power.



## JOHN V.

Wilt thou be made whole? <sup>7</sup> The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith unto him, Rise, take up thy bed and walk. <sup>9</sup> And immediately the man was made whole, and took up his bed and walked. And on the same day was the sabbath: <sup>10</sup> the Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed. <sup>11</sup> He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. <sup>12</sup> Then asked they him, What man is that which said unto thee, Take up thy bed and walk? <sup>13</sup> And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in *that* place. <sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee. <sup>15</sup> The man departed and told the Jews that it was Jesus which had made him whole: <sup>16</sup> and therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. <sup>17</sup> But Jesus answered them, My Father

*Christ Cures a Disabled Man.*

JOHN V. being made well?" <sup>7</sup> "O yes, sir," answered the poor invalid, "[I come here for that purpose;] but I have no friend at hand to help me into the bath, when the water is agitated, and so, while I am slowly crawling there, some other patient, [less helpless than myself,] steps in before me, [and thus intercepts the benefit.]" <sup>8</sup> Jesus at once bade him, "Stand up! take your couch, and walk home." <sup>9</sup> Restored to full vigour [by the efficiency accompanying the command], the man immediately rose, lifted his pallet, and walked away.

The day on which this occurrence took place chanced to be the sabbath; <sup>10</sup> this incited the invidious Jewish elders [who met him on his way] to exclaim to the cured patient, "Do you not know it is the sabbath to-day? It is contrary to the law for you to carry your bed!" <sup>11</sup> The man made answer, "[I cannot help that;] the person who cured me, told me to 'take up my couch and walk away with it,' [and I am doing as he bade me.]" <sup>12</sup> They then asked him, "Who is it that presumed to give you such an order as to carry your couch about on the sabbath?" <sup>13</sup> But the patient was unable to give the name of his benefactor, [not having learned it; and he could not point him out,] as Jesus had by this time withdrawn himself from the crowd which the transaction had gathered at the place. <sup>14</sup> A day or two afterward, however, Jesus himself met him in the Temple, [whither he had repaired to offer a public recognition of the divine mercy in his cure,] and told him, "Observe, you have become a well man; beware now, that you avoid your former sinful excesses, lest a more severe calamity befall you!" <sup>15</sup> [Having now identified his benefactor,] the man returned to the Jews who had questioned him, and told them, that "it was *Jesus*, who had cured him," [hoping to excuse his conduct by such eminent authority, as well as render due credit for the benefit received by him.] <sup>16</sup> But the malicious Jewish chiefs now began to persecute Jesus on this very account, and endeavoured to secure his destruction, on the pretext that he had broken the sabbath by performing this cure. <sup>17</sup> To this allegation, Jesus simply replied, "My Father is incessantly engaged in the promotion of human happiness, and I but do the same."

## JOHN V.

worketh hitherto, and I work. <sup>18</sup> Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

<sup>19</sup> Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise: <sup>20</sup> for the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. <sup>21</sup> For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will: <sup>22</sup> for the Father judgeth no man, but hath committed all judgment unto the Son; <sup>23</sup> that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. <sup>24</sup> Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into con-

*Christ Discourses to his Persecutors.*

JOHN <sup>18</sup> This declaration incensed his opponents to still more violent desires V. for his death, for they now urged that he had not only violated the sabbath, but also committed blasphemy, by thus claiming equality with God as his proper Father.

<sup>19</sup> Jesus answered these charges at length in the following address to the concourse, [and then left his adversaries to make what they might of their imputations:] "I do distinctly avow, that as the Son of God it is impossible for me to perform any act independently of Him, but I must follow exactly my Heavenly Father's example, by reason of the perfect identity of our natures. <sup>20</sup> Accordingly my Father, in His tender intimacy, has empowered me as His Representative [to perform all my official acts, at which some of you so cavil];—and the same sanction will yet enable me to effect such grander events, as will compel in you far different feelings of amazement. <sup>21</sup> Thus, as it is the omnipotent prerogative of the Father to restore the dead to life; precisely so will you soon behold the Son reanimate corpses at pleasure.† <sup>22</sup> [Indeed, the same principle will prevail in the retribution that awaits the subjects of the Messiah's labours:] for the Father does not design personally to dispense the award of temporal and eternal justice, but that judicial power is vested in the Son. <sup>23</sup> This will at last oblige all mankind to yield to the Son the same reverence accorded to the Father; although they may now disregard the Son, and thereby really cast contempt upon the Father, [whom they profess to venerate,] while they reject His Representative on earth. <sup>24</sup> Yet here I positively assure you, that whoever hearkens to my annunciations, and thus places full reliance in Him whom I am commissioned to represent, is in virtual possession

◦ By this time probably the festival was about concluding, as this discourse seems to have been delivered a day or so after the intelligence of the author of the cure (verse 15,) to allow their persecution to make head (verses 16, 18.)

† This cannot be referred to the general resurrection, being limited by the expression, "whom He wills;" it rather relates anticipatively to such cases as the revival of Lazarus, &c. The same is true of the parallel declaration in verse 25, so far as relates to the qualifying phrase, "and now is." The application of

all these annunciations in a *figurative* sense to the soul's restoration from moral death at regeneration, is forbidden by the adjunct expression, "in their graves," (verse 28,) and the undoubted allusion to the tribulations of eternity, that follows there.—From this local resurrection, however, the transition is natural in the 22d verse to the general scenes of the last day, here introduced (as constantly elsewhere in Scripture) by the judgments that awaited the Jews for their rejection of the Messiah; see especially Matt. xxiv.

## JOHN V.

demnation; but is passed from death unto life. <sup>25</sup> Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live: <sup>26</sup> for as the Father hath life in himself, so hath he given to the Son to have life in himself; <sup>27</sup> and hath given him authority to execute judgment also, because he is the Son of man. <sup>28</sup> Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice <sup>29</sup> and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the [Father] which hath sent me. <sup>31</sup> If I bear witness of myself, my witness is not true; <sup>32</sup> there is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. <sup>33</sup> Ye sent

*Christ Discourses to his Persecutors.*

JOHN V. of the immortal blessedness of the 'Messiah's Reign;' nor is he exposed to the sentence of those who do not share in that reign, having thereby transferred his position from a state of spiritual death and danger to one of moral prosperity. <sup>25</sup> And I further solemnly declare to you, that the time [of that stupendous exhibition of the invested power of the Son of God]<sup>o</sup> is eventually coming,—yes, will be very soon foreshadowed by events of a like character,—when the mouldering dead of the human race will hear the sound of His archangel's trumpet; and at that summons, their sleeping dust will return to conscious animation. <sup>26</sup> For as the Father is [by divine attribute] the great source of vital existence, so also does He equally impart to his Son [in his earthly sphere, by virtue of their community of nature,] the same vivifying power. <sup>27</sup> In like manner is the peculiar province of pronouncing the divine judgments, intrusted to the latter in his appropriate character of the 'Son of Man.' † <sup>28</sup> Look not with incredulous surprise upon this my declaration, that † the time will finally arrive, when all the tribes of earth, who lie buried in their graves, will hear His summons <sup>29</sup> and issue from their long resting-places, such as have led lives of piety being then animated for a state of immortal happiness, while those that have been wicked will emerge to meet a doom of endless misery. † <sup>30</sup> Nor [in this relation as the Judge of mankind,] can I act in a solitary and unsanctioned manner; I pass sentence according to the direct suggestions of the Deity, and my decisions must therefore be just; for [in my whole conduct as Mediator,] I constantly pursue, not any purposes of my own, but those of Him who has commissioned me on this errand. <sup>31</sup> Did I appeal to my own testimony alone in support of my claims, † you might doubtless well object to me the common maxim, that 'a man's testimony concerning himself is not valid;' <sup>32</sup> but there is another<sup>o</sup> whose testimony corroborates mine, and His evidence in my behalf is perfectly irrefragable. <sup>33</sup> [In your pretended desire

<sup>o</sup> See verse 22.

† Because it is especially fitting, that the Messiah, against whom the Jews most directly offended, should himself denounce the woes that were to overtake them as a national penalty; and also that he should be the Judge of mankind at the last day, as he has been the Mediator, whose services they have slighted.

‡ So the "for" of the text should be translated.

‡ See Dan. xii. 2.

‡ Alluding to their imputation of arrogance on his part, verse 18.

<sup>o</sup> Apparently referring to God the Father, who is expressly relied upon (verse 30,) rather than the Baptist, whose testimony is declined (verses 34, 36:) a reference which is sustained by the confidence of the appeal, "I know," &c. See also chap. viii. 14.

## JOHN V.

unto John, and he bare witness unto the truth; <sup>34</sup> but I receive not testimony from man; but these things I say, that ye might be saved: <sup>35</sup> he was a burning and a shining light; and ye were willing for a season to rejoice in his light. <sup>36</sup> But I have greater witness than *that* of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me; <sup>37</sup> and the Father himself which hath sent me, hath borne witness of me: ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup> And ye have not his word abiding in you; for whom he hath sent, him ye believe not: <sup>39</sup> search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me: <sup>40</sup> and ye will not come to me, that ye might have life. <sup>41</sup> I receive not honour from men: <sup>42</sup> but I know you, that ye have not the love of God in you. <sup>43</sup> I am come in my Father's name, and ye receive me not; if another shall come in his own

*Christ Discourses to his Persecutors.*

JOHN to ascertain the truth,] you sent a deputation to John the Baptist on the subject of the Messiah;<sup>o</sup> and he returned a righteous answer in my support. <sup>34</sup> I do not refer to this, because I have any need of human testimony to substantiate my claims; but merely say what I do concerning John, from a desire to save you from your fatal unbelief, [even by that means of conviction, if possible.] <sup>35</sup> He was indeed [all that you called him,] a 'blazing, brilliant Light' in a religious sense, and you were yourselves delighted with basking in his instructive radiance for a little while at first; [but how soon you forsook him, and slighted his annunciations!] <sup>36</sup> Marked, however, as were his allusions to me, I have a still stronger evidence in my behalf than that of John; the very miracles and other acts, which my Father has assigned me to accomplish here, testify [by their fulfilment in exact accordance with His character and predictions, as well as by the divine power required to effect them,] that He has commissioned me to perform them. <sup>37</sup> Nay, my Father Himself, who has despatched me on my mission, has given His direct testimony to my character in descriptive announcements of old; although, it is true, you have never heard Him audibly, nor seen Him ocularly appear, in confirmation of my mission,† [He having afforded you equally positive communications of His mind on this subject.] <sup>38</sup> But it is plain, His Word has no deep hold in your convictions [as to its true import and application]; or you would not thus reject His Messenger as therein announced. <sup>39</sup> You do, I grant,‡ take great pains in examining the Scriptures as to their *literal* sense, because even you are convinced that the means of securing immortal blessedness are really contained in them, (although your carnal blindness prevents your perceiving that they distinctly point to me;) <sup>40</sup> and yet you inconsistently refuse to resort to me for the attainment of that very blessedness. <sup>41</sup> I do not speak thus as courting human esteem by gaining votaries; <sup>42</sup> but I would fain make you aware that genuine love toward God is a stranger to your breasts. <sup>43</sup> This is proved by the fact that you reject me, who come to you as my Father's representative; whereas if some one else should appear with his own pretensions merely to

<sup>o</sup> § 21.

† There is here no allusion to the "voice" and "bodily shape" at Christ's baptism, probably because these phenomena, being mainly

intended for John's satisfaction, were not witnessed by many others.

‡ "Search" should here have been translated indicatively "you search."

## JOHN V.

name, him ye will receive. <sup>44</sup> How can ye believe which receive honour one of another, and seek not the honour that *cometh* from God only? <sup>45</sup> Do not think that I will accuse you to the Father; there is *one* that accuseth you, *even* Moses, in whom ye trust: <sup>46</sup> for had ye believed Moses, ye would have believed me, for he wrote of me; <sup>47</sup> but if ye believe not his writings, how shall ye believe my words?

## SECTION XLI.

## MATTHEW XII.

<sup>1</sup> At that time Jesus went on the second sabbath-day after the first through the corn, and his disciples were a hungered, and began to pluck the ears of corn as they went, and to eat, rubbing *them* in *their* hands:

<sup>2</sup> but when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

## MARK II.

<sup>23</sup> And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn:

<sup>24</sup> and the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

## LUKE VI.

<sup>1</sup> And it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn and did eat, rubbing *them* in *their* hands:

<sup>2</sup> and certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

*Christ Discourses to his Persecutors.*

JOHN sustain him, you would, as often before, cordially welcome him!<sup>3</sup> <sup>44</sup> [This V. perversity of your judgment has its origin in the worldliness of your feelings:] how can you hope to exercise proper religious faith, when you are all so ambitious of distinction among yourselves, and neglect the true moral distinction which regards the divine approbation alone? <sup>45</sup> Yet do not infer from this, that I am about to accuse you before my Father;† no, [there is no need of that, for] there is one who already virtually charges you with a most criminal heresy, and that one is the very Moses on whom you so zealously rely. <sup>46</sup> But if you really had proper faith in him, you would put confidence also in me; for he unequivocally refers to me in his writings. <sup>47</sup> If, then, you so little believe what *he* has written, I cannot expect you to give much credit to what I say.”

§ 41.—*Christ Defends his Disciples for Plucking Grain on the Sabbath.*

([On their Way to Galilee?] *Saturday, April 19, A. D. 27.*)

MATT. <sup>1</sup> As Jesus was passing along through some fields of ripe barley, attended XII. by his disciples, <sup>a</sup> on the following Sabbath,†<sup>1</sup> the latter, being somewhat hungry, pulled off a few heads of the grain near them, and were eating the kernels <sup>a</sup> which they rubbed out in their hands,<sup>1</sup> [as was the common practice with travellers.]|| <sup>2</sup> A number of Pharisees close by,¶ who had noticed this

<sup>a</sup> Luke vi, 1.

<sup>o</sup> As was verified by the numerous adherents which subsequent impostors gained; compare Acts v, 36, 37.

† Compare John viii, 15, 16.

‡ Most interpreters understand this “second sabbath after the first” (or literally “second-first sabbath”), as it is called by Luke, to have been the *first sabbath after the second day of the Passover*; but in this instance that would either be the same sabbath with the one of the preceding section (§ 40),—a coincidence which the whole train of the narrative forbids,—or else it

would not occur within the Passover week at all. It is better to refer it to the first sabbath after that of the paschal week, being thus the *second* after the Passover day, but the *first* of those seven by which the Pentecost was reckoned. This gives a more natural explanation of its compound name, and agrees with the connected circumstances.

¶ Deut. xxiii, 25.

§ These were probably some of the hierarchy at the metropolis, as a sabbath-day’s journey was less than a mile.

## MATTHEW XII.

<sup>3</sup> But he said unto them, Have ye not read what David did, when he had need and was a hungered, and they that were with him; <sup>4</sup> how he entered into the house of God, in the days of Abiathar the high priest, and did take and eat the show-bread, and gave also to them that were with him, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

<sup>5</sup> Or have ye not read in the law,

how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? <sup>6</sup> but I say unto you, that in this place is *one* greater than the temple.

<sup>7</sup> But if ye had known what *this* meaneth, I will have mercy and not sacrifice, ye would

not have condemned the guiltless. And he said unto them, The sabbath was made for man, and not man for the sabbath: <sup>8</sup> for the Son

## MARK II.

<sup>25</sup> And he said unto them, Have ye never read what David did, when he had need and was a hungered, and they that were with him; <sup>26</sup> how he went into the house of God, in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

## LUKE VI.

<sup>3</sup> And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; <sup>4</sup> how he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?

## MATTHEW IX.

<sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy and not sacrifice. . . .

## MARK II.

<sup>27</sup> And he said unto them, The sabbath was made for man, and not man for the sabbath: <sup>28</sup> therefore the

## LUKE VI.

<sup>5</sup> And he said unto them, That the Son

*Christ Defends his Disciples for Plucking Grain on the Sabbath.*

MATT. act, immediately came up to the party and exclaimed to Jesus, "See, you XII. are allowing your disciples to violate the sabbath by that kind of manual labour!" <sup>3</sup> "Well," replied Jesus, "did you never read in the Scriptures, what King David and his men once did, when they were pressed by hunger?" <sup>4</sup> how he went into the Tabernacle, <sup>5</sup> in the younger days of that Abiathar whose subsequent history as High Priest so much depended upon this incident,† and <sup>6</sup> took! the loaves of 'Show-Bread' from Ahim'elech's hands, sharing in eating them with his comrades, although it was contrary to the law for any person whatever to eat them except the priests: <sup>7</sup> Again, have you not noticed the directions of that Law,‡ in observance of which the priests constantly infringe the rest otherwise required on the sabbath, by offering the sacrifices in the Temple on that day? and yet they are guilty of no crime. <sup>8</sup> Now let me tell you, a much greater personage than any of the priests is concerned in the present transaction. <sup>9</sup> If you had only <sup>ascertained!</sup> the true force of that passage,—

'To Me the promptings of a heart humane  
Are dearer far than costly sacrifice,'¶—

you would not thus have charged my innocent disciples with impiety, [in simply appeasing their hunger.] <sup>10</sup> You ought to have known, that the sabbath was instituted for the benefit of mankind, and not man created merely to observe that ordinance; <sup>11</sup> and [such being its provisional nature,] I have cer-

a Mark ii, 26.

b Luke vi, 4.

c Matt. ix, 13.

d Mark ii, 27.

† 1 Sam. xxi, 1-6.

‡ See 1 Sam. xxii, 20-23; 1 Chron. xv, 11. The mention of this person instead of his father Ahimelech, who was High Priest at that time, can only be accounted for by the superior noto-

riety of the son in the history of David. Compare (at a subsequent date) 2 Sam. viii, 17.

§ Lev. xxiv, 9.

¶ Num. xxviii, 9, 10, 18, 19.

‡ Hosea vi, 6; compare 1 Sam. xv, 22.

MATTHEW XII.  
of man is Lord [even] of the sabbath-day.

MARK II.  
Son of man is Lord also of the sabbath.

LUKE VI.  
of man is Lord also of the sabbath.

SECTION XLIII.

MARK III.  
1 And when he was departed thence, he entered again on another sabbath into the synagogue, and taught. And there was a man there which had a withered right hand: and the scribes and Pharisees asked him saying, Is it lawful to heal on the sabbath-days? 2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. 3 And he knew their thoughts, and saith unto the man which had the withered hand, Rise up and stand forth in the midst: and he arose and stood forth. 4 And he saith unto them, I will ask you one thing: Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

MATTHEW XII.  
9 And when he was departed thence, he went into their synagogue: 10 and behold, there was a man which had his hand withered; and they asked him saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

LUKE VI.  
6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man whose right hand was withered: 7 and the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth in the midst: and he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

*Christ Defends his Disciples for Plucking Grain on the Sabbath.*

MATT. tainly the right, as the divinely-deputed 'Son of Man,' to dispense with XII. its strictness, when I think proper."

§ 42.—*The Cure of the Withered Hand.*

([Capernann?] Saturday, April [26?], A. D. 27.)

MARK III. 1<sup>a</sup> Having proceeded on his journey,<sup>1</sup> Jesus once more resorted to the synagogue <sup>a</sup>of the place to which he came,<sup>1</sup> <sup>b</sup>on a subsequent sabbath, and discoursed to the assembly.<sup>1</sup> There was present a man whose <sup>b</sup>right<sup>1</sup> hand had become shrivelled and useless by disease; <sup>c</sup>certain Pharisees and other ecclesiastics, therefore, who were there,<sup>1</sup> [knowing his practice,] <sup>d</sup>put this question to Jesus, "whether it were lawful to cure a complaint on the sabbath?"<sup>1</sup> <sup>e</sup>watching his answer and conduct upon the suggestion, in hopes of finding an occasion of charging him with violating the sabbath, by recommending and performing such an act on that day. <sup>3</sup><sup>e</sup> Well aware of their secret intentions,<sup>1</sup> he bade the afflicted man "<sup>e</sup>rise up and <sup>1</sup>stand out <sup>e</sup>in the middle of the floor,"<sup>1</sup> [that all might see what was about to occur.] <sup>e</sup>The patient having taken his stand as directed,<sup>1</sup> <sup>4</sup>Jesus then said to his inquirers, "Before I answer your question, <sup>f</sup>let me ask you another,<sup>1</sup> Which is the more lawful act on the sabbath, to confer a *benefit* or to do an *injury*?—to save human life, [as I am engaged in doing,] or destroy it, [as you seek to do?]"<sup>3</sup> Confronted at this reflection upon themselves,] they made no reply. <sup>4</sup>"Suppose," continued he, "one of you were to own a single sheep, and it should chance to fall into a dangerous cistern on the sabbath; would you not take hold and lift

<sup>a</sup> Matt. xii, 9. <sup>b</sup> Luke vi, 6. <sup>c</sup> Luke vi, 7. <sup>d</sup> Matt. xii, 10. <sup>e</sup> Luke vi, 8. <sup>f</sup> Luke vi, 9. <sup>g</sup> Matt. xii, 11.

## MARK III.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it and lift it out? how much then is a man better than a sheep! wherefore it is lawful to do well on the sabbath-days. <sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand: and he stretched it out; and his hand was restored [whole as the other]. <sup>6</sup> And the Pharisees were filled with madness, and went forth and straightway took counsel with the Herodians against him, how they might destroy him.

## MATTHEW XII.

<sup>11</sup> And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it and lift it out? <sup>12</sup> how much then is a man better than a sheep! wherefore it is lawful to do well on the sabbath-days.

## LUKE VI.

<sup>10</sup> And looking round about upon them all, he said unto [the man], Stretch forth thy hand: and he did so; and his hand was restored [whole] as the other. <sup>11</sup> And they were filled with madness, and communed one with another what they might do to Jesus.

<sup>13</sup> Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other. <sup>14</sup> Then the Pharisees went out and held a council against him, how they might destroy him.

## SECTION XLIII.

## MARK III.

<sup>7</sup> But when Jesus knew it, he withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea <sup>8</sup> and from Jerusalem and from Idumea and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came

## MATTHEW XII.

<sup>15</sup> But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him: . . .

*The Cure of the Withered Hand.*

MARK it out immediately? <sup>1</sup> how much rather, then, ought one to relieve a human being, who is of such superior importance to a sheep! It is evidently right, therefore, to perform such good acts as a cure on the sabbath."<sup>1</sup> <sup>5</sup> Then looking around upon his captious auditors, with a feeling of indignation mingled with pain at the callous blindness of their minds [in resisting so natural a conclusion,] he turned to the patient and directed him to "straighten out his hand." The virtue attending the command enabled the man at once to perform it, his hand being restored <sup>6</sup> to perfect soundness like the other.<sup>1</sup> <sup>6</sup> No sooner had the Pharisees, who were now more Effect with his Enemies. furiously exasperated by their refutation than ever,<sup>1</sup> left the house, than they began to "plot among themselves,<sup>1</sup> and concert measures with the "Herodians" for the destruction of Jesus.

§ 43.—*Multitudes are Cured of their Diseases.*

(Lake Gennesareth, near Capernaum; [early in] May, A. D. 27.)

<sup>7</sup> Jesus, learning that this violent conspiracy was forming against him,<sup>1</sup> retired with his disciples to the shore of the lake Gennesareth. He was followed thither by vast crowds not merely from Galilee, but also from Judea generally, <sup>8</sup> as well as from Jerusalem, and even from Idume'a and Pere'a; multitudes, too, from Tyre and Sidon and their vicinity, bearing the fame of his miracles,

<sup>a</sup> Matt. xii, 12.

<sup>b</sup> Matt. xii, 13.

<sup>c</sup> Luke vi, 11.

<sup>d</sup> Matt. xii, 15.

<sup>6</sup> Although this argument is related only by Matthew in this place, and that with some (apparent) confusion, I have still thought it best to retain it, as the only mode of responding to the

question which he makes Christ's opponents ask, and because the repetition in § 97 is not in the same form precisely, and was moreover addressed to a different audience.



## MARK III.

unto him. <sup>9</sup> And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him: <sup>10</sup> for he had healed many (all); insomuch that they pressed upon him for to touch him, as many as had plagues; <sup>11</sup> and unclean spirits, when they saw him, fell down before him, and cried saying, Thou art the Son of God.

## MATTHEW XII.

<sup>15</sup> . . . and he healed them all,

## MATTHEW XII.

<sup>12</sup> And he straitly charged them that they should not make him known. <sup>16</sup> and charged them that they should not make him known.

<sup>17</sup> That it might be fulfilled

which was spoken by Esaias the prophet saying, <sup>18</sup> Behold my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. <sup>19</sup> He shall not strive nor cry, neither shall any man hear his voice in the streets: <sup>20</sup> a bruised reed shall he not break, and smoking flax shall he not quench; till he send forth judgment unto victory. <sup>21</sup> And in his name shall the Gentiles trust.

*Multitudes are Cured of their Diseases.*

MARK III. resorted to him. <sup>9</sup> The concourse at last obliged him to request his disciples to get one of their boats ready for his reception, while he preached to the throng, so that he might not be uncomfortably crowded; <sup>10</sup> for, as he cured all the diseased who came, every one who had any complaint was so anxious to get near and touch him, that there was a general rush upon him. <sup>11</sup> Demoniaics also, as soon as they saw him, fell on the ground before him, shrieking out, "You are the Son of God!" <sup>12</sup> These evil spirits, however, he strictly and repeatedly commanded, [as he was exorcising them,] not to disclose his full character in this public manner.

MATT. XII. <sup>17</sup> In these circumstances was signally fulfilled the prediction of the prophet Isaiah,—

<sup>18</sup> "Behold, the times of the Messiah come!—  
That Minister by Heaven's high patronage  
Sustained, his great commission to fulfill;  
The peerless favourite of My sanctioning love!  
My Spirit's influence he shall enjoy,  
To herald forth My will to all mankind.  
Yet meek his temper and his words will be,—

<sup>19</sup> No clamour, pompous shouts nor loud debate  
Will mark his passage in life's thoroughfare.

<sup>20</sup> But, though his accents bland will meet the ear  
Of all the sorrowing, (like the lenient hand  
That spares to snap a shattered walking-reed,)  
Nor quench the latent hope of comfort there,—  
A faintly glimmering spark of smouldering wick;  
Still he will vindicate triumphantly  
The sovereign method of My saving grace.  
[For never will his mission flag nor fail,  
Sustained by power divine in human hands,  
Until eventually o'er all the earth  
He will establish the celestial plan,]

<sup>21</sup> And distant Gentiles learn to look to him,  
With hopes obedient in his gracious words."<sup>o</sup>

SECTION XLIV.

LUKE VI.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples whom he would, and they came unto him: and of them he chose twelve, whom also he named apostles; that they should be with him, and that he might send them forth to preach, and to have power to heal

sicknesses, and to cast out devils. Now *their* names are these:

14 The first Simon (whom he also named Peter) and Andrew his brother, James *the son* of Zebedee and John his brother, (and he surnamed them Boanerges, which is, The sons of thunder,) Philip and Bartholomew, 15 Matthew

MATTHEW X.

2 Now the names of the twelve apostles are these:

The first Simon (who is called Peter) and Andrew his brother, James *the son* of Zebedee and John his brother, 3 Philip and Bartholomew, Thomas and Mat-

MARK III.

13 And he goeth up into a mountain,

and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 and to have power to heal sicknesses, and to cast out devils.

MARK III.

ACTS I.

16 And Simon he surnamed Peter: 17 and James the *son* of Zebedee and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder,) 18 and Andrew and Philip and Bartholomew and Matthew

19 . . . both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Mat-

§ 44.—*After a Night spent in Prayer, Christ Selects his Twelve Apostles.*

(A Mountain near Capernaum; [*May?*] A. D. 27.)

LUKE VI. 12 About this time, Jesus ascended alone a mountain in the vicinity, where he remained all the night, engaged in private meditation and prayer. 13 At day-light he summoned his disciples, <sup>a</sup> having previously directed such as he wished to repair to him at that time,<sup>1</sup> and selected from among them twelve, on whom he imposed the title of *Apostles* [i. e. envoys]; <sup>b</sup> appointing them to be his constant companions and messengers to proclaim his doctrines,<sup>1</sup> and empowering them to cure diseases and exorcise demons.<sup>1</sup> The names of these twelve were as follows:<sup>2</sup>

- { 14 *Simon* I, whom he surnamed Peter, <sup>d</sup> (being the first disciple that he adopted);<sup>†</sup>
- { *Andrew* [his Greek name], Peter's brother;
- { *James* I,<sup>‡</sup> } 'the sons of Zebedee, (which two brothers he used to
- { *John,* } call the ܒܘܢܝ ܕܪܝܥܝܢ [Boan'-ērgets', the Galilean pronunciation of the Syro-Chaldee words ܒܢܝ ܕܪܝܥܝܢ *Bena'i Rīgāz'*, "sons of commotion" ] or "sons of thunder," [on account of their impetuous temper];<sup>||</sup>
- { *Philip* [his Greek name];
- { *Nathanael*, surnamed Bartholomew [i. e. son-of-Tolmai];
- { 15 *Levi*, otherwise called Matthew, <sup>f</sup> formerly a *Por'titor* [i. e. sub-collector of Roman customs];<sup>1</sup>
- { *Thomas* [from the Hebrew ܬܘܡܝܢ, *tēōm'*, i. e. "twin"];<sup>2</sup>

<sup>a</sup> Mark iii, 13.

<sup>b</sup> Mark iii, 14.

<sup>c</sup> Mark iii, 15.

<sup>d</sup> Matt. x, 2.

<sup>e</sup> Mark iii, 17.

<sup>f</sup> Matt. x, 3.

<sup>1</sup> They would seem to be enumerated here in pairs, just as they were afterward sent out to preach, Mark vi, 7. It will be observed, brothers are generally associated together. The order otherwise seems to have been mostly that

in which they had been called. The first seven had been definitely called before.

<sup>†</sup> John i, 42.

<sup>‡</sup> Or Jacob, for the names are the same.

<sup>||</sup> See Luke ix, 54.

LUKE VI.	MATTHEW X.	MARK III.	ACTS I.
the publican and Thomas, James the <i>son</i> of Alphaeus and Simon called Zelotes, <sup>16</sup> and Judas <i>the brother</i> of James (or Lebbeus whose surname was Thaddeus) and Judas Iscariot, which also was the traitor.	thew the publican, James <i>the son</i> of Alphaeus and Lebbeus (whose surname was Thaddeus,) <sup>4</sup> Simon the (Canaanite and Judas Iscariot, who also betrayed him.	and Thomas and James the <i>son</i> of Alphaeus and Thaddeus and Simon the Canaanite <sup>19</sup> and Judas Iscariot, which also betrayed him. . . .	thew, James <i>the son</i> of Alphaeus and Simon Zelotes and Judas <i>the brother</i> of James.

<sup>17</sup> And he came down with them and stood in the plain; and the company of his disciples and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him and to be healed of their diseases; <sup>18</sup> and they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought to touch him; for there went virtue out of him, and healed *them* all.

*Christ Selects his Twelve Apostles.*

- LUKE VI. { James II.,<sup>o</sup> the [putative] son of Alphaeus;  
 { Simon II., "known as the "Ca'nanite" ([from the Syro-Chaldee אַרְיָאן *canaan'*, i. e. jealous,] from his having belonged to that party of "Zealots" [against religious innovation among the Jews]);  
 { <sup>16</sup>Jude I.,<sup>†</sup> another † brother of the last James, <sup>b</sup>surnamed Lebbe'us and likewise Thadde'us;<sup>‡</sup>  
 { Judas II.,<sup>‡</sup> distinguished by the epithet of the "Iscariot" [from the Hebrew אִשְׁכְּרִיּוֹת *Ish-K'eriöth'*, i. e. "man of Ke'rioth," that being his native place], (who eventually became the base betrayer "of his Master.")<sup>||</sup>

<sup>17</sup> After having made choice of these, he descended with them to a more level part of the mountain, where he stood surrounded by the rest of his disciples, together with a great concourse of people from the whole of Judea, including numbers from Jerusalem, as well as from the maritime district of Tyre and Sidon, who had resorted thither, to hear him discourse and be cured of their multifarious complaints, <sup>18</sup> among them numbers severely afflicted with demoniacal possession. <sup>19</sup> Indeed such divine efficacy was manifestly exerted by him, in fully relieving all these cases, that the entire crowd was eager to touch him, so as to experience this curative virtue.

<sup>a</sup> Matt. x, 4.

<sup>b</sup> Matt. x, 3.

<sup>o</sup> Or Jacob, for the names were originally the same.

<sup>†</sup> Judas or Jude is the same name with Judah.  
<sup>‡</sup> The association of this person with the other Jude (i. e. Judas), instead of with his brother James, can only be explained by supposing that the last mentioned Simon was also a brother of James. See the note at the end of § 9.

<sup>||</sup> Little of the subsequent history of most of these is known, except what is contained in the Gospels and Acts. Tradition states that Peter preached to the Jews extensively in Asia Minor, and subsequently visited Rome, where he is believed to have suffered martyrdom by crucifixion under Nero. Andrew is vaguely reported to have preached in Greece, and suffered crucifixion there. The martyrdom of James I. is related in Acts xii, 2. John preached at

Ephesus, and although often persecuted, was the only one of the Apostles that died a natural death, at an extreme old age. Philip is traditionally stated to have preached in Phrygia, and met his death in Syria. Of Nathanael nothing is known. Matthew is thought to have preached to the Jews, first at Jerusalem, and afterward perhaps in Ethiopia, and may have escaped martyrdom. Thomas preached and died in Eastern Asia. James II. presided over the council of Apostles at Jerusalem, and was slain there. Simon II. travelled in Northern Africa; his end is uncertain. Jude is held to have preached and died in central Asia. Of Matthias, elected in place of Judas, nothing further is known. Paul, however, appears to have been the divine choice for filling that vacancy.

## SECTION XLV.—MATTHEW V.

<sup>1</sup> And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him : LUKE VI.  
<sup>2</sup> And he opened his mouth to his disciples, and taught them saying, <sup>3</sup> Blessed *are ye* the poor in spirit, for theirs is the kingdom of heaven;—  
<sup>6</sup> blessed *are* they which do hunger and thirst now after righteousness, for they shall be filled;—  
<sup>4</sup> blessed *are* they that mourn, for they shall be comforted; blessed *are ye* that weep now, for ye shall laugh; <sup>5</sup> blessed *are* the meek, for they shall inherit the earth;—<sup>9</sup> blessed *are* the peace-makers, for they shall be called the children of God;—<sup>7</sup> blessed *are* the merciful, for they shall obtain mercy; <sup>8</sup> blessed *are* the pure in heart, for they shall see God;—<sup>10</sup> blessed *are* they which are persecuted for

<sup>20</sup> And he lifted up his eyes on his disciples and said, Blessed *be ye* poor, for yours is the kingdom of God; <sup>21</sup> blessed *are ye* that hunger now, for ye shall be filled;

blessed *are ye* that weep now, for ye shall laugh.

§ 45.—*The Sermon on the Mount.*

(Near Capernaum; [*May?*] A. D. 27.)

*Subject*: GOSPEL TRUTHS, IN CONTRAST WITH THE ARROGANT HYPOCRISY OF THE PHARISEES.

MATT. <sup>1</sup> Perceiving the great concourse that was gathered about him, Jesus <sup>V.</sup> moved to an eminence [which gave him a convenient command of the gentle slope] of the mountain, and taking his seat there, addressed them at length, directing his remarks especially to his immediate disciples! who stood nearer to him. <sup>2</sup> The following is the substance of his discourse :

<sup>3</sup> "Happy are those 'of you' who 'feel their spiritual poverty!' Beatitudes.<sup>o</sup> for to such are held out the blessings of the 'Reign of the Divine Messiah.'†  
<sup>6</sup> Yes, happy those who embrace the divine precepts with the avidity of a hungry and thirsty man! for their spiritual appetite is about to be satisfied. 'Happy the 'sorrowing' for sin! for soon will their hearts be 'cheered' with the promised relief.' <sup>5</sup> Yes, happy they who for the present penitently weep! for they will yet laugh for joy at pardon.!

<sup>5</sup> "Happy are the 'patient!' for they have the promise of spiritually 'recovering the realm' of the Messiah.!! <sup>9</sup> Yes, happy they who studiously promote peace, [and mildly observe it even under injury]! for such may well be entitled *children of God*, [whose forbearance they imitate.]¶ <sup>7</sup> Happy, too, are the compassionate! for they will receive compassion at the divine hand.ºº  
<sup>8</sup> Happy, in fine, are they whose hearts are holy and sincere! for they will be admitted to the presence of God.††

<sup>10</sup> "Nor less happy are those that are persecuted for their adherence to pious

<sup>a</sup> Luke vi, 20.

<sup>b</sup> Luke vi, 21.

<sup>o</sup> There is a beautiful and instructive gradation in these *beatitudes*, as here arranged. They map out the progress of Christian experience in those times: first is described the PENITENT state, in three stages, namely, conviction of spiritual *destitution*, earnest *purpose* after salvation, and deep *contrition*; next follows the *exercise of true grace*, the first mark of conversion being a *subdued* temper and demeanour, leading to outward efforts to *reconcile* men with each other and with God, and sustained by *benevolence* in example, springing from a *holy* heart; the crowning issue is that of persecuted MARTYRDOM.

† Isa. lxvi, 2; lviii, 15.

‡ Isa. lxi, 2.

¶ Psa. xxxvii, 11.

¶ Compare verses 44, 45.

ºº See Matt. vi, 14; James ii, 13.

†† Compare Psa. xxiv, 3, 4. This is a very comprehensive description of character (compare John i, 47; Psa. i), and commensurate is the blessing pronounced, (here couched under the figure of a favourable reception into audience with an Eastern monarch, who is usually secluded from the popular gaze,) referring to their joys of spiritual communion on earth, and their beatific visions in heaven.

## MATTHEW V.

righteousness' sake, for theirs is the kingdom of heaven; <sup>11</sup> blessed are ye when *men* shall hate you and revile you and persecute *you*, and shall separate you *from their company*, and say all manner of evil against you falsely for my sake; <sup>12</sup> rejoice in that day and be exceeding glad, for great *is* your reward in heaven: for so persecuted they the prophets which were before you.—

## LUKE VI.

<sup>22</sup> Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you* and cast out your name as evil for the Son of man's sake; <sup>23</sup> rejoice ye in that day and leap for joy, for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

<sup>24</sup> But wo unto you that are rich! for ye have received your consolation; <sup>25</sup> wo unto you that are full! for ye shall hunger; wo unto you that laugh now! for ye shall mourn and weep: <sup>26</sup> wo [unto you], when all men shall speak well of you! for so did their fathers to the false prophets.—

## MATTHEW V.

<sup>17</sup> Think not that I am come to destroy the law or the prophets, I am

*The Sermon on the Mount.*

MATT. duty!<sup>o</sup> for such is the distinctive lot on earth of the subjects of the

V. 'Reign of the Divine Messiah.' <sup>11</sup> Yes, happy may you account yourselves, when an ungodly world will pursue you with <sup>a</sup> malice and <sup>1</sup> insult <sup>a</sup> and excommunication<sup>1</sup> and prosecution and defamatory denunciations in every possible form of groundless charges, on account of your attachment to me <sup>a</sup> as the Messiah!<sup>1</sup> <sup>12</sup> Rejoice, therefore, with exuberant delight <sup>b</sup> on such occasions!<sup>1</sup> for, mark, I promise you, your bliss will [thereby be enhanced, so as to] make ample amends, in the life to come; and [you may derive assurance from the fact, that] in precisely the same way your predecessors the ancient prophets were persecuted by their countrymen.<sup>†</sup>

LUKE <sup>24</sup> "But, alas for those among you, who fancy yourselves Denunciations.

VI. spiritually rich, because you possess temporal wealth!<sup>1</sup> for in those possessions you have already received all the means of happiness that you are entitled to expect.<sup>11</sup> <sup>25</sup> Yes, hapless are you that are thus satiated with earthly enjoyments, [to a disrelish for spiritual ones]! for the day is coming, when [these resources will fail you, and] your souls and bodies alike crave, in vain, more permanent sustenance.<sup>¶</sup> Alas for you, that you should now make merriment over your imaginary prosperity! when you will so soon be compelled to grieve and weep over your ruin. <sup>26</sup> And alas for you too, my followers, if the corrupt world ever comes generally to speak admiringly of you! for that mark of degeneracy belonged also to the false prophets of former days.

MATT. <sup>17</sup> "Do not suppose from these unusual declarations, that THE MOSAIC LAW ENFORCED.

V. the object of my mission is to subvert [the authority or significance of any part of] the Pentateuch or prophetic Scriptures; it is on the contrary to accomplish their intimations and carry out their true import,

<sup>a</sup> Luke vi, 22.

<sup>b</sup> Luke vi, 23.

<sup>o</sup> See 1 Peter iii, 14.

<sup>1</sup> See 1 Sam. xxii, 18; 2 Sam. xvi, 5; 1 Kings xviii, 4; xix, 10; xxii, 27; 2 Chron. xvi, 10; xxiv, 21; Jer. xx, 2; xxvi, 8, 21. Compare Matt. xxiii, 31; Acts vii, 52; Heb. xi, 37.

<sup>†</sup> Compare Rev. iiii, 17.

<sup>¶</sup> See Luke xvi, 25.

<sup>¶</sup> There is here the usual double intimation of the temporal and eternal ruin of the impotent Jews.

## MATTHEW V.

## LUKE XVI.

not come to destroy but to fulfil; <sup>18</sup> for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled:

<sup>19</sup> whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven: <sup>20</sup> for I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. <sup>21</sup> Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: <sup>22</sup> but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, *Thou fool*,

<sup>17</sup> And it is easier for heaven and earth to pass, than one tittle of the law to fail.

*The Sermon on the Mount.*

MATT. that I am come as a religious teacher. <sup>18</sup> No! I solemnly declare, 'this solid earth and yonder firmament shall sooner vanish into nothing,'<sup>o</sup> than that sacred code be impaired by the slightest erasure of a single one of its least letters or most minute strokes, [so as to affect the validity of its precepts, or the certainty of its announcements, whether declarative, denunciatory, typical or prophetic.] <sup>19</sup> Consequently, whoever presumes to impugn or violate any one of its injunctions, however slight it may appear, and especially if he take upon him to bring others to his own view and practice, that person is far indeed from admittance under the 'Reign of the Divine Messiah;' but whoever faithfully observes and inculcates them all, he it is that stands high among the candidates for that privilege. <sup>20</sup> Yes, [indeed, no ordinary partial and outward conformity with the divine requirements will suffice; for] I assure you, that unless your holiness in this respect be greatly superior to that of [those boasted models of piety,] your ecclesiastical teachers and the *Pharisees*, you will never gain admission into the 'Reign of the Divine Messiah.' [I will illustrate the true extent and application of the divine commands by a few examples:]

<sup>21</sup> "You frequently hear the ancient statute repeated, '*Commit no murder*,'<sup>†</sup> and [the common interpretation of it is, that] 'whoever becomes guilty of wilful homicide, renders himself liable to the sentence of the "Court of Judicature" [i. e. lower Jewish tribunal]'. <sup>22</sup> But I tell you, that whoever indulges in hasty vindictive *anger* toward a fellow-mortal, is properly amenable to that Court, [as guilty of a virtual infraction of this law:]<sup>‡</sup> whilst any one that becomes so inflamed with passion toward another, as to apply to him such a spiteful epithet as רַקָּוָּ (Ray-kaw' [a Chaldee term equivalent to 'good-for-nothing' fellow,] i. e. *Scoundrel!*), ought to be arraigned before the San'hedrim, [for such a more flagrant violation of the sacred canon;] and whoever allows himself to be so transported with malignant rage at another, as to call him by an imprecative name such as Μωρέ (*Mo-rē* [a Greek term expressing among the Jews 'thou impious' wretch], i. e. *Infidel!*),<sup>||</sup> is fit only to

<sup>o</sup> A proverb parallel to our less elegant one,

"While grass grows or water runs."

<sup>†</sup> Exod. xx. 13. The text should have been rendered "to them" instead of "by," and so in the recurrence of the phrase below.

<sup>‡</sup> Compare 1 John iii, 15.

<sup>||</sup> The moral significance of this and the previous term of vituperation grows out of the constant use of expressions in the Old Testament, which properly imply only *imbecility*, to

## MATTHEW V.

shall be in danger of hell-fire: <sup>23</sup> therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, <sup>24</sup> leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—<sup>27</sup> Ye have heard that it was said [by them of old time], Thou shalt not commit adultery; <sup>28</sup> but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart: <sup>29</sup> and if thy right eye offend thee, pluck it out and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell, where their worm dieth not, and the fire is not quenched: <sup>30</sup> and if thy right hand offend thee, cut it off, and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell,—

## MATTHEW XVIII.

<sup>9</sup> And if thine eye offend thee, pluck it out, and cast *it* from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire:—

<sup>8</sup> wherefore if thy hand

## MARK IX.

<sup>47</sup> And if thine eye offend thee, pluck it out;

it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, <sup>48</sup> where their worm dieth not, and the fire is not quenched:—

<sup>42</sup> and if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched,

*The Sermon on the Mount.*

MATT. be hurled headlong into the flames of the 'Ge-henna' [i. e. Valley of V. Hinnom, (as a prelude to his eternal torments),—having incorrigibly outraged the divine authority. <sup>23</sup> Nor will any degree of ceremonial devotion countervail the divine displeasure at such violations of the cardinal principle of benevolence]: if, therefore, you should be about to present your offering on the sacrificial altar, at the same time aware that some fellow-being has ground of complaint against you; <sup>24</sup> you must on the spot leave your offering before the altar, and repairing directly to him, try to settle your difference with him, before you return and offer up your sacrifice, [when alone it will be acceptable.]

<sup>27</sup> "Again, you have often heard the divine injunction, '*Committ no adultery.*'" <sup>28</sup> Now, I tell you, that whoever allows himself to gaze upon a married woman with lascivious desire, is already internally guilty of the crime of adultery, [by virtue of such appetency and intention. <sup>29, 30</sup> If, therefore, you find in yourself the least tendency to this or any other unholy desire, the inciting passion must be extirpated at whatever cost, and the forbidden object, that would lead you into sin, must be sacrificed however darling, "as you would hope to gain immortal bliss; just as] a person should deem it to his advantage to put out one of his eyes, or sever a hand, "or amputate a foot, although these were the more valuable right ones, and thus escape alive, rather than be altogether hurled into the perpetual fires of the [earthly]

α Matt. xviii, 9 and 8.

indicate *turpitude*. Notwithstanding the objections of many, I feel compelled by the climactic style of the paragraph to admit a gradation of criminality in these expressions: the denunciatory virulence of this last seems to spring from the imputation of *idolatry*, which was

denoted by epithets of fatuity, (compare Acts xiv, 15), and to a Jewish mind conveyed the utmost abhorrence. Christ aims only at the most public Jewish vices, which were too notorious to be denied.

° Exod. xx, 14.

## MATTHEW V.

where their worm dieth not, and the fire is not quenched: and if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.

<sup>33</sup> Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

<sup>34</sup> but I say unto you, Swear not at all; neither by heaven, for it is God's throne;

<sup>35</sup> nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; <sup>36</sup> neither shalt thou swear by thy head, because thou canst not make one hair white or black: <sup>37</sup> but let your communication be, Yea, yea, Nay, nay; for what-

## MATTHEW XVIII.

or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

## MARK IX.

<sup>44</sup> where their worm dieth not, and the fire is not quenched: <sup>45</sup> and if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, <sup>46</sup> where their worm dieth not, and the fire is not quenched.

## MATTHEW XXIII.

<sup>22</sup> And he that shall swear by heaven, sweareth by the throne of God and by him that sitteth thereon.

*The Sermon on the Mount.*

MATT. 'Ge-henna,' with both his eyes, hands or feet; for the awful penalty of V. your adherence to sin will be a final doom to that 'Ge-henna' [of the future world,] <sup>a</sup> where in a more emphatic sense—

'The worm that preys upon their putrid flesh  
Will deathless prove, and the foul-odoured flames  
Will waste their bones with unabated rage.'<sup>17</sup>

<sup>33</sup> "So again, you have been accustomed to hear the ancient Profanity  
Forbidden. injunction of the law recited, 'Utter not Jehovah's name with a false or profane design,' and thus 'perjure yourself by] insincerity or failure to fulfil your engagements; † [with the mere direction, that 'you must strictly observe such oaths as you make in the name of Jehovah, and be scrupulously honest in appealing to that name.'] <sup>34</sup> But I tell you, that you must never by any means allow yourselves the prevalent habit [countenanced by the above interpretation of the divine commandment,] of swearing on every trifling occasion, [by *indirect* appeals to the Deity: such as protesting] 'by yonder heaven!'—which [as being the special place of God's residence,] is to be regarded like a sacred 'throne': on which His majesty is seated; <sup>35</sup> or, 'by this earth!'—which [being the lower region of His superintending power,] is as it were the 'footstool' of that throne; or, 'by Jerusalem!'—which is pre-eminently the metropolis of its celestial King; <sup>36</sup> neither have you any right to use that common oath, 'by my head!'—for it is not in your power even to change the colour of one of its hairs, whether gray or black, [but the whole providential care of it depends upon God. <sup>37</sup> Rejecting all such profane attestations,] therefore, let your affirmation be expressed by a simple 'Yes,'

<sup>a</sup> Mark ix, 43-48.

<sup>17</sup> Isa. lxvi, 24. This infliction of eternal misery is here declared as being parallel with the sentences of the Jewish tribunals for the violation of the theocratic law, in verse 22.—Although Matthew and Mark unite in repeating this illustration in another connexion, yet it is here so much more appropriate that I have brought the passages all together.

† Exod. xx, 7; Lev. xix, 12. These two passages seem here to be blended in opposition to the gloss of the Pharisees, who taught, that oaths made without the express mention of God's name were not binding, and might be innocently used in vouching for a declaration which the swearer mentally denied.

‡ Isa. lxvi, 1.



MATTHEW V.

soever *is* more than these cometh of evil. <sup>38</sup> Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: <sup>39</sup> but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; <sup>40</sup> and if any man will sue thee at the law and take away thy coat, let him have *thy* cloak also; <sup>41</sup> and whosoever shall compel thee to go a mile, go with him twain.—<sup>43</sup> Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

LUKE VI.

<sup>29</sup> And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not to take *thy* coat also.—

LUKE VI.

<sup>27</sup> But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup> bless them that curse you, [and] pray for them which despitefully use you:—  
<sup>30</sup> Give to every man that asketh of

<sup>41</sup> but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;—  
<sup>42</sup> give to him that asketh thee, and from him that would borrow of thee, turn not thou away,—and of him that taketh away thy goods, ask *them* not again.

thee, and of him that taketh away thy goods, ask *them* not again.—

*The Sermon on the Mount.*

MATT. and your negation by ‘No;’ for every such superfluous adjuration par-takes of impiety.

<sup>38</sup> In like manner you have been instructed to practise upon the rule [allowed in civil jurisdiction by Moses], ‘*Eye for eye, tooth for tooth,*’ &c.<sup>o</sup> <sup>39</sup> But I enjoin upon you [as a religious duty,] that you must never retaliate an injury: so that if a person should ‘strike you on the right cheek’ in abusive insult,† you should ‘present the left one too for him to inflict a similar affront,’ rather than violently resent it; <sup>40</sup> and if some one should feel disposed to prosecute you even unjustly, and thus deprive you of ‘the *tunic* [i. e. shirt] that you wear,—still, [sooner than litigate about the matter,] let him take your *mantle* too; <sup>41</sup> likewise, if a public courier should press you [together with your horse, vehicle or whatever,] into his service to carry him on a mile,—[then, rather than resist his compulsion,] travel two miles with him at once.

Retaliation  
Disallowed.

<sup>43</sup> Another principle inculcated in the Mosaic law is, ‘*Love your fellow*’ Jew;‡ from which you have unjustifiably inferred, that you are to ‘hate every one else as an enemy.’ <sup>44</sup> But I tell <sup>a</sup> all of you that hear me,† ‘love’ even your *enemies*; yes, you must return kindness to such as bear you ill-will, you must bless those that curse you, you must pray in the behalf of all who maltreat and persecute you,—<sup>42</sup> and in like manner you must [when you can spare it,] freely give to a needy person what he asks of you, and cheerfully lend him what he may wish to borrow of you, [even though there be no immediate prospect of repayment,] instead of turning upon your heel at his petition; <sup>b</sup> nay, in many cases the spirit of charity will forbid your

Philanthropy  
Inculcated.

<sup>a</sup> Luke vi, 27.

<sup>b</sup> Luke vi, 30.

<sup>o</sup> Exod. xxi, 24; Lev. xxiv, 20.  
† A sort of proverbial expression for a gross injury, as a *step* has always been deemed; the idea of disarming resentment by meekness is continued in the proverb that follows as the

complement to this. These examples are here cited merely by way of illustrating the forbearing spirit inculcated, especially toward higher authority.  
‡ Lev. xix, 18.

## MATTHEW V.

<sup>46</sup> For if ye love them which love you, what reward have ye? do not even the publicans (sinners) the same? <sup>47</sup> and if ye salute your brethren only, what do ye more *than others*? do not even the [publicans] so?—

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same; and if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again: but love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, *even* <sup>45</sup> that ye may be the children of your Father which is in heaven; for he is kind unto the unthankful and to the evil: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust:—<sup>48</sup> be ye therefore perfect (merciful), even as your Father which is in heaven is perfect (merciful).

## LUKE VI.

<sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them.

<sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same; <sup>34</sup> and if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again: <sup>35</sup> but love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of [the] Highest; for he is kind unto the unthankful and to the evil:

<sup>36</sup> be ye therefore merciful, as your Father also is merciful.

## MATTHEW VI.

<sup>1</sup> Take heed that ye do not your [alms] before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

*The Sermon on the Mount.*

MATT. sternly demanding back your property, even when wrongfully taken.

V. <sup>46</sup> For suppose you should 'love' those who love you, [and carry the duty no farther,] what peculiar reward could you expect 'from the divine favour?'—do not the very 'Tax-gatherers,'<sup>a</sup> those proverbial extortioners,<sup>1</sup> do as much as this? <sup>47</sup> And if you do kindly greet your national friends merely, what superior morality is there in that act?—do not even the 'wicked' Gentiles<sup>o</sup> practise the same custom? <sup>b</sup> And though you were to confer kindnesses upon such only as have conferred the like upon you, what special credit is it to you?—the vilest sinners do the very same.<sup>1</sup> <sup>c</sup> And if you should do no more than lend to those from whom you expect to receive back, what is there remarkably praiseworthy in that?—the veriest sinners lend to sinners with the prospect of receiving a full equivalent.<sup>1</sup> <sup>d</sup> On the contrary, you ought to love your very enemies, showing them kindness and lending to such as you cannot anticipate will be able to repay you; then will your future † recompense be great,<sup>1</sup> <sup>e</sup> as the children [by evident imitation] of the 'Supreme' Benefactor, who affords His earthly blessings even to the thankless wicked, making His sun rise for them as well as for the pious, and showering down the rain of heaven upon the field of the righteous and that of the unrighteous alike. <sup>48</sup> For in this duty your motive should be, to resemble the perfect 'benignity' of your Heavenly Father.

MATT. <sup>1</sup> "[In opposition to the practice of the vulgarly reputed *Unostentatious Piety.* VI. saints,] be careful not to perform your acts of piety † in a

<sup>a</sup> Luke vi, 32.

<sup>b</sup> Luke vi, 33.

<sup>c</sup> Luke vi, 34.

<sup>d</sup> Luke vi, 35.

<sup>e</sup> Luke vi, 36.

<sup>o</sup> The word "Gentiles" should be read in the text of Matthew here, instead of "publicans."

† See Luke xiv, 14.

‡ The word "righteousness" is read in the best MSS. in Matthew here, instead of "alms."

## MATTHEW VI.

<sup>2</sup>Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men; (verily I say unto you, They have their reward :) <sup>3</sup>but when thou doest alms, let not thy left hand know what thy right hand doeth; <sup>4</sup>that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly. <sup>5</sup>And when thou prayest, thou shalt not be as the hypocrites *are*; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men; (verily I say unto you, They have their reward :) <sup>6</sup>but thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. <sup>7</sup>But when ye pray, use not vain repetitions, as the heathen *do*; for they think that they shall be heard for their much speaking; <sup>8</sup>be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him.—<sup>16</sup>Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto

*The Sermon on the Mount.*

MATT. public and showy manner; for if you neglect this admonition, you are VI. not entitled to any reward in the consideration of your Heavenly Father.

<sup>2</sup>Accordingly, when you bestow charity, never proclaim it [as it were, Private Charity. like a king's herald,] 'with a flourish of trumpets in front' of you, after the fashion of the would-be-liberal, when they meet the necessitous in a synagogue or street, their chief motive being to gain the applause of the by-standers;—I assure you, such hypocrites will find [to their sorrow,] that this applause is their only reward. <sup>3</sup>On the contrary, when *you* bestow charity, be rather as private as if you did not wish to 'let your left hand know what your right is doing;' <sup>4</sup>and for this genuine benevolence your Heavenly Father, who observes all that passes in private, will hereafter reward you publicly.<sup>o</sup>

<sup>5</sup>"Again, when you pray, do not resemble these seeming devotees, Private Prayer. who love so much to stand praying at the corners of the city thorough-fâres, where they can the more effectually attract the notice of others;—let me solemnly assure you, such pretenders will have that notice for their sole reward. <sup>6</sup>On the contrary, when *you* pray [at your personal devotions], retire rather to some secret place, like your store-room, and having closed the door against all human observation, pray with undivided sincerity to your Heavenly Father, who marks all your private conduct, and will eventually reward you publicly. <sup>7</sup>Moreover, be not verbose in your prayers, like heathen worshippers, who appear to imagine that their petitions will be successful in proportion to their prolixity; <sup>8</sup>never imitate them, therefore, in this absurd practice,—for prayer is not designed to inform your Heavenly Father of your wants by their tedious recital, since He is already perfectly acquainted with them, before you supplicate Him to relieve them.

<sup>16</sup>"In like manner, when you fast, never imitate the lugubrious Private Fasting. and slovenly air of the hypocrites to whom I have alluded;† for they merely render their personal appearance unsightly, in order that others may

<sup>o</sup> See Luke xiv, 14.

† Compare Luke xviii, 12.

## MATTHEW VI.

men to fast; (verily I say unto you, They have their reward :) <sup>17</sup> but thou, when thou fastest, anoint thine head and wash thy face; <sup>18</sup> that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee [openly].—

## MATTHEW VII.

<sup>1</sup> Judge not, that ye be not judged; condemn not, and ye shall not be condemned: <sup>2</sup> for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you [again].

Forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give unto your bosom.

<sup>3</sup> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup> or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? <sup>5</sup> thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see

## LUKE VI.

<sup>37</sup> Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: . . . <sup>38</sup> . . . for

## MARK IV.

<sup>24</sup> . . . With what measure ye mete, it shall be measured to you. . . . with the same measure that ye mete withal, it shall be measured to you again.—

<sup>37</sup> . . . Forgive, and ye shall be forgiven: <sup>38</sup> give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give unto your bosom.—

<sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? thou hypocrite, cast out first the beam out of thine own eye, and then

*The Sermon on the Mount.*

MATT. observe that they are fasting;—I tell you assuredly, they will receive no other reward. <sup>17</sup> On the contrary, when *you* fast, appear as usual, anointing your head and washing your face; <sup>18</sup> so as not to seem to others as if you were fasting, being content that your Heavenly Father is aware of it, who witnesses what you do in private, and will in the end bestow your appropriate reward.

MATT. <sup>14</sup> [In further contrast with the cynical spirit of that class,] I enjoin upon you, not to sit in judgment on the

character and demeanour of others, lest they do the same to you; <sup>a</sup> be slow to condemn them of faults, and you may then expect the same forbearance will be extended to you: <sup>1</sup> <sup>2</sup> for depend upon it, they will judge you strictly according to your own decisions, and deal out censure to you in full proportion to your own severity. <sup>a</sup> In like manner, be ready to excuse the offences of others against you, and you will then be likely to find a placable disposition exercised toward your own frailties; <sup>1</sup> <sup>2</sup> and likewise be liberal in conferring favours, so that you may experience a like generosity in turn: yes, in this way, your beneficiary neighbours will repay your candour and good nature with 'good measure, packed down, well shaken and full to overflowing, poured into your lap.' <sup>3</sup> <sup>4</sup> [Your own imperfections ought to incite you to this charity in estimating others' motives:] why should you so captiously fix your attention upon the mere 'splintery speck' of a foible in the eye of another's morality, and with an air of self-complacent friendship offer to extract it; when in fact there is a monstrous 'beam' of a fault in the eye of your own moral habits, which you totally overlook? <sup>5</sup> I advise all such hypocritical censors, first to purge

<sup>a</sup> Luke vi, 37.

<sup>b</sup> Luke vi, 38.

MATTHEW VII.

clearly to cast out the mote out of thy brother's eye.—<sup>12</sup> Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—

<sup>15</sup> Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: <sup>16</sup> ye shall

know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

<sup>17</sup> even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit;

<sup>18</sup> a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit:—

<sup>20</sup> wherefore, by their fruits ye shall know them. <sup>21</sup> Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven:—<sup>24</sup> Therefore whosoever cometh

LUKE VI.

shalt thou see clearly to pull out the mote that is in thy brother's eye.—<sup>31</sup> And as ye would that men should do to you, do ye also to them likewise.—

LUKE VI.

<sup>44</sup> ... For of thorns men do not gather figs, nor of a bramble-bush gather they grapes;—

MATTHEW XII.

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the

tree is known by his fruit.

<sup>43</sup> for a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit: <sup>44</sup> for every tree is known by his own fruit. . . .—<sup>46</sup> And why call ye me, Lord,

Lord, and do not the things which I say? <sup>47</sup> whosoever

*The Sermon on the Mount.*

MATT. their own moral vision of its heinous blurs, and then perhaps they will

VII. be better qualified to detect and remove the lesser failings of their fellow-men.—<sup>12</sup> In short, [regulate your conduct and temper in this and all other cases arising under the mutual relations of life, by the following golden rule.] *Act toward others just as you would wish them to act toward you* in like circumstances; for this indeed is the essence of [all the precepts on such topics in] the whole 'Law and Prophets,' as I have exemplified.<sup>2</sup>

<sup>15</sup> "Finally, [although you are to be thus charitable in your judgment of others,] I still caution you against all such erroneous and

Piety evinced by Actions.

faithless teachers of religion; for they approach you [in a garb of woollen mantles,] as if they were the gentle sheep, whose fleeces they wear, but in their hearts they are prowling wolves!—<sup>16</sup> and I will give you an unerring mark by which you may distinguish them: it is their *conduct*. Now you know, each species of tree and shrub is recognised by means of its peculiar kind of *fruit*; so that we never expect to 'gather a <sup>a</sup> crop of figs from a thorn-tree,<sup>1</sup> nor to 'pick a bunch of grapes from off a <sup>b</sup> brier-bush,<sup>1</sup> such as the *caltrop*;<sup>2</sup> <sup>17, 18</sup> because excellent fruit grows only upon choice trees. <sup>20</sup> Thus men's actions will certainly indicate their moral character, as fruit does the kind of tree that bore it.

<sup>21</sup> "In conclusion, [I warn you, my hearers, that on account of the necessity of this agreement of deportment with profession,] it does not follow that every one who salutes me as his 'Revered Teacher,' will really be admitted under the 'Reign of the Divine Messiah;' but only those who actually perform the will of my Heavenly Father, <sup>b</sup> as enjoined by me.<sup>1</sup> <sup>24</sup> I would therefore compare, <sup>c</sup> for your profit,<sup>1</sup> the person who <sup>c</sup> after resorting to me

The two Buildings.

<sup>a</sup> Luke vi, 44.

<sup>b</sup> Luke vi, 46.

<sup>c</sup> Luke vi, 47.

## MATTHEW VII.

to me and heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which digged deep and built his house upon a rock; <sup>25</sup> and the rain descended, and the floods came, and the winds blew, and the stream beat vehemently upon that house; and it fell not, for it was founded upon a rock: <sup>26</sup> and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which without a foundation built his house upon the sand; <sup>27</sup> and the rain descended, and the floods came, and the winds blew and beat upon that house; and immediately it fell, and great was the fall of it.—

## MATTHEW VIII.

<sup>1</sup> When he was come down from the mountain, great multitudes followed him.

## LUKE VII.

<sup>1</sup> Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. <sup>2</sup> And a certain centurion's servant, who was dear unto him, was at home sick of the palsy, grievously tormented

## LUKE VI.

cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like: <sup>48</sup> He is like a man which built a house, and digged deep and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock: <sup>49</sup> but he that heareth and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently; and immediately it fell, and the ruin of that house was great.

## MATTHEW VIII.

<sup>5</sup> And when [Jesus] was entered into Capernaum, there came unto him a centurion, beseeching him <sup>6</sup> and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

*The Sermon on the Mount.*

MATT. and listening to my instructions as I am now giving them,<sup>1</sup> thereupon *com-*  
VII. *plies* with them, to a prudent man, that in building his house <sup>a</sup> digs down deep<sup>1</sup> until he reaches the solid rock, on which he then lays the foundation; <sup>25</sup> thus when the winter sets in, the rain may pour down, and the brooks swell <sup>a</sup> with the freshet,<sup>1</sup> while the winds rage and dash <sup>a</sup> the stream with fury<sup>1</sup> against the building,—but all combined <sup>a</sup> can never shake<sup>1</sup> down such a house, because it is firmly built on a foundation-rock. <sup>26</sup> On the contrary, every one that hears these my injunctions without obeying them, resembles some silly person, that builds his dwelling flat upon the sandy <sup>b</sup> soil without any foundation-stones at all;<sup>1</sup> <sup>27</sup> so that when the wintry storm drives such a torrent against the building, it falls <sup>b</sup> at once<sup>1</sup> with a tremendous crash,—an utter wreck!<sup>1</sup>

MATT. <sup>1</sup> After concluding this discourse, Jesus descended the hill, followed  
VIII. by the great throng that heard it.

§ 46.—*The Centurion's Servant cured.*

(Capernaum; [*May?*] A. D. 27.)

LUKE <sup>1</sup> On his return to Capernaum, immediately after the above public expo-  
VII. sition of his doctrines, Jesus was met at the entrance of the village <sup>2</sup> by a message on the behalf of a certain *centurion* [i. e. captain of about one hundred men].<sup>3</sup> This military officer had <sup>a</sup> at his house<sup>1</sup> a male domestic, highly

<sup>a</sup> Luke vi, 48.

<sup>b</sup> Luke vi, 49.

<sup>c</sup> Matt viii, 6.

<sup>3</sup> Evidently a Gentile proselyte to Judaism, but whether an officer of the Roman troops under the command of Pilate in Judea, or of the army of Herod Antipas in Galilee, is uncertain,—a though the latter is the more probable,

on account of his seeming residence near Capernaum; see verses 4, 5.—The natural prejudice against him as a Gentile was anticipated by the interposition of the Jewish elders, and by their allusion to his religious acts.

## LUKE VII.

and ready to die: <sup>3</sup>and when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. <sup>4</sup>And when they came to Jesus, they besought him instantly saying, That he was worthy for whom he should do this; <sup>5</sup>for he loveth our nation, and he hath built us a synagogue.

<sup>6</sup>Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof; <sup>7</sup>wherefore neither thought I myself worthy to come unto thee; but say in a word only, and my servant shall be healed: <sup>8</sup>for I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>9</sup>When Jesus heard these things, he marvelled at him, and turned him about and said unto the people

## MATTHEW VIII.

<sup>7</sup>And Jesus saith unto him, I will come and heal him.

<sup>8</sup>The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof;

but speak the word only, and my servant shall be healed:

<sup>9</sup>for I am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>10</sup>When Jesus heard it, he marvelled, and

*The Centurion's Servant cured.*

LUKE esteemed by him, who was <sup>a</sup> confined to his bed by so severe an attack of VII. a paralytic nature, <sup>o</sup> attended with excruciating pain, <sup>l</sup> that he was likely to die unless speedily relieved. <sup>3</sup> Hearing of Jesus's ability to cure diseases, the centurion prevailed upon a number of the Jewish elders to wait upon Jesus,—[hoping that they would have more influence than himself.]—with the urgent request, that he would “come and save his servant's life.” <sup>4</sup> Accordingly, repairing to Jesus, they earnestly solicited his aid in the case, adding [as a special inducement in the centurion's favour,] that “he was an individual worthy of such a benefit, <sup>5</sup> being a great friend of their nation and religion, and even the person who had built the village-synagogue for their use.” <sup>6</sup> Jesus <sup>b</sup> assented to their request, <sup>l</sup> and as he was accompanying them for the purpose of fulfilling it, some of the centurion's friends met him at a short distance from the house, whom he had despatched [upon further consideration] to say to Jesus for him, “Dear Sir, do not give yourself the trouble of coming in person, for I am not deserving of having you visit my residence,—<sup>7</sup> and on that account I did not consider myself a fit person to prefer my request to you, but procured the intervention of others; if you will but speak to that effect <sup>c</sup> in a single word, <sup>l</sup> my servant will at once be cured: <sup>8</sup> just as even I, in the exercise of the military authority with which I am invested, can bid one of my subalterns, ‘go yonder,’ and he goes there directly; or command another, ‘Come here,’ and he does so; or indeed order one of my ordinary servants to ‘perform this or that piece of work,’ and he obeys on the spot.” <sup>9</sup> Surprised at hearing a message expressing so much confidence coming from such a quarter, Jesus turned to the elders and populace accompanying him, declaring,

<sup>a</sup> Matt. viii, 6.

<sup>b</sup> Matt. viii, 7.

<sup>c</sup> Matt. viii, 8.

<sup>o</sup> May not this have been a case of *inflammatory rheumatism*, rather than proper *palsy*, which renders the patient insensible mostly to pain?

## LUKE VII.

that followed him, Verily I say unto you, I have not found so great faith, no, not in Israel. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. <sup>10</sup> And they that were sent, returning to the house, found the servant in the self-same hour whole that had been sick.

## MATTHEW VIII.

said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.—<sup>13</sup> And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

## SECTION XLVII.—LUKE VII.

<sup>11</sup> And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. <sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city [was] with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not: <sup>14</sup> and he came and touched the bier; and they that bare *him* stood still: and he said, Young man, I say unto thee, Arise: <sup>15</sup> and he that was dead sat up and began to speak; and he delivered him to his mother. <sup>16</sup> And there came a fear on all; and they glorified God saying, That a great prophet is risen up among us; and, That God hath visited his people:

*The Centurion's Servant cured.*

LUKE "Assuredly<sup>1</sup> I tell you, I have not met with such a decided exhibition VII. of faith in me anywhere among the whole Jewish people!" <sup>8</sup> He then bade the centurion's friends, "Return, I pronounce the behest that it occur to your friend as he has believed it might!"<sup>1</sup> <sup>10</sup> Upon regaining the house, the messengers found the patient recovering <sup>8</sup> from the very moment of that announcement.<sup>1</sup>

§ 47.—*The Widow's Son restored to Life.*

(Nain; [*My?*] A. D. 27.)

<sup>11</sup> On the next day, Jesus made a journey to the neighbouring town of Nain, attended by his disciples, (the Apostles as well as numerous others,) and followed by a large company of the populace in general. <sup>12</sup> As he was approaching the gate of the town, suddenly a funeral procession appeared, who were conveying out for interment the corpse of a youth, an only son of his widowed mother, while a large assemblage of the townspeople were following the body to the grave. <sup>13</sup> Touched at the sight of the doubly-bereaved mother's affliction, the compassionate Teacher approached her with the consoling words, "Cease your tears." <sup>14</sup> Then advancing still nearer and placing his hand upon the bier, that the bearers might stop and let it down, he thus addressed the deceased, "Young man, I bid you, Rise up alive!" <sup>15</sup> The lifeless youth immediately [returned to animation, and] sitting upright commenced to speak, when Jesus [beckoning the mourner,] consigned him to his overjoyed mother's arms.

<sup>16</sup> Awe seized the minds of all the beholders, who began to praise God [for this manifest interposition of His power,] exclaiming, "A remarkable Prophet has surely arisen in our midst!" and others declared, that "Jehovah had evidently now regarded His chosen people with the long-promised mercy!"

<sup>a</sup> Matt. viii, 10.

<sup>b</sup> Matt. viii, 13.





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LUKE VII.

17 and this rumour of him went forth throughout all Judea and throughout all the region round about.

SECTION XLVIII.

LUKE VII.

18 And the disciples of John showed him in the prison of all these things (the works of Christ): 19 and John, calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist has sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of *their* infirmities and plagues and of evil spirits, and unto many *that were* blind he gave sight: 22 then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor

MATTHEW XI.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 and said unto him,

Art thou he that should come? or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see; 5 the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor

*The Widow's Son restored to Life.*

LUKE VII. 17 The report of this miracle of Jesus spread [from Galilee] through the whole of Judea and all the country adjacent to its scene.

§ 48.—*John's Message to Christ.*

(Castle of Mache'rus, and Galilee [in the vicinity of Nain and Capernaum?]; [June?] A. D. 27.)

18 Certain disciples of John the Baptist, becoming acquainted with these wonderful transactions of Jesus, hastened with the news to their master, at that time confined in prison, [in order to satisfy their minds by his authority concerning the true character of one, who wrought such miracles, and yet seemed disinclined to lay claims to the Messiahship.] 19 After listening to their doubts, which his own testimony had failed to remove,† John determined to refer them to Jesus himself; accordingly summoning two of the most influential of them, he despatched them to him, with directions to ask him, “Are you the promised Messiah, or are we still to look for some one else to appear in that character?” 20 Upon reaching Jesus, the messengers stated their errand and proposed the question as they had been directed. 21 [Instead of replying to them directly,] he immediately engaged himself in curing the great numbers of patients in the crowd about him, of all their chronic and acute diseases, also restoring to sanity the demoniacs among them, and conferring a recovery of sight upon numerous blind persons. 22 He then turned to John's messengers with this answer, “Go and carry back word to your master, what you have just now heard and seen me doing; tell him that [the ancient prophecies are being fulfilled:] the blind are regaining their sight, the deaf their hearing,

α Matt. xi, 2.

ο See § 26, verse 24; § 34, verse 25; § 43, verse 12, &c.

† §§ 21, 27.

‡ Isa. lxi, 1; xxxv, 5, 6.

## LUKE VII.

the gospel is preached: <sup>23</sup> and blessed is *he* whosoever shall not be offended in me.

<sup>24</sup> And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind? <sup>25</sup> But what went ye out for to see? a man clothed in soft raiment? behold, they which are gorgeously apparelled and live delicately, are in kings' courts.

<sup>26</sup> But what went ye out for to see? a prophet? yea, I say unto you, and much more than a prophet.

<sup>27</sup> This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee; and if ye will receive *it*, this is Elias which was for to come: he that hath ears to hear, let him hear.

## MATTHEW XI.

have the gospel preached to them: <sup>6</sup> and blessed is *he* whosoever shall not be offended in me. <sup>7</sup> And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? <sup>8</sup> But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

<sup>9</sup> But what went ye out for to see? a prophet? yea, I say unto you,

and more than a prophet.

<sup>10</sup> For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee;—<sup>14</sup> and if ye will receive *it*, this is Elias which was for to come: <sup>15</sup> he that hath ears to hear, let him hear.—

## MARK I.

<sup>2</sup> As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way [before thee].

<sup>15</sup> he that hath ears to hear, let him hear.—

*John's Message to Christ.*

LUKE VII. the lame the use of their feet, lepers are losing their defilement, corpses are restored to life, and in short the glad tidings of salvation are proclaimed to the humblest classes of society!—<sup>23</sup> happy indeed is he who does not waver in his confidence in me, [as you seem inclined to do, on account of my unpretending manner!]

<sup>24</sup> As soon as John's messengers had departed, Jesus took up the discussion of the Baptist's character, before the assembled crowd, asking them, "What kind of a person did you use to resort to the 'Desert of Judea,' with the expectation of finding John to be?—a man fickle as a flimsy reed rocking about in the breeze?" <sup>25</sup> Well, [if his was a different temper from that,] what sort of a man *did* you go there to see?—was it some one clothed in a fine suit? No! you well know that such as wear sumptuous dresses and indulge in similar luxury, are only to be found in the proud palaces of royalty. <sup>26</sup> What description of person then, I still ask, did you go out there to get a sight of?—was it a prophet? Yes indeed, I tell you, and one with a far more exalted mission than any of the ancient prophets; <sup>27</sup> for he is the very person of whom one of them thus writes, [in the behalf of Jehovah,]—

'Mark! I will send an envoy in advance,  
To smooth a passage for' your 'royal march.'

And he is indeed, "as I wish that all classes who hear me! <sup>b</sup> were but willing! "to notice attentively,<sup>a</sup> the identical 'second Elijah' whose coming is pre-

<sup>a</sup> Matt. xi, 15.

<sup>b</sup> Matt. xi, 14.

<sup>o</sup> No doubt many of those who flocked out of curiosity to hear him, at first deemed him a transient and visionary declaimer, until convinced of their misapprehension by his deeply-based and constant doctrines; none for a moment could have taken him for a pert pretender to oratory and influence, as Christ next piquantly intimates; finally, all came to the conclusion

that his uncompromising teachings and dress were the expression of a divine authority. The repetition of the question by Christ shows the confidence of his appeal to their own judgments.

† Mal. iii, 1. Christ here slightly modifies the language, so as to apply it to the precursor of the Messiah, the latter being here really tantamount to God, whose Agent he is.

LUKE VII.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he.

The law and the prophets were until John; since that time the kingdom of God is preached until now, and every man presseth into it by force.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John; 30 but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 [And the Lord said,] Whereunto then shall I liken the men of this generation, and to what are they like? 32 they are like unto children sitting in the market-place, and calling one to another and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept: 33 for John the Baptist came neither eating bread nor drink-

of heaven, is greater than he.— 13 For all the prophets and the law prophesied until John;—12 and from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—

MATTHEW XI.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom

LUKE XVI.

16 The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.

MATTHEW XI.

16 But whereunto shall I liken this generation? it is like unto children sitting in the markets, and calling unto their fellows 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented: 18 for John came neither eating nor drinking, and

*Christ's Testimony in favour of John.*

LUKE VII. dictated [by the same prophet].<sup>o</sup> 28 Observe what I say: a more distinguished prophet than John the Baptist has never arisen among men; and yet the humblest individual under the [fully-developed] 'Reign of the Divine Messiah' will far surpass him [in spiritual knowledge]. 'For the 'Law and Prophets' were your sole religious guides until the coming of John, but since the commencement of his ministry, the actual advent of that 'Reign' has been proclaimed! <sup>b</sup> [with a clearness gradually increasing] up to the present hour. <sup>a</sup> when the whole common people seem eager to rush <sup>b</sup> with impetuous zeal into it,—[and it is destined to unfold to complete distinctness.]<sup>1</sup>

29 "Yes, when they first heard John preach, the general mass of the populace, and even the hard-hearted Tribute-collectors, <sup>c</sup> Captiousness of the Pharisees. thankfully fell in with the divine arrangements, by penitently submitting to the baptism which he prescribed; <sup>†</sup> 30 but the perverse Pharisees and conceited public expounders of the Law have thwarted the divine economy respecting their salvation; <sup>‡</sup> by spurning his baptism. 31 I am almost at a loss how to represent adequately the [inconsistency of conduct exhibited in this matter by these] characters of the present day;—<sup>32</sup> I can only compare their capriciousness to that often witnessed among boys sitting at play in a town square, when they vociferously complain to some of their sulky mates, 'We have tried every means to please you, and yet you refuse to join our sport!—first we "fluted for you, but you would not dance to the music!" and then we "wailed for you, but you neither cried 'nor lacerated yourselves" in concert!' <sup>33</sup> Just so [fault-finding are these persons:] first appeared John, who adjured the

<sup>a</sup> Luke xvi, 16.

<sup>b</sup> Matt. xi, 12.

<sup>c</sup> Matt. xi, 17.

<sup>o</sup> Mal. iv, 5.

<sup>†</sup> See Luke iii, 7-14; Matt, iii, 7.

<sup>‡</sup> In the text "against" should rather have been rendered "toward," i. e. *with regard to.*

## LUKE VII.

ing wine, and ye say, He hath a devil; <sup>34</sup> the Son of man is come eating and drinking, and ye say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners: <sup>35</sup> but Wisdom is justified of all her children.

## MATTHEW XI.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

<sup>21</sup> Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes; <sup>22</sup> but I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you: <sup>23</sup> and thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell! for if the mighty works which have

## MATTHEW XI.

they say, He hath a devil; <sup>19</sup> the Son of man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her children.

## LUKE X.

<sup>13</sup> Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes; <sup>14</sup> but it shall be more tolerable for Tyre and Sidon at the judgment, than for you: <sup>15</sup> and thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.—

*Inconsistency of the Pharisees.*

LUKE usual comforts of life; and directly they cry out, 'He is a demoniac!' <sup>34</sup> then when the 'Son of Man' has now appeared, and partakes of the ordinary kinds of fare; him they are equally ready to stigmatize by exclaiming, 'See, he is a glutton and drunkard, an associate of tax-gatherers and like miscreants!' <sup>35</sup> But [cavil as they may,] the course that heavenly wisdom pursues in this as in all other cases, needs no vindication in the minds of such as have imbibed its true spirit."

MATT. <sup>20</sup> Then calling to mind [the indignities and want of a hearty reception that he had experienced (especially from the higher classes) in] the towns of that vicinity, which had witnessed the greater part of his miracles wrought, Jesus thus reproached them [in terms of melancholy indignation], because they had not penitently embraced his teachings: <sup>21</sup> "Alas for you, Chorazin and Bethsaida! for had the miracles that have been effected in your midst, been wrought in the pagan cities of Tyre and Sidon, I doubt not that long ere this, they would have convinced the inhabitants of their duty of [conforming with my claims by] repenting of their sins, 'sitting'! [if needs be,] with the sackcloth of grief about them and the ashes of mourning upon their heads: <sup>22</sup> but O! I warn you, a less aggravated doom will be pronounced upon the heathen Tyrians and Sidonians in the final judgment, than upon you!! <sup>23</sup> And thou too, O Capernaum, that hast been raised to heaven [as it were, by the privilege of my special residence], wilt yet be swallowed up in the deepest oblivion of the grave;|| for had the city of Sodom itself been favoured with the warning miracles which

α Luke x, 13.

\* In this way, no doubt, the hierarchy sought to screen their rejection before the populace, as in the case of Christ (John vii. 20: viii. 48; x. 20): for the frequency of the slander upon him shows that they had become accustomed to resort to it. It was this truly *diabolical* im-

putation that precluded all possibility of their salvation, by rejecting the Spirit (Mark iii. 29, 30.)

† Instances of this were doubtless frequent even before those in Luke xv. 2: xix. 7.

‡ Compare Matt. xii. 41, 42.

|| Its very site is now uncertain.

## MATTHEW XI.

been done in thee, had been done in Sodom, it would have remained until this day;

<sup>24</sup> but I say unto you, That it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for thee.

## MATTHEW X.

<sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

## MARK VI.

<sup>11</sup> ... [Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.]

## LUKE X.

<sup>12</sup> [But] I say unto you, That it shall be more tolerable in that day for Sodom than for that city.

## SECTION XLIX.—LUKE VII.

<sup>36</sup> And one of the Pharisees desired him that he would eat with him; and he went into the Pharisee's house, and sat down to meat: <sup>37</sup> and behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment, <sup>38</sup> and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet and anointed *them* with the ointment. <sup>39</sup> Now when the Pharisee which had bidden him, saw *it*, he spake within himself saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner: <sup>40</sup> and Jesus

*Impenitent Cities denounced.*

MATT. your residents have witnessed, it would doubtless be standing to this XI. hour, [spared by timely repentance:]<sup>o</sup> <sup>24</sup> but O! I repeat it, a more direful judgment [temporal and eternal,] impends over thee, than was even visited upon the guilty Sodom<sup>a</sup> and Gomorrah!<sup>1</sup>†

§ 49.—*Kind Offices of a Woman to Christ at a Pharisee's Table.*

(Galilee [on the way from the vicinity of Nain toward Capernaum?]; [June?] A. D. 27.)

LUKE <sup>36</sup> A few days afterward, a certain Pharisee † invited him to partake of a VII. meal at his house. Accepting the invitation, Jesus took a place on the couch around the table, [although the host did not appear very cordial in the reception of his guest.] † <sup>37</sup> While he was reclining at the meal, a certain female of the town, who was notorious for the general irregularity of her past life, learning that he was there, repaired thither with a vase of perfumed unguent in her hand; <sup>38</sup> and taking her station behind him, where she could bend over his feet, [that lay extended upon the margin of the couch and unsandaled,] she bedewed them with her penitential tears, and then wiping them with the hair of her head, she kissed them with affectionate reverence, and anointed them with the perfumery in the vase. <sup>39</sup> The Pharisee host, observing the occurrence, made this comment upon it in his mind, "Surely if this man were a real prophet, he would have known [by inspired intuition,] what a wicked character this woman is, who is thus contaminating him by her touch!" <sup>40</sup> [Aware of the reflections that were passing in the bosom of his

<sup>a</sup> Matt. x, 15.

<sup>o</sup> See Gen. xviii, 17-32; xix, 21.

† Gen. xix, 24.

‡ The host seems to have been cured by Christ of some minor malady, see verse 41. The woman also, it seems, had been cured of a more severe disorder, and her gratitude as well as penitent concern for her soul prompted her to this visit, and when there incited her to

the performance of those acts of courtesy which she noticed the Pharisee had neglected.

§ See verse 44. The Pharisee was doubtless influenced by a fear of offending his party, who were so inimical to Christ; yet the etiquette of Oriental hospitality would not allow him to omit the invitation, especially to a benefactor visiting the place.

## LUKE VII.

answering said unto him, Simon, I have somewhat to say unto thee; and he saith, Master, say on. <sup>41</sup> There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty; <sup>42</sup> and when they had nothing to pay, he frankly forgave them both: tell me therefore, which of them will love him most? <sup>43</sup> Simon answered and said, I suppose that *he* to whom he forgave most: and he said unto him, Thou hast rightly judged. <sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped *them* with the hairs of her [head]; <sup>45</sup> thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet; <sup>46</sup> mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment: <sup>47</sup> wherefore I say unto thee, Her sins which are many are forgiven, for she loved much; but to whom little is forgiven, *the same* loveth little. <sup>48</sup> And he said unto her, Thy sins are forgiven. <sup>49</sup> And they that sat at meat with him, began to say

*Kind Offices of a Woman to Christ.*

LUKE host,] Jesus addressed him thus: "Simon, I have a simple question I would VII. like to ask you." "Well, Teacher," returned he, "let me hear it." <sup>41</sup> "It is this," rejoined Jesus: "Suppose a capitalist has two debtors, one of <sup>The two</sup> whom owes him five hundred *dena rii* [i. e. about \$75], and the other <sup>Debtors.</sup> fifty [i. e. about \$7 50]; <sup>42</sup> and that, neither of them having wherewith to pay their respective debts, he should generously release them both from their entire obligation: now, which of these two persons, should you expect, would cherish the greater degree of affectionate gratitude toward him?" <sup>43</sup> "I should think," replied the Pharisee, "it ought to be he who has the larger debt released to him." "Precisely so," responded Jesus. <sup>44</sup> Then partly facing the woman, [as he turned in raising himself up from his elbow,] he continued to his host, "Do you observe this woman? When I entered your dwelling, you did not supply me with the customary water for washing my feet; whereas this woman has been moistening them with her tears, and wiping them with her hair. <sup>45</sup> You offered me no kiss of welcome; but *she* has been incessantly kissing my feet, almost since I entered the house. <sup>46</sup> You did not perfume my head with ointment, [in token of gladness at my presence;] whilst she has been anointing my feet with perfumery. <sup>47</sup> Therefore [on your own admission, this conduct on her part proves,] I tell you, that her past sins, and those *aggravated* ones too, are all divinely pardoned, inasmuch as she has evinced a corresponding [depth of grateful] *love*; whereas he who has experienced but little of the pardoning mercy of God, is seen to display a proportionally small degree of affection."<sup>o</sup> <sup>48</sup> Then addressing the penitent, he directly assured her, "I pronounce your sins entirely remitted!" <sup>49</sup> At this announcement the other guests whispered among themselves, "Who is this man, that assumes

<sup>o</sup> This is meant to reflect upon the Pharisee, and implies that he had been forgiven in the lower sense of being cured of his complaint contracted by sinful habits, and that he possessed a slight attachment to Christ in return, but not sufficient to induce him to espouse his Benefactor's cause publicly. The woman's sins appear, from the language here used, to have been cancelled previously, upon the same act of faith by which their physical penalty had

been removed; but they had been so heinous, that she found it difficult to persuade herself of pardon, until it was explicitly pronounced by the very lips of Christ. The question of Christ in verse 42, shows that her love was not the *reason* but the *result* of her pardon; the condition of forgiveness was her faith, as stated in verse 50. Affection is here only referred to as the fruit evincing the character of the soul, and therefore consequent to the pardoning change.



## LUKE VII.

within themselves, Who is this that forgiveth sins also? <sup>50</sup> And he said to the woman, Thy faith hath saved thee; go in peace.

## SECTION L.—LUKE VIII.

<sup>1</sup> And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him, <sup>2</sup> and certain women which had been healed of evil spirits and infirmities, Mary called Magdalene (out of whom went seven devils,) <sup>3</sup> and Joanna the wife of Chuza, Herod's steward, and Susanna and many others; which ministered unto him of their substance.

## SECTION LI.—MARK III.

<sup>19</sup> . . . And they went into a house; <sup>20</sup> and the multitude cometh together again, so that they could not so much as eat bread: <sup>21</sup> and when his friends heard of *it*, they went out to lay hold on him; for they said, He is beside himself.

*Kind Offices of a Woman to Christ.*

LUKE even to pardon sins!" <sup>50</sup> [Undisturbed by these inviolent remarks.]  
VII. Jesus merely told the woman, "Your confidence in my full authority has been your salvation from the effects and guilt of sin: you may now retire with [the happy consciousness of] the divine favour."

§ 50.—*The Second ° Tour of Galilee.*

([June to September?] A. D. 27.)

LUKE <sup>1</sup> Immediately after this, Jesus commenced another circuit in Galilee.  
VIII. visiting each town and village, and preaching wherever he went the joyful tidings of the advent of the "Reign of the Divine Messiah;" being attended in these labours by his twelve apostles, <sup>2</sup> and accompanied in his journey by several females, whom he had cured of maladies and demoniacal possession,—namely, Mary [distinguished by the surname of she] "of Magdala," (from whom he had exorcised seven demons;) <sup>3</sup> Joannah, the wife of Chuzah steward of Herod An tipas; and Susannah, together with a number of others [of less note].† These females gratefully combined to supply his fare out of their private means.

§ 51.—*The Restoration of a Demoniac to Sanity, with the connected Incidents.*

(Capernaum; [October?] A. D. 27.)

MARK <sup>19</sup> When the party arrived home after this tour, <sup>20</sup> so great crowds once  
III. more: assembled immediately thither, that they had no opportunity even to refresh themselves by a repast. <sup>21</sup> The immediate relatives of Jesus, learning this, set out from their residence|| for his, with the view of insisting upon his taking the needed refreshment and repose; [and arriving at the

° See § 26.

† That is, less generally known; two of them were Mary the widow of Cleopas and Salomé the wife of Zebedee (Mark xv. 40, 41); these two appear to have followed him from personal attachment solely.

‡ See § 43.

|| They seem to have been living (perhaps only during his absence, or possibly merely on

a visit; for Jesus's mother—now probably a widow—resided in general with him as her eldest son, John xix. 25-27) in some other part of the town (it may be at the house of some of her other children), for they are said below (Matt. xii. 46) to be standing *outside* the house, the crowd doubtless filling the inner court and the ground entrance. The diagram on p. 69 illustrates their probable position.

MATTHEW XII.

22 Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw: 23 and all the people were amazed and said, Is not this the son of David?

24 But when the Pharisees and the scribes which came down from Jerusalem heard it, they said, This fellow hath Beelzebub, and doth not cast out devils but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and called them unto him and said unto them in parables, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand; 26 and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? How can Satan cast out Satan? because ye say that I cast out devils through Beel-

LUKE XI.

14 And he was casting out a devil, and it was dumb: and it came to pass when the devil was gone out, the dumb spake, and the people wondered.

MARK III.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him and said unto them in parables, . . . 24 And if a kingdom be divided against itself, that kingdom cannot stand, 25 and if a house be divided against itself, that house cannot stand; 26 and if Satan rise up against himself and be divided, he cannot stand, but hath an end.—23 . . . How can Satan cast out Satan?—

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.— 17 But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth; 18 if Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

*The Restoration of a Demoniac to Sanity.*

MARK entrance of the house they begged the crowd to disperse.] declaring that III. "the people were taxing his enthusiasm beyond the bounds of prudence."

MATT. 22 Meanwhile, there had been brought to him a man afflicted with XII. mental derangement, the result of diabolical influence, and attended with the loss of sight as well as of speech. This person he cured of his three-fold malady, so completely 23 that the populace standing by exclaimed in utter amazement, "Can this [miracle-working teacher] be other than the promised 'Descendant of David'?" †

24 On the contrary the Pharisees <sup>a</sup> and certain scribes at that time present from Jerusalem, <sup>1</sup> who [stood by and] heard the people express themselves thus, told them, "[Did you not notice the remark of this pretender's relatives just now concerning his insanity?]: He could not appear thus to exorcise demons, if he were not in league with Baal'zebub their ring-leader, <sup>a</sup> by being a crazy demoniac himself!" 25 Aware of their malevolent reflections, Jesus <sup>b</sup> pointedly <sup>1</sup> addressed them <sup>b</sup> with this comparison, <sup>1</sup> "Any empire whose rulers or citizens are embroiled in a civil war with each other, cannot escape speedy ruin; and every family whose members are at bitter variance among themselves, must soon be broken up: 26 just so, if one fiend is exorcising another, <sup>c</sup> as you affirm is the case with me, <sup>1</sup> Satan's dominion must be in a state of anarchy <sup>d</sup> and about to

Christ's Defence against the Pharisees' Blasphemy.

<sup>a</sup> Mark iii, 22.

<sup>b</sup> Luke xi, 23.

<sup>c</sup> Luke xi, 18.

<sup>d</sup> Mark iii, 26.

<sup>1</sup> Their personal respect for Christ could hardly have permitted them to mean that they thought him out of his head, but only that they feared for his discretion under these

exciting circumstances. The jealous Pharisees eagerly caught up this unguarded suggestion. † Isa. xi, 1. ‡ See above, Mark iii, 21.

## MATTHEW XII.

zebul. <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges: <sup>28</sup> but if I cast out devils by the Spirit (finger) of God, then no doubt the kingdom of God is come unto you. When a strong man armed keepeth his palace, his goods are in peace; <sup>29</sup> or else how can one enter into a strong man's house and spoil his goods, except a stronger than he first come upon him and overcome him *and* bind the strong man? and then he will spoil his house. <sup>30</sup> He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men: <sup>32</sup> and whosoever speaketh a word against the Son of man, it shall be forgiven him; but

## LUKE XI.

<sup>19</sup> And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges: <sup>22</sup> but if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. <sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace; <sup>22</sup> but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

<sup>23</sup> He that is not with me is against me; and he that gathereth not with me scattereth.—

## MARK III.

<sup>27</sup> No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

<sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men,

and blasphemies wherewith soever they shall blaspheme; <sup>29</sup> but he

## LUKE XII.

<sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him; but

*The Exorcism of Demons.*

MATT. fall in hopeless ruins.<sup>1</sup> <sup>27</sup> Again, if I exorcise demons by the aid of Baal-zebul, then by whose help, I ask, do *your own followers* profess to exorcise them?—so you see, their practice retorts your calumny. <sup>28</sup> If, however, I am exorcising demons by the <sup>a</sup> power of<sup>1</sup> the *Divine Spirit*, then evidently the 'Reign of the Divine Messiah' is already come among you.<sup>2</sup> <sup>29</sup> Surely, 'an enemy cannot successfully enter the mansion <sup>b</sup> securely guarded<sup>1</sup> by its herculean owner in full armour, unless he <sup>c</sup> burst upon him with an overpowering force, strip him of his boasted panoply,<sup>1</sup> and bind his robust limbs; then he can proceed to plunder his furniture and valuables.'<sup>2</sup> [so I could not thus wrest victims from Satan's grasp, did I not assail him with superior power. <sup>30</sup> Besides, the common adage holds true of me in this case.] 'Whoever is not decidedly on a man's side, is really his opponent; he that is not engaged in contributing to a person's object, does in effect detract from it:<sup>†</sup> [so, inasmuch as I am not manifestly a co-operator in Satan's cause, I must be his actual antagonist.] <sup>31, 32</sup> Accordingly,<sup>‡</sup> I solemnly declare to you, that although every other offence and insult committed against me as the 'Son of Man,' may be pardoned [upon due repentance]; yet this blasphemy,<sup>d</sup> of which you have now been guilty, in

<sup>a</sup> Luke xi, 20.<sup>b</sup> Luke xi, 21.<sup>c</sup> Luke xi, 22.<sup>d</sup> Mark iii, 30.

<sup>1</sup> The expulsion of fiends being one of the most marked traits under that dispensation, according to their own acknowledgment. Christ does not mean to admit their ability to do this.

<sup>†</sup> That is, one's indifference to the interests and pursuits of his reputed friends, positively

militates against them, by the discouragement and disrepute resulting from such a failure of concert. The converse of this proverb in Luke ix, 50, is not its reverse.

<sup>‡</sup> That is, in view of all the preceding discussion.

## MATTHEW XII.

whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the *world* to come:— because they said, He hath an unclean spirit.

<sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? (for out of the abundance of the heart, the mouth speaketh: <sup>35</sup> a good man, out of the good treasure [of the heart], bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things:)  
<sup>36</sup> but I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment; <sup>37</sup> for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>38</sup> Then certain of the scribes and of the Pharisees tempting *him* answered saying, Master, we would see a sign from heaven from thee.

<sup>39</sup> But when the people were gathered thick together, he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but

## MARK III.

that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup> because they said, He hath an unclean spirit.

## LUKE XII.

unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

## LUKE VI.

<sup>45</sup> . . . for of the abundance of the heart his mouth speaketh:—<sup>45</sup> a good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: . . .

## LUKE XI.

<sup>16</sup> And others tempting *him*, sought of him a sign from heaven.—

<sup>29</sup> And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it but the sign

*The Unpardonable Sin.*

MATT. alleging that I am acting under diabolical influence,<sup>1</sup> thus impeaching the XII. character of the Holy Spirit [under which I am proceeding], is totally unpardonable in this world,<sup>2</sup> and will subject its perpetrator to "eternal" condemnation hereafter. <sup>34</sup> You brood of malicious vipers! it is in vain to expect you to say anything good and right, [either on this or any other occasion,] while you are so corrupt in soul: for it is but the spontaneous outgushing of the heart, that the lips utter; <sup>35</sup> so that the pious person alone pronounces excellent sentiments, drawn from the store of generous emotions <sup>b</sup> within him,— whilst the wicked man pours forth only the rancorous language of a heart replete with depravity. <sup>36</sup> Ah! I tell you, each human being will be held to a strict account in the final judgment, for every word of wanton calumny that they may have spoken upon earth; <sup>37</sup> yes, according to the moral character of your own previous words will then be your acquittal or condemnation."

<sup>38</sup> Upon hearing these caustic remarks, some of the Pharisees and scribes, [at whom they were aimed,] <sup>Additional</sup> "prompted by the Miracles refused. secret motive of subjecting him to an embarrassing test," artfully replied, "Teacher, we would be glad just now to see you work some miracle 'affecting the *celestial* phenomena,' [in confirmation of your authority.]" <sup>39</sup> "Yes," retorted Jesus, <sup>d</sup> turning to the assembled crowd, "these corrupt and godless

<sup>a</sup> Mark iii. 29.

<sup>b</sup> Luke vi. 45.

<sup>c</sup> Luke xi. 16.

<sup>d</sup> Luke xi. 29.

<sup>2</sup> Both on account of its unparalleled heinousness, and especially because by its very nature it places the offender beyond the reach of pardon, on account of his perversion of the very means of conviction (i. e. miracles), em-

ployed for bringing him to repentance, which is the essential condition of forgiveness. The Jewish law also provided no mode of pardon "in this world" for similar offenders, Lev. xxiv. 16.

## MATTHEW XII.

the sign of the prophet Jonas; <sup>40</sup> for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonas, and behold, a greater than Jonas *is* here: <sup>42</sup> the queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon *is* here.

<sup>43</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none; <sup>44</sup> then he saith, I will return into my house from whence I came out: and when he is come, he findeth

## LUKE XI.

of Jonas the prophet; <sup>30</sup> for as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.—<sup>32</sup> The men

of Nineveh shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas *is* here:—<sup>31</sup> the queen of the south shall rise up in the judgment with the men of this generation and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon *is* here.—

<sup>24</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out: <sup>25</sup> and when he cometh,

*But one Further Miracle.*

MATT. men of the present day are always demanding some fresh sensible warrant XII of my mission; but no such superfluous portent will be afforded them. They shall only see an event parallel to that which occurred to the prophet Jonah; <sup>40</sup> namely, as Jonah's preservation alive within the maw of the sea monster, during parts of three days and the included nights, <sup>30</sup> was an evidence to the Ninevites [of the genuineness of his prophetic character]; so will my claims as the 'Son of Man' be established by my [resurrection from the tomb, after] remaining within the bosom of the earth the same length of time. <sup>41</sup> Nay, those very inhabitants of ancient Nineveh will seem to rise at the final judgment to the condemnation of this vile race; for *they* did repent upon hearing the admonitory proclamation of Jonah,† whereas a far more distinguished messenger than Jonah is now addressing this impenitent age. <sup>42</sup> That 'queen of Sheba' too, on the south of us, who made Solomon a visit from the extremity of Arabia, expressly in order to be an ear-witness of his famed wisdom; will then appear in condemnatory contrast with the present age; for an infinitely greater sage than Solomon is here [conveying his instruction, and yet they disregard him].<sup>27</sup>

<sup>43</sup> Then drawing an illustration of the condition and fate of his calumniators, from the cure just effected by him, || Jesus continued, "According to your own belief,] a foul fiend, upon his expulsion from the possessed, ranges disconsolate through some barren region, in quest of relief [from the anguish of guilt that torments him, by a shelter in some human tenement; <sup>44</sup> and to save your credit, upon the relapse of a demoniac whom you profess to have rendered sane, you say of the exorcised demon in such a case, that] being unsuccessful in the search, he resolves to return to his late victim, and take up his quarters there.

a Luke xi, 30.

o Jonah i, 17; ii, 10.

† Jonah iii, 5.

‡ 1 Kings x, 1.

|| Christ does not mean by this comparison,

to endorse all the popular notions of the Jews as here stated, but merely to use the positive fact of religious apostasy, in order to show the enhanced guilt of his adversaries.

## MATTHEW XII.

it empty, swept and garnished. <sup>45</sup> Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

as he spake these things, a certain woman of the company lifted up her voice and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. <sup>28</sup> But he said, Yea, rather blessed *are* they that hear the word of God and keep it.—

## MATTHEW XII.

<sup>46</sup> While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him, and sent unto him, calling him, *but* could not come at him for the press. <sup>47</sup> Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with

## LUKE XI.

he findeth it swept and garnished. <sup>26</sup> Then goeth he and taketh to *him* seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first.

<sup>27</sup> And it came to pass,

## LUKE VIII.

<sup>19</sup> Then came to him *his* mother and his brethren,

and could not come at him for the press. <sup>20</sup> And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see

## MARK III.

<sup>31</sup> There came then his brethren and his mother, and standing without sent unto him, calling him. <sup>32</sup> And the multitude sat about him: and they said unto him, Behold, thy mother and thy brethren stand without seek for thee.

*The Relapsed Demoniac.*

MATT. [Be that as it may.] such a fiend, if at his return he find that former XII. abode untenanted [by any better occupant], but swept clean and put in order [as if for his reception]; <sup>45</sup> he will then assuredly go forth [to the general rendezvous of his comrades,] and associate with him perhaps seven other demons, worse, it may be, than himself, [for the secure possession of such an inviting residence,] and these all repairing thither will enter and permanently occupy that mansion;—in the state of him whose mind is the theatre of such an occupancy, ‘the latter evil is greater than the former.’ Precisely such will become the condition of the abandoned race who now hear me; [the incipient conviction forced upon them by my previous preaching and miracles, by being resisted will but increase their guilty obduracy, which not even the required miracle would remove.]”

LUKE <sup>27</sup> In the course of these remarks, a certain woman among XI. the crowd [carried away with enthusiastic admiration,] interrupted him by exclaiming, “Happy must be the mother that bore and nursed you, [in the possession of so eloquent a son!]” <sup>28</sup> “But more happy still,” returned he, “are such as *obey* the divine communications that they are now hearing.”

MATT. <sup>46</sup> By the time that he had about concluded these XII. popular addresses, his mother and brothers had now arrived, anxious to see and speak with him, but were obliged to stand in the street, <sup>a</sup> on account of the throng that blocked up the entrance, <sup>1</sup> <sup>b</sup> and prevented

<sup>a</sup> Luke viii, 19.

<sup>b</sup> Mark iii, 31.

<sup>o</sup> The literal idea conveyed by this figure is this: If any one from whose soul unholy passions have been expelled by divine influences, allows these latter to lose their hold upon his

mind, and adjusts his heart to worldly and improper objects of thought and pursuit, he thus really invites back his former depraved passions with aggravated power.

## MATTHEW XII.

thee. <sup>48</sup> But he answered and said unto him that told him, Who is my mother? and who are my brethren? <sup>49</sup> And he looked round about on them which sat about him, and stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! <sup>50</sup> for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.

## MARK III.

<sup>32</sup> And he answered them saying, Who is my mother, or my brethren? <sup>34</sup> And he looked round about on them which sat about

him, and said, Behold, my mother and my brethren! <sup>35</sup> for whosoever shall do the will of God, the same is my brother and my sister and mother.

## LUKE VIII.

thee. <sup>21</sup> And he answered and said unto

them, My mother and my brethren are these, which hear the word of God and do it.

## LUKE XI.

<sup>37</sup> And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat: <sup>38</sup> and when the Pharisee saw it, he marvelled that he had not first washed before dinner. <sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness: <sup>40</sup> ye fools, did not he that made that which is without, make that which is within

## MATTHEW XXIII.

<sup>25</sup> Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup> Thou blind Pharisee, cleanse

*Christ's Spiritual Relatives.*

MATT. even their messengers from reaching him. <sup>47</sup> Some one near him informed him of the fact, <sup>48</sup> but he replied by saying "to the surrounding concourse," "My mother and brothers, you say!—Whom do you think I regard as my nearest relatives?" <sup>49</sup> Then <sup>b</sup> looking round upon the circle of his followers sitting about him, and pointing to his disciples, he answered, "See, here are the members of my [spiritual] family!" <sup>50</sup> Yes, and not only these, but every one else that *complies with the will of my Heavenly Father* "as made known by me," is nearer to my heart than my mere earthly kindred."

LUKE <sup>37</sup> While Jesus was making these observations, one of Pharisees, &c. XI. the Pharisees present invited him to partake of dinner. Denounced.

[i. e. the noon lunch] with him. <sup>c</sup> Accepting the offer, Jesus entered his house, and at once took his place on the couch before the table. <sup>38</sup> The Pharisee noticed with marks of cynical surprise that his guest did not perform the usual ablutions before the repast. <sup>39</sup> [Aware of these reflections in his host's mind, and observing that the domestics were very particular in rubbing the exterior surface of the dishes set on the table, in order to free them from any accidental impurity,] Jesus made this cutting comment, "Aye! you <sup>d</sup> hypocritical! Pharisees are extremely nice in making the *outside* of your drinking cups and <sup>d</sup> preserve! plates clean, but quite overlook the fact that the *inside* is filled with the fruits of extortionate improbity!!" <sup>40</sup> Dolts that you are! to act as if the outside and the inside of a dish were not made alike and

a Mark iii, 33.

b Mark iii, 34.

c Luke viii, 21.

d Matt, xxiii, 25.

<sup>c</sup> It was well known (indeed his exhausted appearance must have now made it evident) that he was in need of rest and food; see above, Mark iii, 21. The Pharisee's offer was apparently chiefly from forced politeness and for popular effect; compare verse 30 below.  
<sup>†</sup> See Mark vii, 3, 4.  
<sup>‡</sup> See Matt. xxiii, 14.

## LUKE XI.

also? <sup>41</sup> but rather give alms of such things as ye have within the cup and platter; and behold, all things are clean unto you. <sup>42</sup> But wo unto you, Pharisees! for ye tithe mint and rue and anise and cummin and all manner of herbs, and pass over the weightier *matters* of the law, judgment, mercy and faith and the love of God; these ought ye to have done, and not to leave the other undone:—*ye* blind guides, which strain [at] a gnat, and swallow a camel. <sup>44</sup> Wo unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*; ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones and of all uncleanness: even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

<sup>45</sup> Then answered one of the lawyers and said unto him, Master, thus saying, thou reproachest us also. <sup>46</sup> And he said, Wo unto you also, *ye* lawyers! for ye lade men with

## MATTHEW XXIII.

first that *which is* within the cup and platter, that the outside of them may be clean also.—<sup>23</sup> Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone: <sup>24</sup> *ye* blind guides, which strain [at] a gnat, and swallow a camel.—<sup>27</sup> Wo unto you, scribes and Pharisees, hypocrites! for ye

are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones and of all uncleanness: <sup>28</sup> even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—

*Inconsistency of Formalism.*

LUKE for equal cleanliness. <sup>41</sup> I would advise all such <sup>a</sup> 'blear-eyed' persons, first XI. to cleanse the inside of their dish of its moral defilement, by bestowing a portion <sup>a</sup> of its contents! in charity; and then, <sup>a</sup> whether the outside be ceremonially lustrated or not,<sup>1</sup> the whole will be pure for you [in the divine estimation]. <sup>42</sup> Alas for you <sup>b</sup> hypocritical scribes and<sup>1</sup> Pharisees! who in your zeal for paying the tithe of your entire produce, even down to mint and rue <sup>b</sup> and dill and cummin! and every other insignificant herb, do yet neglect <sup>b</sup> the far more important injunctions of the divine law, such as <sup>1</sup> justice and <sup>b</sup> compassion toward men, and faith and <sup>1</sup> love toward God; while you should not omit the former, you are most imperatively bound to attend to these latter. <sup>c</sup> And [so you undertake not merely to practise, but also to teach religion,] yourselves as unfit as 'stark blind guides' are to conduct travellers; you are always 'straining out<sup>o</sup> the wine-flies' one moment, and then 'gulping down some camel' the next!<sup>1</sup> <sup>44</sup> Yes, you false-hearted scribes and Pharisees! you are like concealed graves, over which persons tread unaware of their liability to pollution, <sup>d</sup> or like whitewashed tombs, which on the outside indeed look fresh and fair, but inside are choked with corpses' bones and hideous foulness;<sup>1</sup> <sup>e</sup> just so you [by your ablutions and scrupulous observances,] seem uncommonly sanctimonious and upright externally to human sight, but at heart you are all hypocrisy and knavish ungodliness.<sup>11</sup>

<sup>45</sup> Here he was interrupted by one of the professional expounders of the Law, who replied, "By making such sweeping denunciations as these, Teacher, you insult *us* likewise." <sup>46</sup> "Yes," returned Jesus, "I say, alas for you jurists too! for [by the rigorous construction and additions put by you upon the ceremonial

<sup>a</sup> Matt. xxiii, 26.<sup>b</sup> Matt. xxiii, 23.<sup>c</sup> Matt. xxiii, 24.<sup>d</sup> Matt. xxiii, 27.<sup>e</sup> Matt. xxiii, 28.

<sup>o</sup> The word "AT" of the common version is in the original edition. Be that as it may, it said to have been a mere *misprint* for "OUT" is certainly a mistranslation.



## LUKE XI.

burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.—<sup>52</sup> Wo unto you, lawyers! for ye have taken away the key of knowledge, and shut up the kingdom of heaven against men; ye entered not in yourselves, and them that were entering in ye hindered.

<sup>53</sup> And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things; <sup>54</sup> laying wait for him, [and] seeking to catch something out of his mouth, that they might accuse him.

## MATTHEW XXIII.

<sup>13</sup> But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

## SECTION LII.—LUKE XII.

<sup>1</sup> In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of . . . hypocrisy.—

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. <sup>14</sup> And he said unto him,

*Pernicious Priestcraft.*

LUKE Law,] you load your fellow-men with intolerable religious burdens, but XI. do not raise a single finger toward bearing them yourselves.<sup>52</sup> <sup>53</sup> In this way, you <sup>a</sup> lock up the entrance to the 'Reign of the Divine Messiah' in others' faces,<sup>1</sup> by taking away from them its key of true religious knowledge; so that you both refuse to enter there yourselves, and prevent such others as would from entering."

<sup>53</sup> In consequence of these severe reflections upon them, the scribes, jurists and Pharisees generally conceived [a deadly grudge against Jesus, and concerted] the project of proposing various difficult questions to him for unpremeditated solution,<sup>54</sup> with the design of slyly watching his answers, to catch some unguarded expression from his lips, which might be used as a ground of ecclesiastical or civil accusation.

§ 52.—*Discourses to the Disciples and Multitude.*

(Capernaum; [October?] A. D. 27.)

LUKE <sup>1</sup> The repast being concluded, [Jesus returned to his own residence;] XII. but while he was on his way thither,] so great a concourse of people gathered about him, as well nigh to trample upon one another. As he was addressing a caution to his disciples, to "shun by all means the hypocritical doctrines of the Pharisees,"<sup>†</sup> <sup>13</sup> one of the assembled crowd interrupted him with this request, "Teacher, my brother refuses to settle our father's estate with me; have the goodness to interpose your <sup>Greediness of Wealth Reproved.</sup> authority, by requiring him to allow me my share."<sup>14</sup> Jesus replied [by a sharp rebuke of his cupidity and misconception of the Messiah's office], "Who, sir, ever 'constituted me a civil judge or arbitrator' in your secular matters?"

<sup>a</sup> Matt. xxiii, 13.

• Compare Matt. xxiii, 4.

† See Matt. xiii, 1.

‡ The term "heaven" seems to be here borrowed by Luke from the occasion in Matt. xvi, 6; had it been directly used here with the explanation subjoined, the disciples could hardly

have so greatly misunderstood it there (Matt. xvi, 7). The intimation "In the mean time," shows that this section immediately follows the foregoing, and therefore precedes the account referred to in Matthew.

|| Exod. ii, 14.

## LUKE XII.

Man, who made me a judge or a divider over you? <sup>15</sup> And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. <sup>16</sup> And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup> and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods: <sup>19</sup> and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink *and* be merry. <sup>20</sup> But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? <sup>21</sup> So is he that layeth up treasure for himself, and is not rich toward God.

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on: <sup>23</sup> the life is more than meat, and the body *is more* than raiment. <sup>24</sup> Consider the ravens: for they

## MATTHEW VI.

<sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment? <sup>26</sup> Behold the fowls of the air: for they sow not, neither do

*Discourses to the Disciples and Multitude.*

LUKE <sup>15</sup> Then addressing the concourse generally, he proceeded, "Take warn-  
XII. ing [from this example], and guard against a grasping disposition, remembering that the happiness of life does not depend upon the amount of one's possessions; [but true enjoyment flows only from a contented use of a sufficiency for one's actual wants.]" <sup>16</sup> He next went on to illustrate the folly of reliance upon gain by the following specimen: "Suppose the farm of some The Rich man's Self-complacency. opulent man should yield so unusually plentiful a return one season, <sup>17</sup> as to make him at a loss in his mind, how to find room for storing away all the produce. <sup>18</sup> At last he resolves to tear down his barns and build more capacious ones, in which to deposit his whole crop and other effects: <sup>19</sup> and then [in his self-gratulation at his worldly prospects,] he says to himself, 'I have now plenty of provisions stored up to last me a good many years to come; I will sit down contented, and eat and drink what I like, and take my fill of comfort.' <sup>20</sup> [Little does he think that] God may be that hour preparing for him the summons [of His providence], 'Stupid sensualist! surrender your earthly existence this very night!—and who will then enjoy what you have amassed?' <sup>21</sup> Such is the fate of him who accumulates wealth for his own purposes merely, neglecting [those heavenly riches which would be insured by] the consecration of his property to God."

<sup>22</sup> Then applying the subject to his more immediate disciples, he Trust in Providence. continued, "In view of this [inability of earthly possessions to secure permanent happiness], I charge you, never suffer yourselves to be distressed with solicitude, as to how you shall obtain food for sustaining life or clothing for the body. <sup>23</sup> Is not your life itself a more eminent bestowment than the means of subsistence, and your body a more valuable gift than clothing for it?—[surely then He who has already conferred the greater blessing, will not withhold the less.] <sup>24</sup> Consider for a moment the condition of <sup>a</sup> the birds that rove through the air,<sup>1</sup> the very crows, [those outcasts from

<sup>a</sup> Matt. vi, 26.

LUKE XII.

neither sow nor reap, which neither have store-house nor barn; and God feedeth them: how much more are ye better than the fowls!—

<sup>6</sup> Are not five sparrows sold for two farthings? and not one of them is forgotten before God; <sup>7</sup> . . . fear not therefore, ye are of more value than many sparrows:—<sup>7</sup> but even the very hairs of your head are all numbered; . . . —there shall not a hair of your head perish.

<sup>25</sup> And which of you with taking thought can add to his stature one cubit? <sup>26</sup> if ye then be not able to do that thing which is least, why take ye thought for the rest? And why take ye thought for raiment? <sup>27</sup> consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these: <sup>28</sup> if then God so clothe the grass, which is to-day in

MATTHEW VI.

they reap nor gather into barns; yet your heavenly Father feedeth them: are ye not much better than they?

MATTHEW X.

<sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father;—<sup>31</sup> fear ye not therefore, ye are of more value

than many sparrows:—<sup>30</sup> but the very hairs of your head are all numbered.

LUKE XXI.

<sup>18</sup> But there shall not a hair of your head perish.

MATTHEW VI.

<sup>27</sup> Which of you by taking thought can add one cubit unto his stature?

<sup>28</sup> And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin; <sup>29</sup> and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these: <sup>30</sup> wherefore if God so clothe the grass of

*Discourses to the Disciples and Multitude.*

LUKE human interest;] they have no fields to sow or reap, nor harvest to gather  
XII. into grain-cellars or barns, and yet <sup>a</sup> your Heavenly Father<sup>1</sup> supplies food [by the arrangements of nature] for these unfurnished creatures;—certainly you are of vastly more importance than the wild feathered tribes. <sup>6</sup> [Nor is the universality of the divine care its only feature; it is so particular also in its application, that] not one of the very sparrows, that sell in market for the insignificant price of <sup>b</sup> two for an *assa'rius* [i. e. 1½ cents], or <sup>c</sup> two *assa'rii* [i. e. 3 cents] for five, <sup>d</sup> perishes<sup>1</sup> unheeded by <sup>e</sup> your Heavenly Father,<sup>1</sup> the all-superintending Deity;—<sup>7</sup> then assuredly, you who are so incomparably more important in the scale of creation than mere sparrows, need not be alarmed [lest your safety as well as wants be not provided for. No indeed; for the divine care is so minute, that] the very hairs of your head may be said to be individually counted in His <sup>e</sup> preserving<sup>1</sup> economy. <sup>25</sup> Is any one of you able, by exercising his most anxious ingenuity, to increase his stature by a single foot, [as he grows up to manhood, or by the least part of one? his physical form becomes developed by the providential course of nature, independently of his own will:] <sup>26</sup> if therefore you have no control over a matter so trivial as this, of what use is it to be under great concern about the other particulars of your life? <sup>d</sup> Again, why need you occasion yourselves uneasiness respecting a due supply of *clothing* for your persons?—<sup>27</sup> learn a lesson from the lilies, that grow and bloom without culture <sup>d</sup> in the open meadow; <sup>1</sup> they neither toil for a subsistence, nor spin a dress to wear, and yet, I aver, that King Solomon, in all the splendour of his unrivalled court, was never arrayed in apparel of such gorgeous hues as deck one of these flowers of spontaneous growth. <sup>28</sup> If, then, the God of providence thus sumptuously adorns the very plants of the common,

<sup>a</sup> Matt. vi. 26.

<sup>b</sup> Matt. x. 29.

<sup>c</sup> Luke xxi. 18.

<sup>d</sup> Matt. vi. 23.

## LUKE XII.

the field and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith! <sup>29</sup> And seek not ye what ye shall eat or what ye shall drink or wherewithal *ye* shall be clothed, neither be ye of doubtful mind; <sup>30</sup> (for all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things;) <sup>31</sup> but rather seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.— Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day *is* the evil thereof.

<sup>33</sup> Sell that ye have, and give alms: lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth nor rust corrupteth:

## MATTHEW VI.

the field, which to-day is and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? <sup>31</sup> Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? <sup>32</sup> (for after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things;) <sup>33</sup> but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

<sup>34</sup> Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day *is* the evil thereof.—

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

<sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through

*Discourses to the Disciples and Multitude.*

LUKE that blossom one day, and wither the next into mere fuel for the baking-jar, He will far more certainly clothe you His human creatures, who nevertheless betray such a prevalent want of confidence in Him. <sup>29</sup> Do not therefore "anxiously<sup>1</sup> inquire, 'How shall we get food and drink <sup>a</sup> and clothing,' as if you had any occasion to be thus in suspense: <sup>30</sup> for [you ought to feel rebuked, to remember that] it is a universal trait of *heathen* nations, to be engrossed in temporal cares; but *you* should bethink yourselves that your <sup>b</sup> Heavenly<sup>1</sup> Father is aware of your physical necessities, [and will provide for them, if you trust yourselves in His hands.] <sup>31</sup> Consequently, the true course for you to pursue in this matter is, to make it your FIRST endeavour to become members of the 'Reign of the Divine Messiah,' and participants in the genuine holiness that He enjoins, and then you may rest assured that a supply for all these earthly requirements will be superadded to the spiritual blessings that you will thence derive. <sup>c</sup> So you have no cause to be distressed with care for the wants of a coming day; when that future arrives, it will be abundant time to consider its temporal exigencies, [and there is One who will then provide for them;]<sup>1</sup> 'every day has troubles enough of itself,' [without borrowing any from the next. <sup>33</sup> Thus, rather than imitate the acquisitiveness of this man whom I just now reprov'd,<sup>o</sup>] you would do well to dispose of your property, [if it be a hinderance to you in espousing my persecuted cause,] and distribute the proceeds in charity; by which course you will deposit them in a celestial purse that will never wear out. And, <sup>d</sup> instead of accumulating wealth here on earth, where the moth may ruin your store of clothing, or the worm eat up your stock of grain, or the thief come and dig through the walls of your dwelling, and steal away your hoard of money;<sup>1</sup> acquire an unfailling

<sup>a</sup> Matt. vi, 31.<sup>b</sup> Matt. vi, 32.<sup>c</sup> Matt. vi, 34.<sup>d</sup> Matt. vi, 19.

## LUKE XII.

<sup>34</sup> for where your treasure is, there will your heart be also.—

## MATTHEW VI.

nor steal: <sup>21</sup> for where your treasure is, there will your heart be also.

## LUKE XIII.

<sup>1</sup> There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? <sup>3</sup> I tell you, Nay; but except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup> I tell you, Nay; but except ye repent, ye shall all likewise perish. <sup>6</sup> He spake also this parable: A certain *man* had a fig-tree planted in his vineyard;

*Discourses to the Disciples and Multitude.*

LUKE treasure in heaven, which is exposed to none of these accidents. <sup>34</sup> Then XII. [you will not be distracted from attention to your spiritual interests by secular pursuits; but] ‘where your property lies, there your feelings will be enlisted too,’ [namely, in the concerns of the heavenly world.]”

LUKE <sup>1</sup> Some of the company present from Judea on this occasion XIII. informed Jesus of [an atrocity that had lately occurred to] Repentance necessary.

certain Galileans, whom Pilate had executed [for being concerned in an insurrectionary movement at Jerusalem, butchering them while engaged at the very altar, and thus] mingling their blood with that of the sacrificial animals they were then offering [in the temple court; hoping by the recital to gain his sympathy against the oppressor]. <sup>2</sup> Jesus, however, [instead of expressing any opinion whatever in this respect, made use of the occurrence to correct an uncharitable opinion prevalent among the Jews respecting such calamities,<sup>o</sup> and] replied, “Do you suppose that those Galilean sufferers were more heinous sinners than any of their fellow-countrymen, and that on this account they came to such a miserable end? <sup>3</sup> Such an inference, let me tell you, would be far from just; for [your entire nation has so grievously departed from God, that] unless you speedily repent and reform, a like fate will overtake you all! <sup>4</sup> Again, you may imagine that those eighteen persons, who were recently crushed to death by the fall of the tower at the fountain of Shilo’ah, had transgressed the divine Law in some more flagrant manner than any other inhabitant of Jerusalem; <sup>5</sup> but that was not necessarily true, for [once more I warn you, that your whole city has so flagitiously offended Jehovah, by its irreligion and rejection of me, that] unless you avert the blow by a timely repentance, an equally signal ruin awaits you all!”

<sup>6</sup> He then proceeded to enforce the admonition by the following The Barren Fig-tree. illustration:† “Suppose a proprietor has a fig-tree planted in his

<sup>o</sup> Christ does not here mean to contradict that view which considers many misfortunes as judicial inflictions of Providence for marked sins—a sentiment countenanced by innumerable passages of Scripture and by Christ’s reply itself,—but only its *abuse*, in attributing every such signal accident to a direct visitation of the Almighty as a punishment for unparalleled crime. Compare John ix, 2.

† In this parable, the proprietor represents *Jehovah*; the vineyard, the *Jewish Church*; the fig-tree, the *then generation of Jews*; the gar-

dener, *Christ* the Mediator; the years of waiting for the tree’s growth, the previous *moral culture* bestowed upon the Jewish people by the ancient prophets; the fruit expected, that of *holiness*; the last year’s trial, the *space* between Christ’s appearance and the final rejection of the Jews; the digging and manuring, the *labours* of John the Baptist, Christ and his Apostles; the threatened cutting down, the ultimate *excision* and destruction of that impenitent nation. These particulars seem to be fairly intended, but others must not be pressed.

## LUKE XIII.

and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree and find none: cut it down; why cumbereth it the ground? <sup>8</sup> And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup> and if it bear fruit, well; and if not, then after that thou shalt cut it down.

## SECTION LIII.

## MATTHEW XIII.

<sup>1</sup> The same day went Jesus out of the house, and sat again to teach by the sea-side: <sup>2</sup> and great multitudes were gathered together unto him out of every city, so that he went into a ship and sat; and the whole multitude

## MARK IV.

<sup>1</sup> And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship and sat in the sea; and the whole multitude was

## LUKE VIII.

<sup>4</sup> And when much people were gathered together, and were come to him out of every city,

*Discourses to the Disciples and Multitude.*

LUKE vineyard,<sup>2</sup> and [at the usual age for bearing,] he goes expecting to get XIII. fruit from it, but is disappointed by finding it barren. <sup>7</sup> He naturally says to his gardener, 'See, this is the third year since I set out this fig-tree, and now when I have come to gather the fruit, I find it does not bear at all! cut it down at once; what is the use of its occupying the ground, [and so excluding other products, without yielding any fruit itself!]' <sup>8</sup> But the forbearing gardener intercedes, 'Still, master, let it stand this one year more, till I give it another trial, by loosening and enriching the soil around it; <sup>9</sup> perhaps it will bear fruit next season,—but if it should not, then [I'll not plead for it any longer, and] you may cut it down.'"

§ 53.—*Parables addressed to the Populace.*†

(Lake Gennesareth, near Capernaum; [October?] A. D. 27.)

MATT. <sup>1</sup> Leaving his residence again in the course of the afternoon of the XIII. same day, Jesus repaired to the shore of the lake Gennesareth, and took a seat there, <sup>2</sup> for the purpose of instructing the populace <sup>1</sup> <sup>2</sup> that constantly thronged around him, <sup>3</sup> from the neighbouring villages, [whenever he appeared abroad.] Presently, the crowd became so great as to oblige him [in order to escape their pressure,] to get into a boat, and while seated in it a short distance out on the water, to address the concourse standing on the shore.

<sup>a</sup> Mark iv, 1.

<sup>b</sup> Luke viii, 4.

○ The prohibition in Deut. xxii, 9, seems rather to refer to crops in the open field, than to this interspersing of fruit-trees among vines.

† It was now about time for sowing grain in Palestine, which seems to have suggested these parables drawn from agriculture (as also perhaps the preparing of vineyards this month suggested the parable of the fig-tree above.) The parable of the *leaven* is inserted here for want of more precise data as to its real occasion. There is a natural connexion in the order of these parables (see the explanation subjoined in § 54): that of the *Sower* illustrates the various characters to whom the gospel was addressed, and its different success upon each; that of the *Tares* intimates the discrimination that will eventually take place in the fate of

spurious and genuine votaries of the gospel thus universally offered; and those of the *Mustard-seed* and the *Leaven*, promise the ultimate general extension of the principles thus promulgated like seed broad-cast over the land. The additional illustration in Mark, shows the sense of security entertained by the Deity as regards the result of the gospel message; that although a separation of sincere from unsound professors must take place, it will not occur in this life, and will not prevent the accession of true adherents; but that the elements of religion thus sown will become predominant without the constant presence of the Saviour on earth. This therefore forms a link connecting the ideas symbolized by the Tares and the Mustard-seed.

## MATTHEW XIII.

stood on the shore. <sup>3</sup> And he spake many things unto them in parables saying, Hearken; Behold, a sower went forth to sow: <sup>4</sup> and when he sowed, some seeds fell by the way-side, and were trodden down, and the fowls came and devoured them up; <sup>5</sup> some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth, <sup>6</sup> and when the sun was up, they were scorched, and because they had no root and lacked moisture, they withered away; <sup>7</sup> and some fell among thorns, and the thorns sprung up and choked them, and they yielded no fruit: <sup>8</sup> but other fell into good ground, and sprang up and increased and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold. And when he had said these things, he cried, <sup>9</sup> Who hath ears to hear, let him hear.—

## MARK IV.

by the sea, on the land. <sup>2</sup> And he taught them many things by parables, and said unto them in his doctrine, <sup>3</sup> Hearken; Behold, there went out a sower to sow: <sup>4</sup> and it came to pass as he sowed, some fell by the way-side, and the fowls [of the air] came and devoured it up; <sup>5</sup> and some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth, <sup>6</sup> but when the sun was up, it was scorched, and because it had no root, it withered away; <sup>7</sup> and some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit: <sup>8</sup> and other fell on good ground, and did yield fruit that sprang up and increased and brought forth, some thirty and some sixty and some a hundred. <sup>9</sup> And he said [unto them], He that hath ears to hear, let him hear:—<sup>23</sup> If any man have ears to hear, let him hear.—

## LUKE VIII.

he spake by a parable:

<sup>5</sup> A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it; <sup>6</sup> and some fell upon a rock, and as soon

as it was sprung up, it

withered away, because it lacked moisture; <sup>7</sup> and some fell among thorns, and the thorns sprang up with it and choked it: <sup>8</sup> and other fell on good ground, and sprang up and bare

fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to

hear, let him hear.

*Parables addressed to the Populace.*

MATT. <sup>3</sup> He thus discoursed to them at length, conveying his instructions in an allegorical style, as follows: "Suppose a husbandman goes out into his field to sow some grain; the success of different portions of the seed will be various. <sup>4</sup> Some of it, for instance, is scattered along the beaten pathway; this is partly trodden to pieces by the passers by,<sup>1</sup> and what escapes this fate, the wild birds that come along pick up and devour. <sup>5</sup> Another portion, it may be, falls upon a stony spot, where there is not a sufficiency of soil; this shallowness of the earth makes its sprouts appear above ground the more quickly, <sup>6</sup> but when the sun shines out hot after the rainy weather, the shoots are soon scorched, and wither away, on account of their want of roots, <sup>6</sup> to supply them with moisture.<sup>1</sup> <sup>7</sup> Another part, perhaps, is cast among a patch of thorn roots; and these sprouting up along with it,<sup>1</sup> soon choke it, <sup>8</sup> so that it never comes to anything.<sup>1</sup> <sup>8</sup> But the rest of the seed probably drops on good soil, where it comes up well, grows thriftily,<sup>1</sup> and yields an ample return, varying from thirty to sixty and even a hundred fold, [according to circumstances].—<sup>9</sup> Let every one that has ears to hear with,"<sup>1</sup> added Jesus emphatically, <sup>1</sup> "hear and understand" this instruction."

<sup>a</sup> Luke viii, 5.

<sup>b</sup> Luke viii, 6.

<sup>c</sup> Luke viii, 7.

<sup>d</sup> Mark iv, 7.

<sup>e</sup> Mark iv, 8.

<sup>f</sup> Luke viii, 8.

## MATTHEW XIII.

<sup>24</sup> Another parable put he forth unto them saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way: <sup>26</sup> but when the blade was sprung up and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them: <sup>30</sup> let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

## MARK IV.

<sup>26</sup> And he said, So is the kingdom of God as if a man should cast seed into the ground, <sup>27</sup> and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how; <sup>28</sup> for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear: <sup>29</sup> but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

*Parables addressed to the populace.*

MATT. <sup>24</sup> Another illustration that he made use of was this: "The 'Reign of the Divine Messiah' may be compared to a farmer, who sows good grain in his field; <sup>25</sup> but in the dead of the night, some one, who owes him a grudge, goes and scatters darnel seeds over the sown field, and escapes unobserved. <sup>26</sup> As soon, however, as the shooting grain begins to blossom, and the heads to set, the darnel too becomes apparent among it. <sup>27</sup> So the farmer's workmen come and tell him, 'Master, you sowed good clean grain in your field, did you not? where then has all this darnel come from?' <sup>28</sup> But he answers them, 'Some ill-disposed person has done this mischief.' The men then naturally say, 'If you like, we will go at once and pull it all out.' <sup>29</sup> But he replies, 'No, do not weed out the darnel now, by any means; lest in doing so, you should tear up the grain by the roots along with it. <sup>30</sup> Let them both grow together till the harvest: and then I will direct the reapers to collect first the darnels [as they cut them down], and bind them up by themselves into bundles for fuel, but to gather up the grain and store it in my barn.'—

MARK <sup>26</sup> [There is another analogy in this comparison,] continued Jesus: IV. "The 'Reign of the Divine Messiah' [in its patient labours for the salvation of men, calmly waiting for the results in due time of the force of truth under the divine blessing, yet prepared to take advantage of every hopeful indication,] resembles the husbandman in committing his grain to the earth, <sup>27</sup> and then [resting in secure expectation of a crop,] going to bed at night and rising in the morning as usual, while the seed is sprouting and growing, without his [assisting or] comprehending the process. <sup>28</sup> For the soil yields its products by its own germinating property; first bringing forth the tender blade, then expanding the head of grain, and finally maturing the plump kernel in the head. <sup>29</sup> But as soon as the crop shows itself fit for harvesting, [the husbandman's time for action returns, and] he immediately sends out the reapers with their sickles into the harvest-field."



## MATTHEW XIII.

<sup>31</sup> Another parable put he forth unto them saying, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: <sup>32</sup> which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, and shooteth out great branches; so that the birds of the air come and lodge in the branches *and* under the shadow thereof.

<sup>33</sup> Another parable spake he unto them: Whereunto shall I liken the kingdom of God? The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

<sup>34</sup> All these and many such things spake Jesus unto the multitude in parables, as they were able to hear *it*; and without a parable spake he not unto them: <sup>35</sup> that it might be fulfilled which was spoken by the prophet

## MARK IV.

<sup>30</sup> And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? <sup>31</sup> *It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: <sup>32</sup> but when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.*

Whereunto shall I liken the kingdom of God? <sup>34</sup> It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

## MARK IV.

<sup>33</sup> And with many such parables spake he the word unto them, as they were able to hear *it*; <sup>34</sup> but without a parable spake he not unto them. . . .

## LUKE XIII.

<sup>18</sup> Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

<sup>19</sup> It is like a grain of mustard-seed, which a man took, and cast into his garden: and it

grew and waxed a great

tree; and the fowls of the air lodged in the branches of it.

<sup>20</sup> And again he said,

*Parables addressed to the Populace.*

MATT. XIII. <sup>21</sup> A third illustration employed was this: "The 'Reign of the Divine Messiah' [in its sure progress, from the smallest beginnings,] may also be compared to a grain of mustard-seed, which one takes and plants in his garden: <sup>32</sup> it is itself among the smallest kinds of seeds [common among us], but <sup>a</sup> being sown, it comes up,<sup>1</sup> grows and spreads out into one of our largest plants, being often quite a little tree in size and shape, <sup>a</sup> and sending out considerable branches,<sup>1</sup> so as to afford no little shelter for the roving birds under its foliage."

<sup>33</sup> "In like manner," added he, "the 'Reign of the Divine Messiah' resembles [in this its gradually disseminative character,] a housewife, that takes a piece of fermented dough, and kneads it with three *se als* [i. e. about one bushel] of flour, by the diffusion of which the whole mass is ultimately fermented."

<sup>34</sup> In this way, Jesus delivered his instructions to the people by the means of figurative representations, carefully avoiding any more explicit mode of communication in public, <sup>b</sup> which they were not then in a fit state of mind to appreciate.<sup>1</sup> <sup>35</sup> This method of teaching, too, was in accordance with that proposed by the sacred writer in the Psalms,—

<sup>a</sup> Mark iv, 32.

<sup>b</sup> Mark iv, 33.

<sup>1</sup> Being probably so prepossessed with the notion of a temporal kingdom to be established by the Messiah, that they would discredit every *direct* explanation of its spiritual character.

This style of information was moreover peculiarly suited to Oriental habits of thought, as is intimated by the succeeding quotation. It is also capable of more general application.

## MATTHEW XIII.

saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. <sup>36</sup> Then Jesus sent the multitude away, and went into the house. . . .

## SECTION LIV.

## MATTHEW XIII.

<sup>10</sup> And when he was alone, the disciples that were about him with the twelve, came and said unto him, Why speakest thou unto them in parables? What might this parable be? <sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them that are without it is not given.—<sup>13</sup> Therefore speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand: <sup>14</sup> and [in] them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and shall not

## MARK IV.

<sup>10</sup> And when he was alone, they that were about him with the twelve, asked of him the parable.

<sup>11</sup> And he said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables; <sup>12</sup> that seeing they may see, and not perceive; and hearing they may hear, and not understand: . . .

## LUKE VIII.

<sup>9</sup> And his disciples asked him saying, What might this parable be?

<sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God, but

to others in parables; that seeing they might not see, and hearing they might not understand.

*Parables addressed to the Populace.*

MATT.  
XIII.

“With various *examples* I will speak,  
Rehearsing ancient things in meaning deep.”<sup>2</sup>

<sup>36</sup> These discourses being concluded, he dismissed the assembled people, and retired to his own residence in the village.

§ 54.—*Explanation of the Parables.*

(Capernaum; [October?] A. D. 27.)

<sup>10</sup> <sup>a</sup> As soon as Jesus was withdrawn [from the populace into his own house], the apostles and several other of his special adherents<sup>1</sup> came and asked him, “What is your object in addressing the people in such figurative language?” <sup>b</sup> Please explain to us the meaning of the emblem of the *Sower*.”<sup>1</sup> <sup>11</sup> “I use this mode of illustration,” replied he, “because to *you* alone belongs the privilege of clearly understanding the mysterious developments [that will hereafter take place] under the ‘Reign of the Divine Messiah;’ [such a full revelation of] its plans being withheld from the ‘uninitiated mass,<sup>1</sup> [who are not prepared for the disclosure.]” <sup>13</sup> On this account, I discourse to them by means of symbolical illustrations suited to their [mental condition, which is a] state of ‘seeing, and yet not perceiving; of hearing, and still not understanding;’ [by reason of their disinclination to religious truth.]” <sup>14</sup> Thus, what the prophet Isaiah declared [of his own countrymen], holds true of this race,—

‘You hear my words, but comprehend them not;  
You see, but fail my errand to perceive:’

<sup>a</sup> Mark iv, 10.

<sup>b</sup> Luke viii, 9.

<sup>c</sup> Mark iv, 11.

<sup>1</sup> Psa. lxxviii, 2. The author of this Psalm expresses his design of conveying a lesson of religion drawn from the instructive dealings of Jehovah with His people in early times.

The Evangelist merely gives the *sense* of the passage, from memory, as a precedent for instruction by instancing cases in which a principle is exemplified.

## MATTHEW XIII.

understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> for this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them, and *their* sins should be forgiven them.

And he turned him unto *his* disciples and said privately, <sup>16</sup> But blessed *are* your eyes, for they see; and your ears, for they hear: <sup>17</sup> for verily I say unto you, That many prophets and righteous *men* and kings have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*. Know ye not this parable? and how then will ye know all parables?

<sup>18</sup> Hear ye therefore the parable of the sower: The sower soweth the word of God. <sup>19</sup> . . . This is he which received seed by the way-side:—<sup>19</sup> When any one heareth the word of the kingdom and understandeth *it* not,

## MARK IV.

<sup>12</sup> . . . lest at any time they should be converted, and *their* sins should be forgiven them.

## LUKE X.

<sup>23</sup> And he turned him unto *his* disciples and said privately, Blessed *are* the eyes which see the things that ye see: <sup>24</sup> for I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen *them*; and

to hear those things which ye hear, and have not heard *them*.

## MARK IV.

<sup>13</sup> And he said unto them, Know ye not this parable? and how then will ye know all parables?—<sup>24</sup> . . . And when they were alone, he expounded all things to his disciples:—<sup>14</sup> The sower soweth the word: <sup>15</sup> and these are they by the way-side, where the word is sown, but when they have heard, Satan

## LUKE VIII.

<sup>11</sup> Now the parable is this: The seed is the word of God: <sup>12</sup> those by the way-side are they that hear, then

*Explanation of the Parables.*

MATT.  
XIII.

<sup>18</sup> For this incorrigible people's heart  
Is stupid grown to spiritual things,—  
Their inward ears obtuse refuse to hear  
God's truth, they close the eye-sight of their souls;  
Resolved they will not be convinced thereby,  
To change their evil ways, and pardon find.<sup>19</sup>

<sup>18</sup> On the contrary, happy are you, whose eyes are privileged to see intelligently the divine economy, and whose ears are enabled to hear understandingly its saving doctrines! <sup>17</sup> Yes, I tell you, many an ancient prophet and saint <sup>a</sup> and even prince <sup>1</sup> has earnestly longed to witness the scenes which you are now favoured to behold, and to listen to the developments of sacred knowledge which you are now permitted to hear; but they did not live in an age to gratify their desire.

<sup>b</sup> "But do you not really understand the illustration of the 'Sower'? how then can you be relied on to comprehend other allegorical communications [such as I shall have occasion to make in public]? <sup>1</sup> <sup>18</sup> However, listen to its interpretation: 'The Sower signifies the promulgator <sup>d</sup> of the gospel; <sup>19</sup> the parts of the field sown along the pathway, represent such persons as do not give sufficient heed to the instructions concerning the 'Messiah's Reign,' to comprehend them when heard; in consequence of

Improvement  
of Instruction.

<sup>a</sup> Luke x, 24.

<sup>b</sup> Mark iv, 13.

<sup>c</sup> Mark iv, 14.

<sup>d</sup> Luke viii, 11.

## MATTHEW XIII.

then cometh the wicked *one*, and catcheth away that which was sown in his heart; . . . lest *he* should believe and be saved: <sup>20</sup> but he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, <sup>21</sup> yet hath he not root in himself but dureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended; <sup>22</sup> he also that received seed among the thorns, is he that heareth the word *and goeth* forth, and the care of this world and the deceitfulness of riches and the lusts of other things entering in choke the word, and he becometh unfruitful: <sup>23</sup> but he that received seed into the good ground, is he that heareth the word and *receiveth it* in an honest and good heart and understandeth *it*, which also beareth fruit with patience and bringeth forth, some a hundred-fold, some sixty, some thirty.—

## MARK IV.

cometh immediately, and taketh away the word that was sown in their hearts; <sup>16</sup> and

these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness, <sup>17</sup> and have no root in themselves and so endure but for a time, afterward when affliction or persecution ariseth for the word's sake, immediately they are offended: <sup>18</sup> and [these] are they which are sown among thorns, such as hear the word, <sup>19</sup> and the cares of [this] world and the deceitfulness of riches and the lusts of other things entering in, choke the word, and it becometh unfruitful: <sup>20</sup> and these are they which are sown on good ground, such as hear the word and receive *it*, and bring forth fruit, some thirty-fold, some sixty and some a hundred.

## LUKE VIII.

cometh the devil, and taketh away the word out of their hearts; lest they should believe and be saved: <sup>13</sup> they on the

rock *are they* which, when they hear, receive

the word with joy, and these have no root,

which for a while believe, and in time of

temptation fall away: <sup>14</sup> and that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and

bring no fruit to perfection: <sup>15</sup> but that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

*Explanation of the Parables.*

MATT. which, when Satan comes [with his deceptive insinuations], he is thus XIII. enabled to efface the slight impression made by religious truth upon their mind, [like a bird snatching up seed from the surface of the ground.] <sup>20</sup> The stony part of the field denotes those hearers, who indeed receive my instructions with enthusiasm at first, <sup>21</sup> but [in consequence of not allowing them to take a deep hold upon their judgments and purposes,] like seed rooting in shallow soil, they make but fickle and temporary converts; so that when troubles or persecution subsequently arise to them on account of their espousal of my cause, [being unfortified against these,] they are soon discouraged and abandon their faith. <sup>22</sup> The thorny portion of the field corresponds to another class of hearers, who, <sup>a</sup> on leaving my presence, <sup>1</sup> suffer a too earnest solicitude about their temporal affairs, and an excessive desire of wealth, <sup>b</sup> and an undue attachment to other earthly interests and pleasures, to absorb their attention, <sup>1</sup> to the exclusion of the paramount pursuits of religion, [like weeds choking up a plant] until it becomes unproductive. <sup>23</sup> The good soil that is sown upon, however, is emblematical of such hearers, as <sup>c</sup> gladly receive <sup>1</sup> the divine instruction <sup>4</sup> into minds well prepared to appreciate [and improve] it, <sup>1</sup> and who consequently exhibit the <sup>d</sup> permanent! fruits of it in their conduct; like grain that bears a hundred, sixty or thirty fold, [according to the favourableness of its situation.]

a Luke viii, 14.

b Mark iv, 19.

c Mark iv, 20.

d Luke viii, 15.

## MATTHEW V.

And he said unto them,  
 15 Neither do men light a candle and put it in a secret place, neither under a bushel or under a bed, but on a candlestick; and it giveth light unto all that are in the house.—

14 Ye are the light of the

world: a city that is set on a hill cannot be hid;—<sup>16</sup> let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

## MATTHEW VI.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light, having no part dark, as when the bright shining of a candle doth give thee light; <sup>23</sup> but if thine eye be evil, thy whole body shall be full of darkness: if therefore the light that is in thee be darkness, how great *is* that darkness! take heed therefore.

## MARK IV.

21 And he said unto them, Is a candle brought to be put under a bushel or under a bed? and not to be set on a candlestick?

## LUKE VIII.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

## LUKE XI.

33 No man when he hath lighted a candle, putteth it in a secret place neither under a bushel, but on a candlestick, that they which come in may see the light.

## LUKE XI.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; . . . —  
<sup>36</sup> if thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light; —<sup>34</sup> . . . but when *thine eye* is evil, thy body also *is* full of darkness: <sup>35</sup> take heed therefore, that the light which is in thee be not darkness.

*Explanation of the Parables.*

MATT. 15 “On the same principle [of expecting some useful effect Application. V. to follow an action],” continued Jesus, “no one lights a lamp, and then covers it over with a *mo’dius* [i. e. a peck measure, nearly,] <sup>a</sup> or any other such utensil,<sup>1</sup> nor puts it <sup>b</sup> in a hiding place,<sup>1</sup> <sup>c</sup> as under the couch; but places it on a *candela’brum* [i. e. a lamp-stand], that it may afford its light to the family <sup>e</sup> and guests.<sup>1</sup> <sup>24</sup> In like manner, you, my disciples, are designed to be the moral illuminators of the world, and therefore, like a city built upon a hill, which is conspicuous far and near, [unobscured by any intercepting object.] <sup>16</sup> you also should send forth the radiance of your religious precepts [in every direction, from the eminence of station to which you are raised, enforcing them by an example of holy living]; so that all within the circle of your influence may witness your distinguished but unostentatious piety, and may thus be constrained to honour and serve your Heavenly Father, [who has MATT. enabled you thus to attest His truth.] <sup>22</sup> Now you know, ‘the eye VI. serves for a light to the body,’ [and upon its healthy state depends the correctness of one’s physical movements;] just so, when the eye of your soul’s intention is sound and susceptible to the light of conviction, your whole mental system will be illuminated with a clear perception of sacred things, <sup>e</sup> as free from moral dimness in every part as a room lighted by a brilliant lamp; <sup>23</sup> but whenever this spiritual eye is diseased [with prejudice, or beclouded with unholy motives], the entire frame of the moral powers becomes enshrouded in error and depravity. <sup>34</sup> Beware,<sup>1</sup> therefore, lest the religious light with which you are now favoured, be withdrawn and leave you to spiritual darkness, [by reason of a failure on your part to improve it aright; for should such a change occur.] how much more aggravated [will be the spiritual delu-

<sup>a</sup> Luke viii, 16.<sup>b</sup> Luke xi, 33.<sup>c</sup> Luke xi, 36.<sup>d</sup> Luke xi, 35.

MATTHEW X.	MARK IV.	LUKE VIII.	LUKE XII.
26 . . . For there is nothing covered, that shall not be revealed; and hid, that shall not be known: 27 what I tell you in darkness, <i>that</i> speak ye in light; and what ye hear in the ear in closets, <i>that</i> preach ye upon the house-tops.	22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.—	17 For nothing is secret, that shall not be made manifest; neither <i>anything</i> hid, that shall not be known and come abroad.	2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known: 3 therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.
	MARK IV.	LUKE VIII.	
	24 And he said unto them, Take heed what (how) ye hear; . . . and	18 Take heed therefore how ye hear:	
		that hear, shall more be given:	
MATTHEW XIII.			
12 for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath (seemeth to have).—	25 for he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.	25 for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.	
36 . . . And his disciples came unto him saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man, 38 the field is the world,			

*Explanation of the Parables.*

MATT. VI. sion in which you will be involved, by a perversion of such light as MATT. X. you now enjoy!]<sup>26</sup> [If you would avoid such a fate, you must be diligent in disseminating the principles inculcated upon you:]<sup>27</sup> for in this as in other matters, 'there is no affair so private as will not some time be disclosed, nor anything so obscure as not to be ultimately known with public certainty;'<sup>28</sup> so that whatever explanations I now give you in the darkness of privacy, you are to declare eventually in the blaze of noon-day, and the truths you are hearing whispered, as it were, in your ear 'in the retirement of a secret room.' you must soon preach with all the publicity of a 'proclamation from the roof of the house.'<sup>24</sup> Be careful, then, to heed what you now hear from MATT. XIII. me; <sup>12</sup> for upon the improvement which you as well as my other hearers make of my communications, depends the bestowal of additional instruction: whoever makes a good use of the religious knowledge he already has, will receive an increase of it; but he that neglects to do so, will soon experience the total loss of what he <sup>b</sup> fancies he still <sup>1</sup> possesses."

<sup>36</sup> His disciples then begged him to "explain to them the meaning of the allegory of the *Darnels* in the field of grain."<sup>37</sup> He did so by replying, "The husbandman, who sows the good grain, represents the 'Son of Man;' <sup>Future Awards.</sup> <sup>38</sup> the field typifies the world of mankind [and specially the Jewish community]; the good seed is an emblem of the true members of the 'Mes-

<sup>a</sup> Luke xii, 3.

<sup>b</sup> Luke viii, 18.

<sup>o</sup> Compare Matt. xxv, 14-30.

<sup>†</sup> Although this is apparently a common proverb, yet the Saviour's use of it is such that I

prefer bringing thus together the various passages where it occurs, rather than repeating it; and elsewhere it would be less apposite.

## MATTHEW XIII.

the good seed are the children of the kingdom, but the tares are the children of the wicked *one*,<sup>39</sup> the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels:<sup>40</sup> as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world;<sup>41</sup> the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity,<sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth:<sup>43</sup> then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—<sup>47</sup> Again the kingdom of heaven is like unto a net, that was cast into the sea and gathered of every kind,<sup>48</sup> which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away:<sup>49</sup> so shall it be at the end of the world; the angels shall come forth and sever the wicked from among

*Explanation of the Parables.*

MATT. siah's Reign; the darnels denote the wicked; <sup>39</sup> the enemy, that sows XIII. them, means Satan; the harvest-time corresponds to the termination of the terrestrial existence of the human race, [and in a local application to the conclusion of the Jewish commonwealth]; and the reapers answer to angels, [or in the particular instance referred to, they signify the providential agents in the final catastrophe].<sup>o</sup> <sup>40</sup> Accordingly,<sup>†</sup> as the darnels are gathered and consumed for fuel, just so at the conclusion of human probation [either in general or specially], <sup>41</sup> the 'Son of Man' will commission his appointed instruments to collect from among the professed members of his 'Reign' all the teachers of pernicious doctrines, and all who have led irreligious lives, <sup>42</sup> and hurl them into the flaming furnace of [temporal and] eternal perdition;—there will their anguish be vented in fruitless lamentation and grating of the teeth! <sup>43</sup> But at that [final] distinction in the destiny of mortals, the true saints will be invested, in the [consummation of the] 'Reign of [the Divine Messiah]'—then become that of] their Heavenly Father,—with a glory like that of the resplendent sun.‡ 'Let every one having ears to hear with, hear and understand' these solemn truths.¶

<sup>47</sup> " [In respect to this same feature of the mixed character of its The Gos-  
 apparent members on earth,] the 'Reign of the Divine Messiah' pel Net.  
 may likewise be compared to a fisherman's drag-net, which is dropped out in the lake, and encloses fish of every kind promiscuously; <sup>48</sup> but when a sufficient number have thus been caught, it is hauled ashore, and the men [getting out of the boat and] sitting down on the beach, select the good fish out and put them in baskets, while they throw the worthless ones away. <sup>49</sup> A similar distinction will take place at the final judgment, [and in a subordinate sense, at the overthrow of this nation;] the appointed angels will go among the

<sup>o</sup> Such being the constant manner of the prophets (both of the Old Testament and the New) of coupling these two judicial events under the same prefiguration.

<sup>†</sup> See Matt. xxiv, 29–31.

<sup>‡</sup> Compare Dan. xii, 3.

<sup>¶</sup> The farmer's direction to his men not to weed out the darnels from the growing grain (§ 53), indicates that hypocritical or unsound members of the visible Church ought not to be expelled, so long as they maintain an outward

conformity with the rules of piety (the darnels closely resembling the wheat, although sown by the enemy): but, unless they break out into flagrant sin, they are to be left to the adjudications of eternity. This, however, has nothing at variance with the plain requirements of Scripture to excommunicate incorrigibly offending members, nor with that of excluding improper persons from admission in the outset. The succeeding parable of the Net is precisely parallel in these respects.

## MATTHEW XIII.

the just, <sup>50</sup> and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—

<sup>44</sup> Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. <sup>45</sup> Again the kingdom of heaven is like unto a merchantman seeking goodly pearls; <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had, and bought it.—<sup>51</sup> Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. <sup>52</sup> Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

<sup>53</sup> And it came to pass, *that* when Jesus had finished these parables, he departed thence.

*Explanation of the Parables.*

MATT. motley assembly of human characters, and separate the wicked from the XIII. holy, <sup>50</sup> and plunge the former into the flaming furnace of everlasting perdition,—where ceaseless cries and teeth ground together in despair will be the fit expression of their misery!

<sup>44</sup> “In view of these momentous results, the ‘Reign of the Divine Messiah,’ [as regards the importance of possessing a veritable interest in it,] may be illustrated by a large sum of money secreted in a field, which some person accidentally finding, conceals the discovery at which he is so overjoyed, until he has gone [to the owner of the land where it lies,] and purchased the lot of ground,<sup>2</sup>—even if he had to part with all his property, [in order to procure the means to buy it.]

<sup>45</sup> “To use another figure, [of the same import, the participants of] the ‘Reign of the Divine Messiah’ may be compared to a travelling merchant, who is in search of fine pearls; <sup>46</sup> meeting with one pearl of exceeding value [offered at a comparatively low price,] he immediately disposes of all he is worth, so as to enable him to purchase it.”

<sup>51</sup> After making these explanations, Jesus asked his disciples, “Do you now understand all these illustrations?” “Yes, Master,” replied they, “we do.”

<sup>52</sup> “Well,” returned he, “ [if you really comprehend them, take this admonition for their use:] Every religious teacher, who is properly instructed to fulfil his part in the ‘Reign of the Divine Messiah,’ should be like the prudent head of a family, who produces [for each day’s consumption,] out of his store [of provisions, supplies consisting both of] articles recently procured from the market, as well as [of stock laid in] long before.”†

<sup>53</sup> When he had finished these allegorical instructions, Jesus left his residence [and the village, for the purpose of making an excursion in the neighbourhood].‡

◊ The Jewish civil law of those times adjudged all treasures found in this manner to belong to the proprietor of the field in which it was buried. Owing to the great political reverses which Judea had undergone at various times, (which caused persons in danger to conceal their property, where it might remain for scores of years,) such discoveries would be of not infrequent occurrence.

† That is, Christian preachers should dis-

course from a mind well stored with standard truths, and also *fresh illustrations* to give them interest and pungency; thus imitating Christ, who clothed old principles in these new allegories.

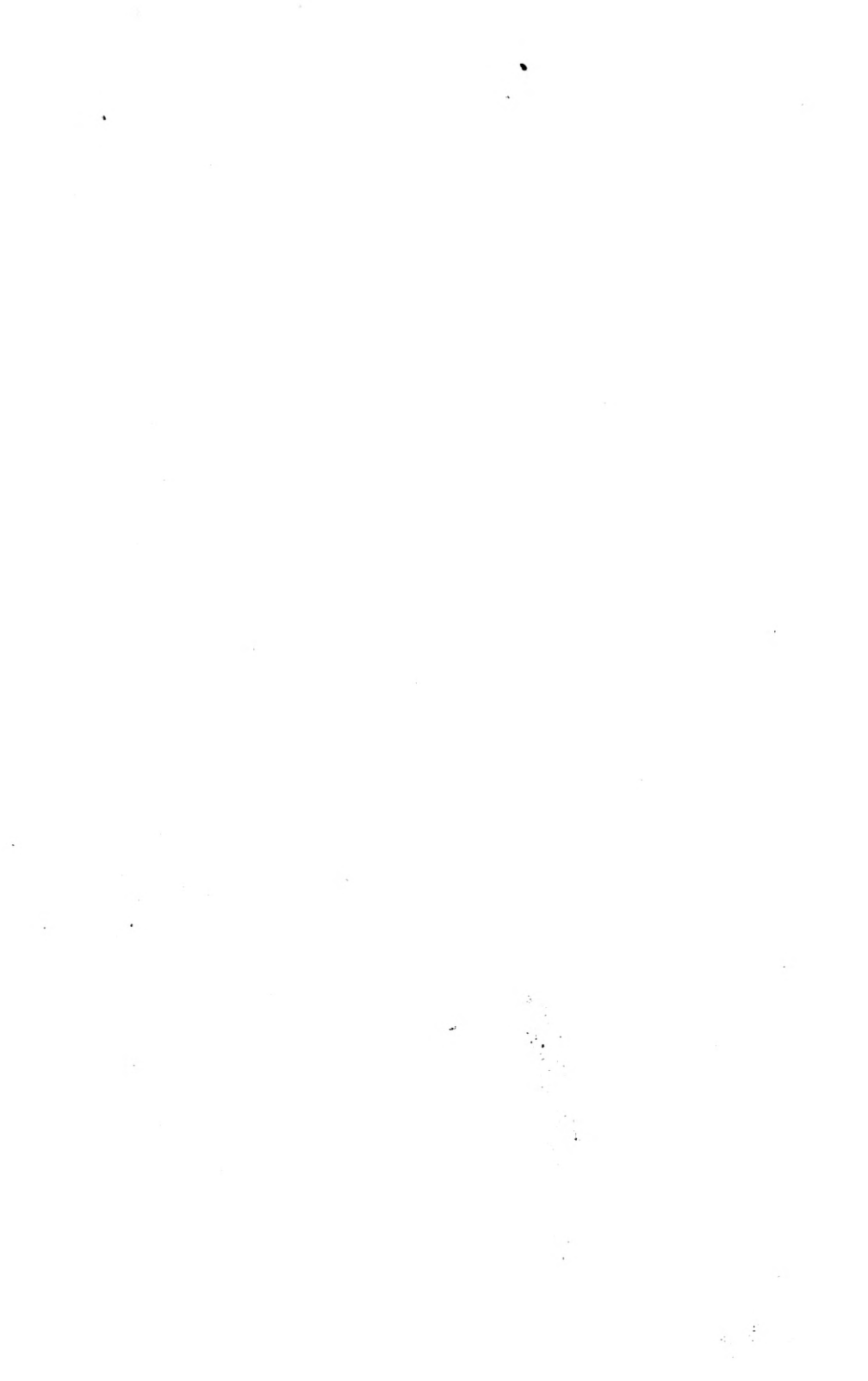
‡ The day had been an eventful one, but the indefatigable Teacher improves its remaining moments to the utmost. From the intimations in the beginning of § 53, however, it appears that he was now seeking more retired hearers.

*Value of Religion. The Treasure.*

*The Pearl.*

*The Householder.*







THE SEA OF GALILEE.

FROM THE SOUTH WEST.

1770 OF VANDER & HALL, N. Y.

## SECTION LV.

## MATTHEW VIII.

<sup>18</sup> Now when Jesus saw great multitudes about him, the same day, when the even was come, he gave commandment to depart unto the other side of the lake.

<sup>19</sup> And as they went in the way, a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup> And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. <sup>21</sup> And he said unto another of his disciples, Follow me. But he said unto him, Lord, suffer me first to go and bury my father. <sup>22</sup> But Jesus said unto him, Follow me; and let the dead bury their dead: but go thou and preach the kingdom of God.

## MARK IV.

<sup>35</sup> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

## LUKE VIII.

<sup>22</sup> Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake . . .

## LUKE IX.

<sup>57</sup> And it came to pass, that as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. <sup>59</sup> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. <sup>60</sup> Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

§ 55.—*Passage across the Lake Genesareth, with the connected Incidents.*

([*October?*] A. D. 27.)

MATT. <sup>18</sup> <sup>a</sup> Toward evening of the same day,<sup>1</sup> Jesus, observing that great numbers VIII. of people were gathering about him [in his walk], proposed to his disciples, to <sup>b</sup> take a boat at the lake and <sup>1</sup> cross over, [in order to escape the press.]

<sup>19</sup> <sup>c</sup> While they were on their way to the lake,<sup>1</sup> a certain scribe [among those who had gathered about him, fearful of Self-denial and Prompt Devotedness requisite in Disciples.] losing so favourable an opportunity for attaching himself to one from whose fortunes he hoped to acquire much personal aggrandizement,] approaching exclaimed, "Teacher, I am willing to attend you as a constant disciple in all your travels." <sup>20</sup> Jesus [perceiving that he was actuated by selfish expectations which would be disappointed,] told him, "[You must make up your mind, in that case, to submit to my privations:] the very foxes have their burrows, and the wild birds their nests [and roosts]; but the 'Son of Man' has no settled home 'in which to rest his head at night.'" <sup>21</sup> Another of the company,<sup>†</sup> <sup>d</sup> upon being bidden by Jesus to "become his disciple,"<sup>1</sup> requested of him, "Master, only permit me to go and arrange my father's funeral, [of whose death I have just heard:] and I will immediately return and attend you constantly."<sup>2</sup> <sup>22</sup> But Jesus [apprehensive that the delay would prove fatal to his resolution of discipleship,] told him, "Leave the burial of their deceased relatives to those who are spiritually dead, [by being engrossed in the concerns of this life:] but do *you* come and <sup>e</sup> engage at once in [the more important work of] preaching the advent of the

<sup>a</sup> Mark iv, 35.

<sup>b</sup> Luke viii, 22.

<sup>c</sup> Luke ix, 57.

<sup>d</sup> Luke ix, 59.

<sup>e</sup> Luke ix, 60.

<sup>a</sup> By this, Christ does not mean that he was absolutely destitute of any residence or shelter, but only that he wandered over the country, without possessing those comforts of family and home which others enjoy. There seems to be a sort of melancholy reference to his present circumstances, obliged, just at the close of day, to seek repose after its arduous labours, in the wilds beyond the lake.

<sup>†</sup> Said by tradition to have been Philip, but this is very doubtful, as he had been already called, § 44.

‡ The Jews held these last offices of filial piety to be a most sacred duty. Yet religious devotees, as Nazarites, were exempt from it; Lev. xxi, 11; Num. vi, 7. From the expression, "their dead," in the following verse, it appears that his father was already deceased.

## LUKE IX.

<sup>61</sup> And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. <sup>62</sup> And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

## MATTHEW VIII.

<sup>23</sup> And when they had sent away the multitude, and he was entered even as he was into a ship, they launched forth, and his disciples followed him; and there were also with him other [little] ships. <sup>24</sup> . . . But as they sailed, he was in the hinder part of the ship, asleep on a pillow:—<sup>21</sup> and behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; . . . and they were in jeopardy. <sup>25</sup> And [his] disciples came to him and awoke him saying, Lord, save us; carest thou not that we perish? <sup>26</sup> . . . Then he arose and re-

## MARK IV.

<sup>36</sup> And when they had sent away the multitude, they took him even as he was in the

ship; and there were also with him other [little] ships.—<sup>38</sup> And he was in the hinder part of the ship, asleep on a pillow: . . . —<sup>37</sup> and there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

<sup>38</sup> . . . And they awoke him and say unto him, Master, carest thou not that we perish? <sup>39</sup> And he arose and rebuked

## LUKE VIII.

<sup>22</sup> . . . And they launched forth.

<sup>23</sup> But as they sailed, he fell asleep: and

there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

<sup>24</sup> And they came to him and awoke him saying, Master, Master, we perish. Then he arose and rebuked the

*Passage across the Lake Gennesareth.*

MATT. 'Reign of the Divine Messiah,' [for which task I will shortly have need VIII. of you.]"<sup>o</sup>

LUKE <sup>61</sup> A third [upon a similar requirement,] begged, "First allow me, IX. Master, to go and bid adieu to my family, and I will return immediately and attend you."† <sup>62</sup> But Jesus answered him in like manner, "No one that undertakes a religious office and then suffers his mind to be diverted by temporal engagements, is [any more] qualified for usefulness in the 'Reign of, the Divine Messiah' [than a farmer that 'takes hold of the plough, and attempts to guide its course by looking at the furrow behind him']."<sup>‡</sup>

MATT. <sup>23</sup> [Upon his arrival at the shore of the lake,] <sup>a</sup> dismissing VIII. the crowd that followed him, he entered a boat <sup>a</sup> at once,<sup>1</sup>

accompanied by his special disciples, <sup>a</sup> and attended by a number of the rest in other boats.<sup>1</sup> <sup>24</sup> While they were making the passage,<sup>1</sup> Jesus [swearied with the exertions of the day, <sup>e</sup> leaning his head upon the seat] in the stern of the boat, with [one of the cushions from the rowers' benches for] a pillow,<sup>1</sup> <sup>b</sup> fell<sup>1</sup> fast asleep. Meanwhile <sup>a</sup> a furious gale of wind<sup>1</sup> suddenly <sup>b</sup> swept<sup>1</sup> over the lake, and the water began to heave so violently, that the waves <sup>a</sup> dashed<sup>1</sup> into the boat, and it was <sup>b</sup> in imminent danger of being filled at once.<sup>1</sup> <sup>25</sup> The disciples therefore hastily waked Jesus, crying out, "Master, <sup>e</sup> Master!<sup>1</sup> <sup>e</sup> do you not care at all for our safety?<sup>1</sup> O rescue us [in some way from our peril], or we shall instantly be drowned!" <sup>26</sup> Upon this appeal he awoke, and [to show his

<sup>a</sup> Mark iv, 36.

<sup>b</sup> Luke viii, 23.

<sup>e</sup> Mark iv, 38.

<sup>d</sup> Mark iv, 37.

<sup>e</sup> Luke viii, 24.

<sup>o</sup> See Luke x, 1.

† Compare 1 Kings xix, 20.

<sup>‡</sup> For whoever has the least experience in husbandry, knows that it is necessary for the

ploughman to keep his eyes directed to some fixed point in advance of him, if he would make straight furrows and do his work properly. Compare Luke xvii, 32.

## MATTHEW VIII.

buked the winds and the raging of the sea; and the wind ceased, and there was a great calm.—<sup>26</sup> And he saith unto them, Why are ye fearful, O ye of little faith? . . . <sup>27</sup> But the men feared exceedingly and marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

## MARK IV.

the wind, and said unto the sea, Peace, be still; and the wind ceased, and there was a great calm. <sup>40</sup> And he said unto them, Why are ye so fearful? how is it that ye have no faith? <sup>41</sup> And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him!

## LUKE VIII.

wind and the raging of the water; and they ceased, and there was a calm. <sup>25</sup> And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

## SECTION LVI.

## MARK V.

<sup>1</sup> And they came over unto the other side of the sea, into the country of the Gadarenes (Gergesenes). <sup>2</sup> And when he was come out of the ship, immediately there met him coming out of the tombs a man (two) with an unclean spirit, exceeding fierce, so that no man might pass by that way, <sup>3</sup> who had devils long time, and ware no clothes, neither abode in *any* house, but had *his* dwelling among the tombs; and no man could bind him, no, not with chains: <sup>4</sup> because that oftentimes it

## MATTHEW VIII.

<sup>28</sup> And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

## LUKE VIII.

<sup>26</sup> And they arrived at the country of the Gadarenes, which is over against Galilee. <sup>27</sup> And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs:—  
<sup>29</sup> . . . for oftentimes

*Passage across the Lake Gennesareth.*

MATT. power over the elements of nature, he] exclaimed, "Wind, be quiet! VIII. Waves, cease to roll!" Instantly, <sup>a</sup> the gale lulled, the billows were smoothed,<sup>1</sup> and a total calm succeeded. Then addressing his disciples, he reproved their vociferous fears by asking, "What makes you so cowardly? Why have you no more confidence in my preserving care?" <sup>27</sup> They, however, <sup>b</sup> were completely awe-struck, and I could only express their astonishment by exclaiming <sup>b</sup> to one another, I "What a mighty Being <sup>b</sup> indeed<sup>1</sup> is this, whose commands the very wind and waves obey!"

§ 56.—*The Cure of Two Demoniacs.*

(South-eastern shore of the Lake Gennesareth, near Gad'ara; [October?] A. D. 27.)

MARK <sup>1</sup> When they had reached the opposite shore of the lake, they landed V. <sup>c</sup> near the [site of the ancient] city of the Ger'gashites, now <sup>1</sup> within the bounds of the town of Gad'ara. <sup>2</sup> Scarcely had Jesus quitted the boat, when <sup>c</sup> two<sup>1</sup> demoniacs <sup>d</sup> from the latter town<sup>1</sup> rushed out of the ruined sepulchres close by toward him. <sup>3</sup> These persons, <sup>d</sup> having been severely afflicted in this manner for some time, [had become so ungovernably frantic that they] tore off their clothes, abandoned their homes, and<sup>1</sup> resorted to these tombs for shelter, <sup>e</sup> where their raving fury rendered it unsafe for travellers to pass near them. <sup>4</sup> Their relatives, <sup>e</sup> when they perceived one of these frequent attacks

<sup>a</sup> Luke viii, 24.<sup>b</sup> Mark iv, 41.<sup>c</sup> Matt. viii, 28.<sup>d</sup> Luke viii, 27.<sup>e</sup> Luke viii, 29.

## MARK V.

had caught him, and he had been often kept bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any *man* tame him: <sup>5</sup> and always driven of the devil into the wilderness, night and day he was in the mountains and in the tombs, crying and cutting himself with stones.

<sup>6</sup> But when he saw Jesus afar off, he ran and fell down before him and worshipped him, <sup>7</sup> and cried with a loud voice and said, What have I to do with thee, Jesus, *thou* Son of the Most High God? . . . <sup>8</sup> (for he said unto him, Come out of the man, *thou* unclean spirit:—art thou come hither to torment *me*? <sup>7</sup> . . . I adjure thee by God, that thou torment me not—before the time. <sup>9</sup> And he asked him, What *is* thy name?

And he [answered saying], My name *is* Legion; for we are many. <sup>10</sup> And he besought him much, that he would not send

## LUKE VIII.

it had caught him, and he was kept bound with chains and in fetters; and he braketh the bands,

and was driven of the devil into the wilderness.—

## MATTHEW VIII.

<sup>29</sup> And behold, they

cried out saying, What have we to do with thee, Jesus, thou Son of God?

art thou come hither to torment us

before the time?

Legion: because many devils were entered into him. <sup>31</sup> And they besought him, that he would not

<sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and

with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? . . .

<sup>29</sup> for he had commanded the unclean spirit to come out of the man:—

<sup>28</sup> . . . I beseech thee, torment me not.—

<sup>30</sup> And Jesus asked him saying, What *is* thy name? And he said,

*The Cure of two Demoniacs.*

MARK coming on, had often confined them with fetters and manacles, <sup>a</sup> and V. guarded them closely; but [they had at length relinquished all measures of restraint, for] the maniacs had broken their irons with the superhuman strength of madness, which it was impossible to subdue, <sup>5</sup> and <sup>a</sup> under the impulse of the delirious fiend had wildly returned to [the same haunts among the ruins on] the uninhabited shore, where they constantly roamed night and day through the deserted sepulchres cut in the adjacent rocks, screaming and gashing themselves with stones, [in their melancholy lunacy.] <sup>6</sup> No sooner did they see Jesus at a distance, than they ran and prostrated themselves before him, <sup>7</sup> at the same time shrieking aloud, “O, let us alone, Jesus, thou Son of God Almighty!” <sup>8</sup> But Jesus commanded the foul demons to “quit the possessed.” <sup>7</sup> They still shrieked out, “O! <sup>8</sup> is it for this purpose you have come in this region? We implore you, in the name of God, do not torture us [by an expulsion from human tenements], <sup>8</sup> before the appointed time [of general judgment]!” <sup>9</sup> Jesus then asked the miserable fiends, “By what name do you call yourselves?” The demons replied [through the instrumentality of the maniacs], “We may be called a *Legion* [i. e. a battalion of troops, among the Romans], for there are a great number of us who have taken possession of this man.” <sup>10</sup> At the same time they repeated their earnest entreaty that he would not order them to quit that region of country; <sup>c</sup> for [they thus hoped

<sup>a</sup> Luke viii, 29.

<sup>b</sup> Matt viii, 29.

<sup>c</sup> Luke viii, 31.

<sup>o</sup> This adjuration seems to have been added to denote earnestness merely.

<sup>†</sup> See 2 Peter ii, 4; Jude 6.

<sup>‡</sup> This is said to exhibit a proof of the greatness

of the miracle to the bystanders, for which purpose indeed the whole parley was permitted.

<sup>†</sup> The inhabitants would appear to have been very fit subjects for Satanic agency.

## MARK V.

them away out of the country into the deep.

<sup>11</sup> Now there was there nigh unto the mountains, a good way off from them, a great herd of swine feeding;—<sup>12</sup> . . . (they were about two thousand:) . . .—<sup>12</sup> and [all] the devils besought him saying, If thou cast us out, send us into the swine, that we may enter into them. <sup>13</sup> And forthwith Jesus gave them leave; and the unclean spirits went out and entered into the swine: and the herd ran violently down a steep place into the sea, . . . and were choked in the sea.

<sup>14</sup> And they that fed [the swine] fled, and told it in the city and in the country; (every thing, and what was befallen to the possessed of the devils.) And they (the whole city) went out to see what it was that was done.

## MATTHEW VIII.

<sup>30</sup> And there was a good way off from them a herd of many swine, feeding:

<sup>31</sup> so the devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine. <sup>32</sup> And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd [of swine] ran violently down a steep place into the sea, and perished in the waters.

<sup>33</sup> And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. <sup>34</sup> And behold, the whole city

## LUKE VIII.

command them to go out into the deep.

<sup>32</sup> And there was there a herd of many swine feeding on the mountain;

and they besought him,

that he would suffer them to enter into them: and he suffered them. <sup>33</sup> Then went

the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

<sup>34</sup> When they that fed them saw what was done, they fled, and [went and] told it in the city and in the country.

<sup>35</sup> Then they went out to see what was done;

*The Cure of two Demoniacs.*

MARK V. to escape the torments of a banishment to] the pit of perdition.<sup>1</sup> <sup>11</sup> There chanced to be a large drove of swine just then grazing <sup>a</sup> at a distance<sup>1</sup> toward the cliffs along the shore, <sup>13</sup> consisting of some two thousand. <sup>12</sup> The demons therefore begged [through the same medium], that “<sup>b</sup> if he expelled them,<sup>1</sup> he would allow them to take possession of these animals.” <sup>13</sup> This permission being immediately given, they quitted the [faculties of] men and seized upon [those of] the hogs, causing the ‘whole<sup>1</sup> drove to rush headlong off the heights into the lake, where they were soon drowned.’<sup>2</sup> <sup>14</sup> The men tending the swine while feeding, <sup>a</sup> who witnessed the transaction,<sup>1</sup> fled with dismay and reported in the city as well as all along the country [through which they passed], what had befallen their charge, <sup>a</sup> and

<sup>a</sup> Matt. viii, 30.<sup>b</sup> Matt. viii, 31.<sup>c</sup> Matt. viii, 32.<sup>d</sup> Luke viii, 34.<sup>e</sup> Matt. viii, 33.

<sup>2</sup> By this catastrophe, the actual removal of the demons was shown, and their malignity evinced; while at the same time it was a punishment for the sins of the owners (who even if Gentiles themselves, and therefore not forbidden to use pork, were still criminal in thus raising it probably for a Jewish market), as they themselves interpreted it, verse 17. As this is the most extraordinary case of demoniacal possession in the Gospels, it may here be remarked that there seems no difficulty in admitting that pure spirits (whether divine, angelic, or diabolical) may directly act upon the human mind, and through it upon the physical organs (even so as to supersede the ordinary power of independent volition, provided this self-control has been surrendered by

a prior consent to such influence); and in the case of animals, there may be a similar occupancy of the *physical* powers, either directly or through that hestial substitute for a soul which is termed *instinct*. It will be observed that the divine permission was requisite in the latter case, but was not consulted so directly with regard to the human subjects. The whole subject is too curious as well as mysterious in a psycho-ogical point of view, to be pursued here; for aught we know, however, demoniacs might be found at the present day, (as among desperate hypochondriacs or despairing maniacs, rendered such by a gross abuse of their moral and physical powers,) had we but the inspired power of intuition by which to “discern spirits.”

## MARK V.

<sup>15</sup> And they come to Jesus, and see him that was possessed with the devil and had the legion, sitting at the feet of Jesus and clothed and in his right mind: and they were afraid.

<sup>16</sup> And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

<sup>17</sup> And the whole multitude of the country of the Gadarenes round about, when they saw him, began to pray him to depart out of their coasts; for they were taken with great fear.

<sup>18</sup> And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him:

<sup>19</sup> [howbeit Jesus] suffered him not but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

<sup>21</sup> And when Jesus was passed over again by ship unto the other

## MATTHEW VIII.

came out to meet Jesus: . . .

## MATTHEW VIII.

<sup>34</sup> . . . and when they saw him, they besought *him* that he would depart out of their coasts.

and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind: and they were afraid.

<sup>36</sup> They also which saw *it*, told them by what means he that was possessed of the devils was healed.

## LUKE VIII.

<sup>37</sup> Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear: and he went

up into the ship, and returned back again. <sup>38</sup> Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away saying, <sup>39</sup> Return to thine own house, and show how great things God hath done unto thee.

And he went his way, and published throughout the whole city how great things Jesus had done unto him.

## MATTHEW IX.

<sup>1</sup> And he entered into a ship, and passed over,

<sup>40</sup> And it came to pass, that when Jesus was

*The Cure of two Demoniacs.*

MARK the occurrence that had happened to the demoniacs.<sup>1</sup> <sup>15</sup> This roused <sup>a</sup> the whole neighbourhood<sup>1</sup> to go and see what had taken place; and upon reaching Jesus, they saw the late demoniacs now sitting quietly and humbly <sup>b</sup> at their Benefactor's feet,<sup>1</sup> with their clothes adjusted decently, and in the possession of their reason. At this spectacle the visitants were struck with amazement and awe,<sup>16</sup> which were heightened as the bystanders, who had witnessed the whole occurrence, narrated to them how the demoniacs <sup>c</sup> had been restored,<sup>1</sup> and the animals destroyed. <sup>17</sup> <sup>d</sup> The dread [of a repetition of such an event, which, however beneficial to others, they felt to be a warning infliction upon themselves,]<sup>1</sup> induced <sup>e</sup> the entire inhabitants of that region<sup>1</sup> to entreat Jesus to withdraw from their vicinity. <sup>18</sup> As he was entering the boat <sup>f</sup> to return immediately to the other side of the lake,<sup>1</sup> [in compliance with this request,] the recovered demoniacs begged him to allow them to accompany him; <sup>19</sup> but he refused and <sup>g</sup> dismissed them<sup>1</sup> by replying, "Go home to your friends, and relate to them what a mercy Jehovah has effected for you." <sup>20</sup> Accordingly, they returned and proclaimed, <sup>g</sup> not only in their own town but<sup>1</sup> through the whole of the Decap'olis, what Jesus had done for them,—the recital causing universal astonishment.

<sup>21</sup> Having embarked in the boat, Jesus crossed the lake again, and on reaching the opposite shore, he found a large concourse of people collected [to receive him, who had been there some time], <sup>g</sup> in expectation of his return.<sup>1</sup>

<sup>a</sup> Matt. viii, 34. <sup>b</sup> Luke viii, 35. <sup>c</sup> Luke viii, 36. <sup>d</sup> Luke viii, 37. <sup>e</sup> Luke viii, 38. <sup>f</sup> Luke viii, 39. <sup>g</sup> Luke viii, 40.



## MARK V.

side, much people gathered unto him; for they were all waiting for him: and he was nigh unto the sea, and came into his own city.

## MATTHEW IX.

and came into his own city.

## LUKE VIII.

returned, the people *gladly* received him; for they were all waiting for him.

## SECTION LVII.

## MATTHEW IX.

<sup>10</sup> And Levi made him a great feast in his own house: and it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples; for there were many, and they followed him. <sup>11</sup> And when their scribes and the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? <sup>12</sup> But when Jesus heard *that*, he said unto them, They that be whole, need not a physician, but they that are sick; <sup>13</sup> . . . for I am not

## MARK II.

<sup>12</sup> And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. <sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? <sup>17</sup> When Jesus heard *it*, he saith unto them, They that are whole, have no need of the physician, but they that are sick; I came

## LUKE V.

<sup>29</sup> And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them.

<sup>30</sup> But their scribes and Pharisees murmured

against his disciples, saying, Why do ye eat and drink with publicans and sinners?

<sup>31</sup> And Jesus answer-

ing said unto them, They that are whole, need not a physician, but they that are sick; <sup>32</sup> I came not to call

*The Cure of two Demoniacs.*

MARK <sup>a</sup> But [as it was too late to address them further, dismissing them,] he retired to his residence in Capernaum.<sup>1</sup>

§ 57.—*Matthew's Feast,<sup>o</sup> and the connected Incidents.*

(Capernaum; [November?] A. D. 27.)

MATT. <sup>10</sup> Not long after the above occurrences, <sup>b</sup> Matthew gave a large entertainment at his own house in honour of his Master,<sup>1</sup> to which a great number of "publicans" and <sup>b</sup> similar<sup>1</sup> once flagitious characters were invited, being [the former associates of the host, and] <sup>c</sup> generally adherents to the cause of his new Master,<sup>1</sup> and took their places at the banquet along with Jesus and his twelve disciples. <sup>11</sup> [As the company were retiring from the house after the party had broken up,] <sup>d</sup> the Pharisees and scribes of the village,<sup>1</sup> <sup>e</sup> who had observed what was going on,<sup>1</sup> asked the disciples <sup>e</sup> in a sneering under-tone,<sup>1</sup> "What makes your Teacher <sup>d</sup> take you to<sup>1</sup> eat and drink in company with such immoral persons as Tax-gatherers?" <sup>12</sup> Jesus, overhearing the sly caviil, turned to them with this answer, "Because 'persons that are in good health have no occasion for a physician's aid, it is only such as are unwell that require his services';<sup>13</sup> and just so, my mission does not lead me to invite the *would-be-saints*<sup>f</sup> to repentance,<sup>1</sup> but such as are ready to confess themselves sinners."<sup>2</sup>

<sup>a</sup> Matt. ix. 1.

<sup>b</sup> Luke v. 29.

<sup>c</sup> Mark ii. 15.

<sup>d</sup> Luke v. 30.

<sup>e</sup> Mark ii. 16.

<sup>f</sup> Luke v. 32.

<sup>o</sup> Although § 57 occurs immediately after § 39 in the three Gospels, yet Matt. ix. 18 shows that § 58 immediately follows it, and this last is placed by the other Evangelists much after § 39. Besides, the twelve were all

present at the feast (Matt. ix. 10, 11; Mark ii. 15, 16; Luke v. 30), which could not have been before their selection. § 44.

<sup>†</sup> We cannot suppose that the Pharisees would deign to enter Matthew's residence.

## MATTHEW IX.

come to call the righteous, but sinners [to repentance].

And the disciples of John and [of] the Pharisees, used to fast: <sup>14</sup> then came to him the disciples of John, saying, Why do we and the Pharisees fast oft and make prayers, but thy disciples fast not? <sup>15</sup> And Jesus said unto them, Can ye make the children of the bride-chamber mourn (fast), as long as the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast; but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

And he spake also a parable unto them: <sup>16</sup> No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up, taketh from the gar-

## MARK II.

not to call the righteous, but sinners [to repentance].

<sup>18</sup> And the disciples of John and [of] the Pharisees, used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast; <sup>20</sup> but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>21</sup> No man [also] seweth a piece of new cloth on an old garment; else the new piece that filled it up, taketh away

## LUKE V.

the righteous, but sinners to repentance.

<sup>33</sup> And they said unto him, Why do the disciples of John fast often and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? <sup>34</sup> And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

<sup>35</sup> but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>36</sup> And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh

*Matthew's Feast.*

MATT. <sup>14</sup> This happened to be a day which the disciples of IX. John the Baptist as well as the Pharisees were observing as a season of private fasting; <sup>o</sup> some of those, therefore, <sup>b</sup> that had put the above question, <sup>l</sup> being former adherents of John, inquired, "But why, when we the disciples of John, and <sup>b</sup> likewise <sup>l</sup> the Pharisees generally, are in the habit of fasting frequently, <sup>b</sup> and [making our season of abstinence one] of special prayer, <sup>l</sup> do your followers neglect this duty, <sup>b</sup> and attend such feasts instead?" <sup>†</sup> <sup>15</sup> "Can <sup>e</sup> you expect, <sup>l</sup>" replied Jesus, "that the *par'anymphs* [i. e. friends of the bridegroom, who superintended Joy at Marriages. the wedding.] should <sup>e</sup> fast <sup>l</sup> in token of mourning during the wedding week, while <sup>d</sup> they have <sup>l</sup> the Bridegroom in their company? <sup>‡</sup> "Certainly not! The time, however, draws near, when the Bridegroom is to be removed from them; <sup>¶</sup> and then they will have a fit occasion to fast for grief." <sup>¶</sup>

<sup>16</sup> [To vindicate more fully in the minds of all his hearers this propriety of suiting actions to the exigencies of one's case,] <sup>The Patched Garment.</sup> <sup>e</sup> Jesus propounded to them the following figurative representation [of the unprepared state of his disciples for such severe requirements]: <sup>l</sup> "No one sews on a patch of <sup>e</sup> fresh <sup>l</sup> undressed cloth to mend a hole in an old cloak; for in that case, the new piece would <sup>e</sup> not only match ill with the old dress, <sup>l</sup> but

<sup>a</sup> Mark ii, 18.

<sup>b</sup> Luke v, 33.

<sup>c</sup> Luke v, 34.

<sup>d</sup> Mark ii, 19.

<sup>e</sup> Luke v, 36.

<sup>o</sup> The former apparently on account of their master's imprisonment (§§ 28, 48), and the latter as a stated habit (Luke xviii, 12). The words in Mark translated "used to fast," should be rendered "were fasting."

<sup>†</sup> When on account of their connexion with John, (some of them as his former disciples.)

people expected them to join the general grief at his incarceration.

<sup>‡</sup> Here the disciples answer to the *par'anymphs*, and Christ is the Bridegroom; see John iii, 29, and compare the Canticles.

<sup>¶</sup> Namely, at the crucifixion.

<sup>¶¶</sup> Compare Eccles. lii, 4.

MATTHEW IX.

ment, and the rent is made worse, and the piece that was taken out of the new, agreeth not with the old. <sup>17</sup> Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

MARK II.

from the old, and the rent is made worse.

<sup>22</sup> And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

LUKE V.

a rent, and the piece that was taken out of the new, agreeth not with the old. <sup>27</sup> And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish: <sup>28</sup> but new wine must be put into new bottles, and both are preserved.

<sup>39</sup> No man also hav-

ing drunk old wine, straightway desireth new; for he saith, The old is better.

SECTION LVIII.

MARK V.

<sup>22</sup> And while he spake these things unto them, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet <sup>23</sup> and besought him greatly

MATTHEW IX.

<sup>18</sup> While he spake these things unto them, behold, there came a certain ruler and worship-

LUKE VIII.

<sup>41</sup> And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come

*Matthew's Feast.*

MATT. its rigidity would also tear out the edges of the old and pliant cloth. IX. and so only enlarge the gap.

<sup>17</sup> ["On the same principle of adaptation," continued he,] "no-body sets away new wine in old skin-casks; for if one did, the wine [in working] would burst the weak and unyielding skins, and thus not only destroy them, but run away itself. The true way, of course, is to cork up new wine in new skins, and so [by having them correspond,] both are saved.

LUKE <sup>39</sup> ["To impose such austerities upon my disciples at this V. stage of preparation," concluded Jesus, "would be as un-wise] as if a person, having just drunk well-cured wine, should directly call for some fresh *must* [i. e. grape-juice] in preference, [that had not yet settled nor been clarified. Such a thing no one thinks of doing,] for everybody would say at once, 'The wine properly cured is more delicious.'" <sup>o</sup>

§ 58.—*While going to Resuscitate Jā'rus's Daughter, Jesus cures a Woman of her Hem'orrhage.*

(Capernaum; [*November?*] A. D. 27.)

MARK <sup>22</sup> <sup>a</sup> As Jesus was thus discoursing to the bystanders, [on his way home,] a certain one of the directors of the synagogue of the place, by the name of Jā'rus, came by [in eager search for him], and upon thus discovering him, prostrated himself at his feet, <sup>23</sup> and earnestly entreated him to "go to his residence, and lay his restoring hand upon his <sup>b</sup> only <sup>1</sup> daughter.

<sup>a</sup> Matt. ix, 18.

<sup>b</sup> Luke viii, 42.

<sup>o</sup> These "parables" must not be pressed into too minute coincidences; they are merely designed as general illustrations (drawn from every-day practices) of the impolicy of subjecting the disciples, with their present weak faith, to such rigorous duties as the Pharisees (and more especially their votaries, Luke xi, 46.) burdened themselves with. They depict the risk that would thus be incurred of discouraging them; they would either be broken in spirit, like the old garment and wine-skins, or disgusted, like the taster of the crude wine.

## MARK V.

saying, My one only little daughter, about twelve years of age, lieth at the point of death; *I pray thee*, come and lay thy hands on her, that she may be healed, and she shall live. <sup>24</sup> And *Jesus* arose and went with him; and much people followed him and thronged him.

<sup>25</sup> And a certain woman which had an issue of blood twelve years, <sup>26</sup> and had suffered many things of many physicians and had spent all that she had, and but rather grew worse, <sup>27</sup> when she had heard of *Jesus*, came in the press behind and touched the hem of his garment; <sup>28</sup> for she said within herself, If I may touch but his clothes, I shall be whole: <sup>29</sup> and straightway the fountain of her blood was dried up, and she felt in *her* body that she was healed of that plague. <sup>30</sup> And *Jesus*, immediately knowing in himself that virtue had gone out of him,

## MATTHEW IX.

ped him saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

<sup>19</sup> And *Jesus* arose and followed him, and so *did* his disciples.

<sup>20</sup> And behold, a woman which was diseased with an issue of blood twelve years, . . .

## MATTHEW IX.

<sup>20</sup> . . . came behind *him* and touched the hem of his garment; <sup>21</sup> for she said within herself, If I may but touch his garment, I shall be whole:

<sup>22</sup> . . . and the woman was made whole from that hour.—

## LUKE VIII.

into his house: <sup>42</sup> for he had one only daughter, about twelve years of age, and she lay a dying.

But as he went, the people thronged him.

<sup>43</sup> And a woman having an issue of blood twelve years, which

had spent all her living upon physicians, neither could be healed of any,

<sup>44</sup> came behind *him* and touched the border of his garment:

and immediately her issue of blood stanchd.

*Jesus cures a Woman of her Hemorrhage.*

MARK <sup>a</sup> about twelve years of age,<sup>1</sup> whom he left in the agonies of death,<sup>2</sup> and V. who by this time, he feared, had quite expired;<sup>3</sup> for he was sure she would then be revived.<sup>4</sup> <sup>24</sup> *Jesus* acceded to his request, and <sup>5</sup> set out<sup>1</sup> to accompany him, <sup>6</sup> attended by his disciples,<sup>1</sup> and followed by so great a crowd of people as almost to block up <sup>a</sup> his passage.<sup>1</sup>

<sup>25</sup> Among the concourse was a certain female, who had been afflicted with an intermittent hem'orrhage† for twelve years,—<sup>26</sup> and had endured every sort of medical treatment by various physicians, expending all her little property <sup>d</sup> in their fees,<sup>1</sup> without realizing any benefit from their prescriptions, but finding her complaint rather aggravated,<sup>2</sup> so that she had resigned all hopes of a cure;—<sup>27</sup> just now learning that *Jesus* [of whose wonderful power over diseases she had heard,] was passing near, she hastened thither, and forcing her way through the crowd, came behind him near enough to touch the <sup>e</sup> bottom fringe<sup>1</sup> of his mantle; <sup>28</sup> for she said <sup>f</sup> to herself,<sup>1</sup> “If I can but touch the <sup>f</sup> mere edge<sup>1</sup> of his dress, I shall receive a cure.” <sup>29</sup> From the very instant that she did so, she felt her disorder entirely removed, [although she was then suffering under its influence.]<sup>3</sup> <sup>30</sup> *Jesus*, being conscious of the miraculous influence that had emanated from him, instantly turned round in the crowd,

<sup>a</sup> Luke viii, 42

<sup>b</sup> Matt. ix, 18.

<sup>c</sup> Matt. ix, 19.

<sup>d</sup> Luke viii, 43.

<sup>e</sup> Matt. ix, 20.

<sup>f</sup> Matt. ix, 21.

<sup>o</sup> See verse 35.

† Had it been *continual*, she could not have survived so long; it was probably *uterine*, see Lev. xv, 19, &c. On account of the ceremonial pollution of contact with one in this condition,

as well as of the delicate nature of her disorder, she did not venture to touch him openly, nor appeal to him for a cure, and was so greatly agitated at detection.

‡ Being chronic, it might not keep her at home.

## MARK V.

turned him about in the press and said, Who touched my clothes? <sup>31</sup> And when all denied, Peter and his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. <sup>32</sup> And he looked round about to see her that had done this thing: <sup>33</sup> but the woman, when *she* saw that she was not hid, fearing and trembling, knowing what was done in her, came and fell down before him and told him before all the people all the truth (for what cause she had touched him, and how she was healed immediately). <sup>34</sup> And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole: go in peace, and be whole of thy plague.

<sup>35</sup> While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further? <sup>36</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the

## MATTHEW IX.

<sup>22</sup> But Jesus turned him about, . . . all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? <sup>46</sup> And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me.

## MATTHEW IX.

<sup>22</sup> . . . and when he saw her, . . .

## MATTHEW IX.

<sup>22</sup> . . . he said, Daughter, be of good comfort; thy faith hath made thee whole. . . .

## LUKE VIII.

<sup>45</sup> And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? <sup>46</sup> And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me.

<sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. <sup>48</sup> And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole: go in peace.

<sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master. <sup>50</sup> But when Jesus heard *it*, he answered

*The Resuscitation of Jairo's Daughter.*

MARK and asked, "Who is it that just now touched my cloak?" <sup>31</sup> "All that were very near, denied having done so, and Peter,<sup>1</sup> in the name of the other disciples, replied, " "Master, I see how the throng are crowded <sup>a</sup> close about you, and it is hard telling who in particular touched you." <sup>b</sup> "Some one certainly touched me with a special design; for I felt a curative influence exerted by me," returned Jesus,<sup>1</sup> <sup>32</sup> as he looked around in search of her who had done so. <sup>33</sup> The woman, therefore, <sup>c</sup> perceiving that she had not escaped his notice,<sup>1</sup> came trembling with the apprehension of being chided for [her conduct, in obtaining thus covertly] the cure of which she was conscious, and falling prostrate before him acknowledged the whole truth concerning herself, <sup>c</sup> stating to him before the whole populace for what reason she had touched him, and how she had been instantly cured.<sup>1</sup> <sup>34</sup> Upon this avowal, Jesus mildly told her, <sup>a</sup> "You need not be so alarmed,<sup>1</sup> madam; your confidence in me has been the means of restoring you to health. You may now retire with the happy assurance of the divine favour, and that your troublesome complaint will never return."

<sup>35</sup> While he was saying thus, <sup>a</sup> a messenger<sup>1</sup> from the director-of-the-synagogue's family came up and told him, "Your daughter has just breathed her last; it is not worth while to give the Teacher any further trouble in coming to the house." <sup>36</sup> But Jesus, upon hearing this announcement, immediately bade the disconsolate father, "Do not be discouraged; only keep up your

<sup>a</sup> Luke viii, 45.<sup>b</sup> Luke viii, 46.<sup>c</sup> Luke viii, 47.<sup>d</sup> Luke viii, 48.<sup>e</sup> Luke viii, 49

## MARK V.

synagogue, Be not afraid; only believe, and she shall be made whole.—

<sup>38</sup> And he cometh to the house of the ruler of the synagogue: . . . — <sup>37</sup> and he suffered no man to follow him, save Peter and James and John the brother of James, and the father and the mother of the maiden;

<sup>38</sup> . . . and Jesus came into the ruler's house, and seeth the tumult (the people making a noise,) [and] them (the minstrels) that wept and wailed greatly: <sup>39</sup> and when he was come in, he saith unto them, Give place; why make ye this ado and weep? the damsel is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorn, knowing that she was dead. But when he had put them all out, he taketh the father and the mother of the damsel and them that were with him, and entereth in where the damsel was [lying]: <sup>41</sup> and he took the damsel by the hand and said unto her, Talitha-cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. <sup>42</sup> And her spirit came again, and straightway the damsel arose and walked; for she was of the age of twelve years. . . .

## LUKE VIII.

him saying, Fear not; believe only, and she shall be made whole.

<sup>51</sup> And when he came into the house, he suffered no man to go in, save Peter and James and John and the father and the mother of the maiden.

## MATTHEW IX.

<sup>23</sup> And when Jesus came into the ruler's house, and saw the minstrels and the people making

a noise, <sup>24</sup> he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

<sup>25</sup> But when the people

were put forth, he went

in and took her by the

hand; and the maid arose.

<sup>52</sup> And all wept and bewailed her: but he

said, Weep not; she is not dead, but sleepeth.

<sup>53</sup> And they laughed him to scorn, knowing that she was dead.

<sup>54</sup> And he put them all

out, and took her by the hand and called

saying, Maid, arise.

<sup>55</sup> And her spirit came again, and she arose straightway.

*The Resuscitation of Jairus's Daughter.*

MARK confidence in my ability, "and she will yet be revived."<sup>38</sup> On reaching

V. the dwelling, <sup>37</sup> Jesus allowed none of his followers to attend him within, except Peter and the brothers James and John. <sup>38</sup> As he entered, he observed the professional mourners <sup>b</sup> and the rest of the assembly generally, <sup>c</sup> making a great ado with their lamentations and incessant howling dirges, accompanied with the <sup>e</sup> sound of <sup>f</sup> flutes <sup>b</sup> and lacerations of themselves [in token of violent grief] for the deceased; <sup>d</sup> <sup>39</sup> and bade them, "Stand aside, and cease your tears and din; the girl is not really dead [so as to be beyond restoration], she is merely sleeping as it were." <sup>40</sup> But they only treated his words with incredulous derision, "aware that she was actually dead," [and thinking that there was now no hope.] He, however, proceeded to turn the whole troop of mourners out of the house, and then taking with him only the girl's parents and the three disciples that entered with him, went into the room where the corpse was. <sup>41</sup> Taking hold of her hand, he pronounced these words, תַּלְיְתָא קָוּמִי ([*tel'ethaw' koo mee.*] the Syro-Chaldee for, "Girl, rise!"), <sup>42</sup> upon which <sup>f</sup> her soul returned to the body, <sup>d</sup> and she instantly rose up and walked about the

<sup>a</sup> Luke viii, 50.

<sup>b</sup> Luke viii, 52.

<sup>c</sup> Matt. ix, 23.

<sup>d</sup> Matt. ix, 24.

<sup>e</sup> Luke viii, 53.

<sup>f</sup> Luke viii, 55.

## MARK V.

<sup>43</sup> . . . And he commanded that something should be given her to eat.—<sup>42</sup> . . . And they (her parents) were astonished with a great astonishment: <sup>43</sup> and he charged them straitly that no man should know it; . . . *but* the fame hereof went abroad into all that land.

## LUKE VIII.

And he commanded to give her meat. <sup>56</sup> And her parents were astonished:

but he charged them that they should tell no man what was done.

## MATTHEW IX.

<sup>26</sup> And the fame hereof went abroad into all that land.

## SECTION LIX.—MATTHEW IX.

<sup>27</sup> And when Jesus departed thence, two blind men followed him, crying and saying, *Thou* son of David, have mercy on us. <sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your faith, be it unto you. <sup>30</sup> And their eyes were opened: and Jesus straitly charged them saying, See *that* no man know *it*. <sup>31</sup> But they, when they were departed, spread abroad his fame in all that country.

<sup>32</sup> As they went out, behold, they brought to him a dumb man possessed with a devil: <sup>33</sup> and when the devil was cast out, the dumb spake:

*The Resuscitation of Jai'rus's Daughter.*

MARK ROOM. <sup>43</sup> Jesus then directed her parents to give her some food, [to show V. her complete restoration to health.] <sup>42</sup> Utter astonishment seized "the parents" at their daughter's reanimation, <sup>b</sup> and the report of the occurrence spread all over that region of country,<sup>1</sup> <sup>43</sup> although Jesus strictly charged them to let none but the family know it.

§ 59.—*Two Blind Men and a Dumb Demoniac cured.*

(Capernaum; [*November?*] A. D. 27.)

MATT. <sup>27</sup> As Jesus was leaving Jai'rus's house, two blind men followed him, IX. loudly imploring him, "Mercifully restore our sight, O 'Descendant of David!'" <sup>28</sup> No sooner had he entered his own residence, [to which he hastened in order to escape the throng,] than the blind men came to him, repeating their entreaty. In answer to his interrogation, "Have you full confidence in my ability to effect a cure for you?" they replied, "Yes, indeed, Master, we have." <sup>29</sup> Then touching their eyes, he said, "I pronounce the behest that it occur to you as you believe it may." <sup>30</sup> Instantly they recovered the perfect use of their eyes; upon which he sternly charged them, "Take care that you let no person know who has done this for you!"<sup>c</sup> <sup>31</sup> But as soon as they had gone out of doors, they commenced to proclaim the author of their cure through the whole country.

<sup>32</sup> Scarcely had these men left the house, when some neighbours entered bringing to Jesus a person that had become dumb in consequence of demoniacal possession. <sup>33</sup> He expelled the demon, upon which the dumb man immediately recovered the faculty of speech, greatly to the astonishment of the

<sup>a</sup> Luke viii, 56.

<sup>b</sup> Matt. ix, 26.

<sup>c</sup> The design of these strict injunctions that Jesus always gave in such cases, was not to impose perpetual silence upon the patients, nor to keep the cures a secret, but only to prevent

his being known as their *author*; lest the revolutionary populace might attempt to assert a temporal kingdom for him as the Messiah, of which the danger was quite evident, see John vi, 15.

## MATTHEW IX.

and the multitudes marvelled saying, It was never so seen in Israel.  
<sup>34</sup> But the Pharisees said, He casteth out devils through the prince of the devils.

## SECTION LX.

## MARK VI.

<sup>1</sup> And he went out from thence, and came into his own country; and his disciples follow him. <sup>2</sup> And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, [that] even such mighty works are wrought by his hands? <sup>3</sup> Is not this the carpenter (the carpenter's son), the son of Mary, the brother of James and Joses and of Juda and Simon? and are not his sisters all here with us? Whence then hath this *man* all these things? And they were of-

## MATTHEW XIII.

<sup>54</sup> And when he was come into his own country, he taught them

in their synagogue, insomuch that they were astonished and said, Whence hath this *man* this

wisdom and *these* mighty works?

<sup>55</sup> Is not this the carpenter's son? is not his mother called Mary; and his brethren, James and Joses and Simon and Judas? <sup>56</sup> and his sisters, are they not all with us? Whence then hath this *man* all these things? <sup>57</sup> And they were

*A Dumb Demoniac cured.*

MATT. bystanders, who exclaimed, "Certainly such a wonderful instance of IX. cure has never been witnessed in our nation before!" <sup>34</sup> The malignant Pharisees, however, repeated their blasphemous detraction,<sup>o</sup> "He exorcises demons by collusion with their ringleader!"

§ 60.—*Second Rejection of Christ at Nazareth.*†

([December?] A. D. 27.)

MARK <sup>1</sup> Leaving Capernaum, Jesus soon afterward made a visit once more to VI. Nazareth his former home, attended by his twelve disciples. <sup>2</sup> On the sabbath succeeding his arrival, having attended at the synagogue, he accepted an invitation to address the congregation. Many of his hearers were greatly surprised at his discourse, remarking to each other, "I do not see why this upstart should assume all this authority. Whence does he derive these sage maxims [that he thus affects to be inspired with,] and the power to effect the miracles attributed to him?" <sup>3</sup> Is not this the young man that we used to see at work <sup>a</sup> with his father Joseph the carpenter? <sup>1</sup> Why, [yes, the family are nothing remarkable:] his mother is one Mary, and he has several [half-]brothers, James and Simon and Jude and Joses, [whom we have known from boys:] and there are some of his own sisters that have grown up to womanhood among us, [<sup>b</sup> besides the younger children.] † I think but little of such

<sup>a</sup> Matt. xiii, 55.

<sup>b</sup> Matt. xiii, 56.

<sup>o</sup> See § 51.

† See § 32. From the great resemblance of the circumstances of these two rejections at Nazareth, we might be induced to make them identical, were it not for the express indication (in Mark vi, 1; Matt. xiii, 53, 54) that this latter instance occurred after the events of the preceding section,—a position not assignable to the former rejection (see Luke iv, 14-16). It would moreover be very harsh to insert Matt. xiii, 54-58 between chap. iv, 12

and 13 of his own Gospel; and several attendant circumstances of the two occasions are repugnant with each other (compare the *residence* in Matt. iv, 13, with the *itinerancy* of Mark vi, 6; the apparent *lingering* to perform a few miracles at Mark vi, 5, with the *peremptory departure* in Luke iv, 30; and note the absence of any intimation of *violence* in the accounts of the second rejection). He was loth to abandon them without another last effort.

‡ See the table in the note at the end of § 9.



## MARK VI.

fended at him. <sup>4</sup> But Jesus said unto them, A prophet is not without honour, but in his own country and among his own kin and in his own house. <sup>5</sup> And he could there do no mighty work, because of their unbelief, save that he laid his hands upon a few sick folk and healed *them*. <sup>6</sup> And he marvelled because of their unbelief. . . .

## MATTHEW XIII.

offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country and in his own house. <sup>58</sup> And he did not many mighty works

there, because of their unbelief.

## SECTION LXI.

## MATTHEW IX.

<sup>35</sup> And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease [among the people]. <sup>36</sup> But when he saw the multitudes, he was moved with compassion on them, because they [fainted] and were scattered abroad, as sheep having no shepherd: <sup>37</sup> then saith he unto his disciples, The harvest truly *is* plenteous (great), but the labourers *are* few; <sup>38</sup> pray ye there-

## MARK VI.

<sup>6</sup> . . . And he went round about the villages teaching.

## LUKE X.

<sup>2</sup> . . . The harvest truly *is* great, but the labourers *are* few; pray

*Second Rejection of Christ at Nazareth.*

MARK VI. pretenders!" In this way they slighted his claims, and scorned his instructions. <sup>4</sup> But he merely replied to their captiousness by saying, " [I told you once before, ° that I did not expect much success with you, for] I knew that 'a religious teacher is nowhere so little likely to gain a favourable hearing, as among his own townsmen and relatives and family.'" <sup>5</sup> This prejudice, therefore, was so great an obstacle "to confidence in him," that none applied to him for the exertion of his miraculous aid, except a few invalids, whom he restored to health by laying his hand upon them. <sup>6</sup> Still, he could not but wonder at their perverse incredulity, [after the many proofs they had had of his mission.]

§ 61.—*Third Circuit † in Galilee, in extension of which the Apostles are detached with Instructions.*

([January to March?] A. D. 28.)

MATT. IX. <sup>35</sup> Soon after this, Jesus set out on a third tour through the cities and villages of Galilee, [availing himself of the privilege of] discoursing in the synagogues wherever he went, to preach the doctrines of the "Messiah's Reign," and [accompanying his instructions with confirmatory miracles, by] relieving every variety of disease or impaired faculties. <sup>36</sup> Observing [the deplorable want of sound religious teaching among the mass of] the people who gathered everywhere about him, that in this respect they were like sheep that had no shepherd, and were therefore torn in pieces [by their wolves of hierarchal sectaries], and left to stray into every pernicious error, he was deeply touched with sympathy for their spiritual destitution, <sup>37</sup> and remarked to those of his disciples who attended him, "This harvest of religious effort is truly vast and inviting, but on the other hand how few are we the reapers engaged in harvesting it! <sup>38</sup> This ought to prompt you to entreat its Divine

<sup>a</sup> Matt. xiii, 58.

## MATTHEW IX.

fore the Lord of the harvest, that he will send forth labourers into his harvest.

## LUKE X.

ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—

## MATTHEW X.

<sup>1</sup> And when he had called together unto *him* his twelve disciples, he began to send them forth by two and two, and gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—<sup>5</sup> These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into *any* city of the house of Israel: <sup>7</sup> and as ye go, preach saying, The kingdom of heaven is at hand.

<sup>8</sup> Heal the sick, cleanse the lepers, [raise the dead,] cast out

## MARK VI.

<sup>7</sup> And he called unto *him* the twelve, and began to send them forth by two and two, and gave them power over unclean spirits;

## LUKE IX.

<sup>1</sup> Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

## LUKE IX.

<sup>2</sup> And he sent them to preach the kingdom of God, and to heal the sick.

## LUKE X.

<sup>9</sup> ... and say unto them, The kingdom of God is come nigh unto you.— And heal the sick that are therein. . . .—

*Third Circuit in Galilee.*

MATT. Proprietor to furnish a more adequate force of reapers to enter His harvest-field."<sup>o</sup>

MATT. X. <sup>1</sup> [In pursuance of this idea, he resolved to enlarge the compass of the tour he was then making, by employing them in subsidiary excursions in various directions.] Accordingly having <sup>a</sup> assembled<sup>l</sup> his twelve apostles all together,† he commissioned them to go <sup>b</sup> in pairs<sup>l</sup> to different sections of the country, and propagate his doctrines, at the same time conferring upon them <sup>c</sup> miraculous<sup>l</sup> authority to exorcise demons, as well as power to cure every description of physical disorder and weakness. <sup>5</sup> The tenor of this commission ran as follows: † "You are not now<sup>||</sup> to visit any of the adjacent Gentile districts,‡ nor to carry your message to any of the inhabitants of Samaria; <sup>6</sup> but you must confine your labours for the present to the pure descendants of Israel, who are now like sheep [abandoned by their pastors and] wandering far from the true fold.<sup>oo</sup> <sup>7</sup> As you travel from place to place, your great errand is, to announce publicly everywhere, 'The "Reign of the Divine Messiah" rapidly draws near!' <sup>8</sup> [In confirmation of your prophetic authority to make this declaration,] you are to perform suitable miracles, such as curing the sick, restoring lepers,†† and exorcising demons; and as you have been

<sup>a</sup> Luke ix, 1.

<sup>b</sup> Mark vi, 7.

<sup>o</sup> This is said in order to incite their own zeal, which would be the best qualification for the work to which they were about to be sent.

† See the catalogue of their names in § 44. They seem to have become partially scattered in attention to various local interests, during the itinerancy of their Master.

‡ The commission here attributed by Luke to the seventy, was really given to the twelve, for not only is the language the same, but the authority implied in Luke x, 9 was hardly conferred upon the first mentioned deputation. Compare Luke xxii, 35. The tone of melancholy caution that pervades the instructions

to the seventy (§ 78), so natural in view of the tragical events for which Christ was then addressing himself to his journey to the capital, serves to distinguish the present charge from that. In this a cheerful prospect of success is indulged, but in the other the brilliant achievements that resulted from the more numerous mission (see § 83), but feebly illuminate by any anticipation the gloom of the Saviour's impending fate.

|| See Matt. xxiv, 14.

<sup>c</sup> Such as Idume'a, Syria or Phenicia.

<sup>oo</sup> See verse 36, above.

†† The words, "Raise the dead," are spurious.

## MATTHEW X.

devils; freely ye have received, freely give. <sup>9</sup> Provide neither gold nor silver nor brass in your purses, no bread, <sup>10</sup> nor scrip for *your* journey, neither two coats neither shoes, (but *he* shod with sandals,) nor yet staves, . . . (save a staff only :) and salute no man by the way. <sup>11</sup> And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence;—go not from house to house: and into whatsoever city ye enter, and they receive you, eat such things as are set before you; <sup>10</sup> . . . for the workman is worthy of his meat (hire).—<sup>12</sup> And when ye come into a house, salute it; (first say, Peace be to this house :) <sup>13</sup> and if the house be worthy, (if the son of peace be there,) let your peace

## MARK VI.

<sup>8</sup> and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

<sup>9</sup> but *he* shod with sandals, and not put on two coats. <sup>10</sup> And

he said unto them, In what place soever ye enter into a

house, there abide till ye depart from that place.

## LUKE IX.

<sup>3</sup> And he said unto them, Take nothing for *your* journey, neither staves nor scrip neither bread neither money; neither have two coats apiece.

<sup>4</sup> And whatsoever house ye enter

into, there abide and thence depart.

to house: <sup>8</sup> and into whatsoever city ye enter, and they receive you, eat such things as are set before you;—<sup>7</sup> . . . for the labourer is worthy of his hire. . . .—<sup>5</sup> And into whatsoever house ye enter, first say, Peace be to this house: <sup>6</sup> and if the son of peace be there, your peace shall rest

## LUKE X.

<sup>4</sup> Carry neither purse nor scrip nor shoes; and

salute no man by the way.—<sup>7</sup> And in the same house remain,

eating and drinking such things as they give; . . . go not from house

*Mission of the Twelve.*

MATT. invested with this miraculous endowment gratuitously by me, so you must

X. employ it in the alleviation of human misery without requiring any pay for so doing. <sup>9</sup> You are to prepare no outfit for a leisurely and pleasure-taking journey, as by supplying yourselves with a <sup>a</sup> well-filled purse,<sup>1</sup> or stowing your belt with cash, whether gold, silver or copper, <sup>b</sup> or taking along any food,<sup>10</sup> or carrying with you a travelling knapsack, or taking a change of clothes, or providing *cal'cei* [i. e. shoes covering the whole foot]<sup>c</sup> instead of simple sandals,<sup>1</sup> or furnishing yourselves with a walking-stick,<sup>d</sup> if you chance not to have one in your hand;<sup>1</sup> <sup>e</sup> nor are you allowed to linger for passing lengthy salutations to any one on the road.<sup>11</sup> <sup>11</sup> [Trusting to a more providential method of obtaining your supplies as you need,] you must inquire, when you reach any town or village, what resident of it is a suitable person to give you entertainment; and continue your quarters there—<sup>e</sup> without going from one house to another [in search of more agreeable accommodations]—as long as you stay in the place,<sup>f</sup> contenting yourselves with the fare that is thus afforded you:<sup>10</sup> [nor need you feel any hesitation in availing yourselves of such hospitality, for] 'every workman is entitled to his wages,' [and you have as just a claim for support from those who enjoy your religious services.] <sup>12</sup> When you enter a dwelling [to which you are thus directed], salute its inmates <sup>g</sup> by saying simply, 'May blessings rest upon this household!'—<sup>13</sup> and then, if the <sup>h</sup> occupants<sup>1</sup> be persons suitable for the reception of the blessings, your wish will be accomplished; but if they be unworthy of them, it will merely be rendered of

<sup>a</sup> Luke x, 4. <sup>b</sup> Luke ix, 3. <sup>c</sup> Mark vi, 9. <sup>d</sup> Mark vi, 8. <sup>e</sup> Luke x, 7. <sup>f</sup> Luke x, 8. <sup>g</sup> Luke x, 5. <sup>h</sup> Luke x, 6.

## MATTHEW X.

come upon it; but if it be not worthy, let your  
peace return to you.  
14 And whosoever shall  
not receive you nor  
hear your words, when  
ye depart out of that  
house or city, shake off  
the dust of your feet—  
for a testimony against  
them:

notwithstanding, be ye sure  
of this, that the kingdom of God is  
come nigh [unto them].

40 He that receiveth (heareth) you,  
receiveth me; and he that re-  
ceiveth me, receiveth him that  
sent me: and he that despiseth you,  
despiseth me; and he that despiseth  
me, despiseth him that sent me:

41 he that receiveth a prophet

in the name of a prophet, shall receive a prophet's reward; and he  
that receiveth a righteous man in the name of a righteous man,  
shall receive a righteous man's reward:

42 and whosoever shall give to drink unto  
one of these little ones a cup of cold water  
only, in the name of a disciple, verily, I say  
unto you, he shall in no wise lose his reward.

## LUKE X.

upon it; if not, it shall turn to  
you again.—

## MARK VI.

11 And whosoever  
shall not receive  
you nor hear you,  
when ye depart  
thence, shake off  
the dust under  
your feet for a tes-  
timony against  
them. . . .

## LUKE IX.

5 And whosoever  
will not receive  
you, when ye go  
out of that city,  
shake off the ve-  
ry dust from your  
feet for a testimo-  
ny against them.

10 But into whatso-  
ever city ye enter,  
and they receive you  
not, go your ways out  
into the streets of  
the same and say,  
11 Even the very dust  
of your city which  
cleaveth on us, we do  
wipe off against you:

notwithstanding, be ye sure  
of this, that the  
kingdom of God is come  
nigh [unto you].—

16 He that heareth you,  
heareth me;

and he that despiseth  
you, despiseth me; and  
he that despiseth me, de-  
spiseth him that sent me.

## JOHN XIII.

20 Verily, verily, I say  
unto you, He that re-  
ceiveth whomsoever  
I send, receiveth me;  
and he that receiveth  
me, receiveth him  
that sent me.

## MARK IX.

41 For whosoever shall give you a  
cup of water to drink in [my]  
name, because ye belong to Christ,  
verily, I say unto you, he shall not  
lose his reward.

*Mission of the Twelve.*

MATT. no effect. 14 And in case any individual <sup>a</sup> or town <sup>1</sup> should thus refuse to  
X. entertain you or attend to your message, then as you leave that person's  
house or that town, shake the dust from your feet, <sup>a</sup> and as you stand in the  
thoroughfare, proclaim, <sup>1</sup> <sup>b</sup> "We wipe off the very dust of your street that clings  
to our feet, <sup>1</sup> <sup>c</sup> as a sign that we abandon you <sup>1</sup> [as unworthy of any further  
efforts to reform]: <sup>b</sup> still, you may depend, our message will prove true, that  
"The 'Reign of the Divine Messiah' rapidly draws near"<sup>c</sup> even to you;  
[although, if you continue impenitent, it will be but in national and eternal  
judgment!]" <sup>1</sup> <sup>d</sup> 40 [Never forget, therefore, your high authority:] whoever  
welcomes you <sup>a</sup> and your announcements, <sup>1</sup> welcomes me whom you now repre-  
sent, and in like manner welcomes also Him who has charged me with my  
mission; <sup>a</sup> but whoever rejects you, equally rejects me, and consequently Him  
whose ambassador I am. <sup>1</sup> <sup>e</sup> 41 And I assure you, that every person who [in such  
case] entertains a religious teacher or saint, purely on account of that sacred  
character, will receive an eternal recompense. <sup>2</sup> Yes, no one that furnishes  
one of these disciples with a draught of cool <sup>e</sup> water <sup>1</sup> merely, when thirsty,  
because of their adherence to me, will ever fail of a large reward [for even that  
slight act of kindness]."<sup>3</sup>

<sup>a</sup> Luke x, 10.<sup>b</sup> Luke x, 11.<sup>c</sup> Mark vi, 11.<sup>d</sup> Luke x, 16.<sup>e</sup> Mark ix, 41.<sup>o</sup> See Matt. x, 7, above.

## MATTHEW XI.

<sup>1</sup> And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

## MARK VI.

<sup>12</sup> And they went out through the towns, and preached (the gospel) that men should repent: <sup>13</sup> and they cast out many devils, and anointed with oil many that were sick and healed *them* everywhere.

## LUKE IX.

<sup>6</sup> And they departed and went through the towns, preaching the gospel and healing everywhere.

## SECTION LXII.

## MARK VI.

<sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains and chief *estates* of Galilee; <sup>22</sup> and when the daughter of the said Herodias came in and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee: <sup>23</sup> and he sware unto

## MATTHEW XIV.

<sup>6</sup> But when Herod's birthday was kept, the

daughter of Herodias danced before them, and pleased Herod; <sup>7</sup> whereupon he promised with an oath to

*Third Circuit in Galilee.*

MATT. <sup>1</sup> Having delivered these instructions to his apostles, Jesus set out  
XI. afresh to complete his tour of reformatory preaching through the cities  
MARK of Galilee. <sup>12</sup> They also immediately proceeded to execute their mis-  
VI. sion, proclaiming to the inhabitants <sup>a</sup> of every village in their course, <sup>13</sup> and  
the duty of repentance <sup>a</sup> as a preparation for the Messiah's reception, <sup>14</sup> and  
supporting their exhortations by exorcising demons in numerous instances,  
and curing invalids <sup>a</sup> universally <sup>1</sup> without any other application than a simple  
anointing with oil.†

§ 62.—*Herod Beheads John the Baptist, and thinks him Revived in the person of Christ.*

(Mache'rus [and Galilee?; *March?*] A. D. 28.)

<sup>21</sup> [John the Baptist meanwhile was confined in prison, as before related.]: But on the festive occasion of a sumptuous banquet which Herod An'tipas made upon his birthday, and to which he invited the nobility of his court and his generals, together with the other prominent men of Galilee, <sup>22</sup> Salo'mè, the daughter [by a former husband] of the same Herodias [at whose instigation John was imprisoned,] came <sup>b</sup> into the room <sup>1</sup> and performed a [*pantomime*] dance for the entertainment of the company, which so delighted Herod and the party generally, that in his extravagance he promised the girl, "I will make you a present of whatever you request of me." <sup>23</sup> And [to convince her that he was in earnest in his praise,] he assured her with a solemn oath,

<sup>a</sup> Luke ix, 6.

<sup>b</sup> Matt. xiv, 6.

<sup>o</sup> Compare Matt. x, 7; Luke x, 11.

† The Jews were accustomed to use this as a medical prescription, but its unfailling success in every sort of disease was here an evidence of miraculous virtue; and it was only administered in order to accompany the curative influence with some visible act, as was the constant practice of Christ himself.

<sup>1</sup> See §§ 28, 48.

‡ There must have been some special reason for so extraordinary a proposal: probably the

girl had often teased her uncle for a present before, and may naturally have expected it on his birthday festival; but there seems to be some peculiar stratagem on her mother's part to inveigle Herod into a promise that would enable her to execute her malignity upon John, which he had thus far withstood. The prince moreover was probably not a little inebriated with the wine which would not be spared on such an occasion; as his rashness and profanity indicate.

## MARK VI.

her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. <sup>24</sup> And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. <sup>25</sup> And she came in straightway with haste unto the king, and asked saying, I will that thou give me by and by in a charger the head of John the Baptist. <sup>26</sup> And the king was exceeding sorry; yet for his oath's sake and for their sakes which sat with him, he would not reject her: <sup>27</sup> and immediately the king sent an executioner and commanded his head to be brought; and he went and beheaded him in the prison, <sup>28</sup> and brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb,— and went and told Jesus.

<sup>14</sup> And king Herod heard of her, (for his name was spread abroad,) and he was perplexed; and he said unto his servants, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him:

went and told Jesus.—

<sup>1</sup> At that time Herod the tetrarch heard of the fame of Jesus, <sup>2</sup> and

said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

## MATTHEW XIV.

give her whatsoever she would ask: <sup>8</sup> and she, being before instructed of her mo-

ther, said, Give me here John Baptist's head in a charger. <sup>9</sup> And the king was sorry; nevertheless, for the oath's sake and them which sat with him at meat,

he commanded it to be given her: <sup>10</sup> and he sent and beheaded John in the prison; <sup>11</sup> and his head was brought in a charger and given to the damsel, and she brought it to her mother. <sup>12</sup> And

his disciples came and took up the body, and buried it, and

## LUKE IX.

<sup>7</sup> Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some that John was risen from the dead;

*Herod Beheads John the Baptist.*

MARK VI. "I will actually give you whatever you ask, even if it should be of the value of half of my dominions." <sup>24</sup> [Full of girlish delight at the offer, but not knowing how best to avail herself of it.] she ran to her mother with the news, and asked her, "What gift shall I request?" [Seizing the opportunity to accomplish her long-cherished grudge,] she told her daughter to "request the head of John the Baptist." <sup>25</sup> Eagerly hastening back to her uncle, she preferred as her request, "I want you to give me on the spot, the head of John the Baptist on a dish." <sup>26</sup> The Tetrarch immediately repented the rash privilege he had given her; but he was ashamed to deny her, after he had sworn before all the company to do as she desired. <sup>27</sup> He therefore immediately despatched one of his *speculatores* [i. e. body-guard, who acted as executioners], with orders to bring the head of John. <sup>28</sup> The officer accordingly went and beheaded him in the prison; and having brought the head in a dish, he presented it to the girl, who carried it to her mother. <sup>29</sup> Some of John's disciples, learning their teacher's fate, came to the dungeon, and taking up his headless body, carried it to a sepulchre, [where they interred it decently.] "They then went and informed Jesus [of his forerunner's murder]."

<sup>14</sup> Shortly after this event, the fame of Jesus, that was spread far and wide [by his own and his disciples' doings, during their circuit], reaching Herod, he observed to his officials, "I really think this person must be John the Bap-

MARK VI.

<sup>15</sup> others said, That it is Elias : and others said, That it is a prophet, [or] as one of the prophets risen again : <sup>16</sup> but when Herod heard thereof, he said, Who is this of whom I hear such things? It is John whom I beheaded ; he is risen from the dead. And he desired to see him.

LUKE IX.

<sup>8</sup> and of some, that Elias had appeared ; and of others, that one of the old prophets was risen again : <sup>9</sup> and Herod said, John have I beheaded ; but who is this of whom I hear such things?

And he desired to see him.

SECTION LXIII.

MARK VI.

<sup>30</sup> And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done and what they had taught. <sup>31</sup> And he said unto them, Come ye yourselves apart into a desert place, and rest a while ; (for there were many

LUKE IX.

<sup>16</sup> And the apostles, when they were returned, told him all that they had done. And he took them . . . coming and going.

*Herod thinks John the Baptist Revived in the person of Christ.*

MARK VI. this resurrection enables him to effect such miracles as are reported to take place."<sup>2</sup> "This perplexing suspicion was [rendered the more harassing to his mind by being] suggested by the comments of the populace [upon his conduct toward John].<sup>†</sup> <sup>15</sup> Others, however, expressed their belief, that "Jesus was the returned 'Elijah ;'" while still others conjectured that "he was one of the <sup>6</sup> ancient<sup>1</sup> prophets, that had reappeared in a resuscitated body."<sup>16</sup> But Herod, after being apprized of their various explanations, persisted [in declaring his conviction.] that "he was none other than John the Baptist, whom he had beheaded, but who had now revived ;" <sup>8</sup> although he confessed he was puzzled to know how it could be so. This [unaccountable air of Christ's appearance and performances.] made him desirous of satisfying himself by seeing him personally.<sup>17</sup>

§ 63.—*Upon the Return of the Apostles, Christ Retires with them across the Lake, where he Feeds more than Five Thousand persons.*

(Capernaum and North-eastern Coast of the Lake Genesareth, near Bethsaida-in-Perea : [Thursday, March 25?] A. D. 28.)

<sup>30</sup> When the apostles had accomplished their respective missions, they returned to their Master, and reported to him what incidents they had met with, detailing all the miracles they had performed, as well as the instructions they had given publicly. <sup>31</sup> Their arrival at their home attracted such numbers of people, who were incessantly coming [to gratify their curiosity or receive instruction and physical relief,] and as constantly retiring [after having obtained their purpose], that the fatigued Teacher and his disciples had not even leisure left them to refresh themselves with a repast. The inconvenience attending this press of company, <sup>4</sup> together with the report which Jesus had just received of Herod's procedure and of his sentiments concerning himself, [and which made him desirous of avoiding a contact with the Tetrarch at a time so calculated to excite the seditious tendencies of the people,]<sup>1</sup> induced him to propose to his apostles to "accompany him in a private manner without

<sup>a</sup> Luke ix, 7.

<sup>b</sup> Luke ix, 8.

<sup>c</sup> Luke ix, 9.

<sup>d</sup> Matt. xiv, 13.

<sup>1</sup> Compare verse 15, below, on which see § 21. with the king of Arabia, and the judgment of  
<sup>†</sup> Josephus says that the people generally God, for John's murder.  
 attributed the loss of Herod's army in a battle ; Compare Luke xxiii, 8.

## MARK VI.

and they had no leisure so much as to eat:)<sup>32</sup> and when Jesus heard of it, they departed over the sea of Galilee, into a desert place belonging to the city called Bethsaida by ship privately; <sup>33</sup> and [the people] heard thereof and saw them departing, and many knew [him] and ran afoot thither out of all cities, because they saw [his] miracles which he did on them that were diseased, and outwent them and came together unto him. <sup>34</sup> And [Jesus,] when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he went up into a mountain, and there he sat with his disciples; and he began to teach them many things of the kingdom of God, and healed them that had need of healing.

## MATTHEW XIV.

<sup>13</sup> When Jesus heard of it, he departed thence by ship into a desert place apart:

and when the people had heard thereof, they fol-

lowed him on foot out of the cities.

<sup>14</sup> And [Jesus] went forth and saw a great multitude, and was moved with compassion toward them; and he

healed their sick.

## LUKE IX.

<sup>10</sup> . . . and went aside privately into a desert place belonging to the city called Bethsaida:

<sup>11</sup> and the people, when they knew

it, followed him;

and he received

them, and spake unto them of the kingdom of God, and healed them that had need of healing.

## JOHN VI.

<sup>1</sup> After these things Jesus went over the sea of Galilee, which is the sea of Tiberias:

<sup>2</sup> and a great mul-

titude followed him, because they saw [his] miracles which he did on them that were diseased.—

<sup>9</sup> When Jesus then lifted up his eyes and saw a great company come unto him, . . . —

<sup>9</sup> And Jesus went up into a mountain, and there he sat with his disciples.—

*Christ Preaches on the East side of the Lake.*

MARK VI. the crowd, to some retired spot where they could rest themselves a little while.” <sup>32</sup> Accordingly, quitting the village, they took a boat at the lake, and crossing over by themselves, landed on the opposite uninhabited shore, <sup>a</sup> not far from the city of Bethsaida in Pere’a.<sup>1</sup> <sup>33</sup> The crowd, however, when they saw them leaving the village,—most of them being aware of their destination,—followed them,<sup>b</sup> for the purpose of witnessing a repetition of the miraculous cures which Jesus had performed upon the sick; and [not being able to obtain a passage in boats across the lake,] great numbers from all the neighbouring towns ran by land [around the head of the lake], and reaching the other side before the boat, presented themselves to him on its arrival. <sup>34</sup> Upon landing, therefore, he was affected with a deep sympathy for the religious wants of the vast concourse whom he saw about him, inasmuch as they were like sheep destitute of a shepherd; and <sup>c</sup> ascending an eminence close by, he took a seat there with his disciples,<sup>1</sup> and delivered an extended discourse to the people <sup>d</sup> concerning the “Reign of the Divine Messiah,” at the same time curing such of them as required relief from disease.<sup>1</sup> <sup>e</sup>

<sup>a</sup> Luke ix, 10.

<sup>b</sup> John vi, 2.

<sup>c</sup> John vi, 3.

<sup>d</sup> Luke ix, 11.

<sup>e</sup> The reader is requested to note the adjustment of the Evangelists' accounts, in this Section.



MARK VI.

<sup>35</sup> And when the day was now far spent, his disciples came unto him and said, This is a desert place, and now the time *is* far passed: <sup>36</sup> send them away, that they may go into the country round about and into the villages, and lodge and buy themselves bread; for they have nothing to eat. <sup>37</sup> He answered and said unto them, They need not depart; give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto Philip, Whence shall we buy bread that these may eat? (and this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>38</sup> He saith unto them, How many loaves have ye? go and see. And when they knew, they (one of his disciples, Andrew, Simon Peter's brother) say, There is a lad here which hath five

MATTHEW XIV.

<sup>15</sup> And when it was evening, his disciples came to him saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. <sup>16</sup> But Jesus said unto them, They need not depart; give ye them to eat.

LUKE IX.

<sup>12</sup> And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge and get victuals; for we are here in a desert place. <sup>13</sup> But he said unto them, Give ye them to eat. . . .

JOHN VI.

<sup>5</sup> . . . He saith unto Philip, Whence shall we buy bread that these may eat? <sup>6</sup> (and this he said to prove him; for he himself knew what he would do.) <sup>7</sup> Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

<sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup> There is a lad here, which

*Five Thousand Fed.*

MARK <sup>35</sup> As evening was now coming on, his <sup>a</sup> twelve <sup>1</sup> disciples approached VI. and reminded him, that "the region where they were was quite uninhabited, and it was already getting late; <sup>36</sup> so that it was perhaps best to dismiss the crowd, in order that they might repair to the adjoining hamlets and villages, and purchase for themselves some food; as they had evidently brought no provision with them." <sup>37</sup> "Well," replied he, <sup>b</sup> "there is no necessity for dismissing the people; <sup>1</sup> just furnish them with food yourselves on the spot." "Yes," returned they, <sup>1</sup> "[that would do, if we had it here to furnish;] but would you have us go and purchase enough to supply <sup>d</sup> this large company <sup>1</sup> with a meal?" He then asked Philip, <sup>c</sup> "Where can you purchase food enough for them all?" <sup>1</sup> (This question was put with the design of testing his and the other disciples' faith, [and not of obtaining information;] for he well knew himself what plan he was about to adopt for meeting the emergency.) <sup>1</sup> <sup>e</sup> Philip answered, <sup>1</sup> "Two hundred *denarii* [i. e. about \$30] would hardly buy bread enough to give each of them a morsel." <sup>38</sup> "Well," said Jesus, "how much bread have you here? just go and ascertain." <sup>1</sup> After searching among the whole assembly, <sup>a</sup> Andrew, the brother of Simon (Peter), reported as the result, <sup>d</sup> "We can

a Luke ix, 12. b Matt. xiv, 16. c Matt. xiv, 17. d Luke ix, 13. e John vi, 5. f John vi, 6. g John vi, 7. h John vi, 8.

<sup>o</sup> This question was addressed to Philip, rather on account of his standing nearest at the time, than for any more special reason in his duties, character or circumstances; he may have been the spokesman of the preceding

inquiry,—as the coincidence in the *surns* named by Mark and John, seems to indicate.

<sup>1</sup> The disciples themselves would be likely to be entirely destitute, in taking such a hasty excursion; compare Matt. xvi, 5-8.

MARK VI.	MATTHEW XIV.	LUKE IX.	JOHN VI.
barley-loaves and two small fishes; but what are they among so many? We have no more, except we should go and buy meat for all this people. He said, Bring them hither to me. <sup>39</sup> And he commanded them to make all sit down by companies upon the green grass; <sup>40</sup> and they sat down in ranks, by hundreds and by fifties: <sup>41</sup> and when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and brake the loaves, and gave <i>them</i> to his disciples to set before them; and the two fishes divided he among them all, as much as they would: <sup>42</sup> and they did all eat and were filled. He said unto his disciples, Gather up the fragments that remain, that nothing be lost: <sup>43</sup> and they took up	have here but five loaves and two fishes.  <sup>18</sup> He said, Bring them hither to me. <sup>19</sup> And he commanded the multitude to sit down on the grass,  [and] took the five loaves and the two fishes, and looking up to heaven, he blessed and brake and gave the loaves to <i>his</i> disciples, and the disciples to  the multitude: <sup>20</sup> and they did all eat, and were filled; and they took up of the	We have no more but five loaves and two fishes;  except we should go and buy meat for all this people.  <sup>14</sup> . . . And he said to his disciples, Make them sit down by fifties in a company: <sup>15</sup> and they did so, and made them all sit down. <sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake and gave to the disciples to set before the  multitude: <sup>17</sup> and they did eat, and were all filled; and there was taken up	hath five barley-loaves and two small fishes; but what are they among so many?  <sup>10</sup> And Jesus said, Make the men sit down; (now there was much grass in the place;) so the men sat down. . . . <sup>11</sup> And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost: <sup>13</sup> therefore they ga-

*Five Thousand Fed.*

MARK VI. find no one that has any provisions here at all,<sup>a</sup> except a single young man,<sup>b</sup> and he has<sup>c</sup> only<sup>d</sup> five<sup>e</sup> barley biscuits<sup>f</sup> and a couple of "little fishes cooked; " but what is that toward supplying so many persons?!"<sup>g</sup> Jesus, however, replied, "Bring them here to me."<sup>h</sup> <sup>39</sup> He then directed his disciples to "bid the people recline upon the<sup>i</sup> abundant<sup>j</sup> green grass of the place.<sup>k</sup> in groups [of an oblong form,]<sup>l</sup> <sup>40</sup> consisting of one hundred persons wide by fifty deep."<sup>m</sup> As soon as this arrangement was effected, <sup>41</sup> he took the five biscuits in his hands, and looking up toward the sky while he pronounced the blessing, he then broke them and handed the pieces to the apostles, directing them to distribute the subdivisions in turn to the people. "In the same way<sup>n</sup> he divided the two fishes also among them all, <sup>42</sup> the victuals miraculously sufficing for the appetites of the whole.<sup>o</sup> When they had all eaten till they were satisfied, <sup>43</sup> he told his disciples, "Collect the remaining fragments, that nothing be wasted."<sup>p</sup> <sup>43</sup> Accordingly, they picked up all the bits of the five biscuits and

<sup>a</sup> John vi, 9.

<sup>b</sup> Luke ix, 13.

<sup>c</sup> Matt. xiv, 18.

<sup>d</sup> John vi, 10.

<sup>e</sup> John vi, 11.

<sup>f</sup> John vi, 12.

<sup>g</sup> Apparently a sort of pedlar or huckster, who attended in hopes of making a sale.

<sup>h</sup> It being now spring time.

<sup>i</sup> This would form *ten* table-parties out of the five thousand *men*, while the women (probably mostly their wives) and their children (whether separately served or intermingled)

would form about two more; thus while Christ divided the biscuits and fish to his twelve apostles, each of them would distribute to one "platoon" by passing up and down between the rows, the victuals multiplying at both transfers, as well as at each mouthful. A similar arrangement probably prevailed in § 69.

MARK VI.  
 twelve baskets full of the fragments and of the fishes, which remained over and above unto them that had eaten.  
 44 And they that did eat of the loaves, were [about] five thousand men, beside women and children.

MATTHEW XIV. of fragments that remained to them twelve baskets.—  
 21 And they that had eaten were about five thousand men, beside women and children.  
 14 (For they were about five thousand men.) . . .

JOHN VI.  
 thered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten,—<sup>10</sup> . . . in number about five thousand.—  
 14 Then those

men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.—<sup>4</sup> And the pass-over, a feast of the Jews, was nigh.

SECTION LXIV.

MATTHEW XIV.  
 22 And when Jesus therefore perceived that they would come and take him by force, to make him a king, straightway [Jesus] constrained [his] disciples to get into a ship and to go before him unto the other side unto Bethsaida, while he sent the multitudes away:  
 23 and when he had sent the

MARK VI.  
 45 And straightway he constrained his disciples to get into the ship and to go to the other side before unto Bethsaida, while he sent away the people:  
 46 and when he had

JOHN VI.  
 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into

*Five Thousand Fed.*

MARK VI. two little fishes, that were left after all had eaten their fill, and these were enough to fill *twelve baskets*.<sup>o</sup> 44 The number of the persons who partook of the meal was <sup>a</sup> about five thousand men, <sup>a</sup> besides numerous women and children.<sup>l</sup>

JOHN VI. 14 The people who had witnessed this miracle of Jesus, exclaimed, "Surely, this is the Messianic 'Prophet' who is to appear among us!" †  
 —<sup>4</sup> This incident occurred shortly before the Jewish festival of the Passover.‡

§ 64.—*In Returning, Christ Walks upon the Water.*

(Lake and Plain of Gennesareth, and Capernaum; [*Thursday and Friday?*] *March* [25 and 26?], A. D. 28.)

MATT. 22 <sup>b</sup> Perceiving [from the enthusiasm produced by this miracle in the XIV. minds of the assembly,||] that the mass of the people were just ready to rise in civil rebellion, and [whether he would or not,] proclaim him as their king [to free their nation from its foreign yoke, and that such would inevitably be the result if he afforded them an opportunity]; † Jesus immediately ordered his twelve disciples to get into the boat by themselves, and cross over the lake <sup>c</sup> to Bethsaida-in-Galilee, † leaving him to follow as soon as he should have dismissed the concourse. 23 Accordingly, having dissolved his large audience

<sup>a</sup> Matt. xiv, 21.

<sup>b</sup> John vi, 15.

<sup>c</sup> Mark vi, 45.

<sup>o</sup> The Jews were proverbial for carrying baskets with them on such public occasions, as travelling knapsacks.

† Deut. xviii, 15. Moses fed the Jews with *mana*, and the providential repast of the present occasion, so "like that of Moses," seems

to have suggested this allusion to his prophetic Archetype.

‡ This Passover fell on *Wednesday, April 9*.

See § 66.

|| See John vi, 14. Josephus abundantly illustrates this tendency to sedition among the Jews.

## MATTHEW XIV.

multitudes away, he went up into a mountain apart to pray; and when the evening was come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum: and it was now dark, and he was there alone. <sup>24</sup> But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And he saw them toiling in rowing, <sup>25</sup> and when they had rowed about five and twenty or thirty furlongs, in the fourth watch of the night [Jesus] went unto them, walking on the sea, and would have passed by them: <sup>26</sup> and when the disciples saw him walking on the sea, and drawing nigh unto the ship, they were troubled saying, It is a spirit; and they cried out for fear. <sup>27</sup> But straightway Jesus spake unto them saying, Be of good cheer: it is I; be not afraid. <sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee

## MARK VI.

sent them away, he departed into a mountain to pray. <sup>47</sup> And when even was come, the ship was in the midst of the sea, and he alone on the land: <sup>48</sup> and he saw them toiling in rowing, for the wind was contrary unto them. And about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them: <sup>49</sup> but when they saw him walking upon the sea, they supposed it had been a spirit, and cried out; <sup>50</sup> (for they all saw him, and were troubled.) And immediately he talked with them and saith unto them, Be of good cheer: it is I; be not afraid.

## JOHN VI.

a mountain himself alone. <sup>16</sup> And when even was now come, his disciples went down unto the sea, <sup>17</sup> and entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them. <sup>18</sup> And the sea arose by reason of a great wind that blew: <sup>19</sup> so when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea and drawing nigh unto the ship; and they were afraid. <sup>20</sup> But he saith unto them, It is I; be not afraid.

on the water. <sup>29</sup> And he said, Come.

*Christ Walks upon the Water.*

MATT. [“with suitable parting admonitions<sup>1</sup>], he ascended a summit of the adjoining range of hills by himself, for the purpose of private prayer. It was nearly dark <sup>6</sup> when the disciples pushed out <sup>1</sup> in the boat upon the water, <sup>6</sup> steering their course for the opposite shore in the direction of Capernaum,<sup>10</sup> <sup>24</sup> and, on getting fairly out into deep water, <sup>6</sup> night set in upon them,<sup>1</sup> while at the same time a <sup>d</sup> strong<sup>1</sup> head wind sprung up, which raised the waves and made their progress slow and dangerous. Meanwhile, Jesus continued alone on shore, <sup>6</sup> but [in the dim distance] he observed them tossed about in their little boat by the rough sea,<sup>1</sup> <sup>25</sup> and about the fourth *watch* of the night [i. e. 3 o'clock A. M.], <sup>7</sup> when they had only been able to make a headway of some twenty-five or thirty *stadia* [i. e. between 3 and 3½ miles] from shore,<sup>1</sup> he left the mountain and came toward them walking upon the surface of the water, <sup>6</sup> and seemed disposed to pass by them.<sup>1</sup> <sup>26</sup> But upon seeing him thus walking along over the water <sup>7</sup> near the boat,<sup>1</sup> the disciples were terrified and screamed out for fear, “Oh! yonder is a spectre!” <sup>27</sup> The familiar voice of Jesus, however, immediately quieted their alarm, as he said, “It is only I; do not be frightened.” <sup>28</sup> Peter [in order to satisfy himself of the identity of Jesus,] replied, “Master, if it is really you, give me the leave [and ability] to walk out to you on the water.” <sup>29</sup> “You may

<sup>a</sup> Mark vi, 46.<sup>b</sup> John vi, 16.<sup>c</sup> John vi, 17.<sup>d</sup> John vi, 18.<sup>e</sup> Mark vi, 48.<sup>f</sup> John vi, 19.<sup>o</sup> Which lay slightly inland of West Bethsaida and near it.

MATTHEW XIV.

And when Peter was come down out of the ship, he walked on the water, to go to Jesus: <sup>30</sup> but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried saying, Lord, save me. <sup>31</sup> And immediately Jesus stretched forth *his* hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

<sup>32</sup> And when they were come into the ship, the wind ceased: and immediately the ship was at the land whither they went. <sup>33</sup> Then they that were in the ship, were sore amazed in themselves beyond measure, and came and worshipped him saying, Of a truth thou art the Son of God; for they considered not *the miracle* of the loaves, for their heart was hardened.

<sup>34</sup> And when they were gone over, they came into the land of Gennesaret: <sup>35</sup> and when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him in beds all that were diseased, where they heard he was; and whithersoever he entered into villages or cities

MARK VI.

<sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore

JOHN VI.

<sup>21</sup> Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

amazed in themselves beyond measure and wondered; <sup>52</sup> for they considered not *the miracle* of the loaves, for their heart was hardened.

<sup>53</sup> And when they had passed over, they came into the land of Gennesaret, and drew to the shore: <sup>54</sup> and when they were come out of the ship, straightway they knew him, <sup>55</sup> and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was; <sup>56</sup> and whithersoever he enter-

*Christ's Reception by the Inhabitants.*

MATT. come," returned Jesus. So getting out of the boat, Peter commenced to walk out over the water toward his Master; <sup>30</sup> but seeing the waves roll high with the wind, he soon became frightened, and as he immediately began to sink, he called out, "Oh! Master, save me from drowning." <sup>31</sup> Jesus at once stretched out his hand and caught him, at the same time saying, "O you distrustful one! what made you doubt my sustaining power?" <sup>32</sup> No sooner had they got again into the boat "with the rest," than the gale instantly ceased, <sup>b</sup> and the boat directly reached the shore toward which they were going. <sup>33</sup> They, however, were so completely astounded [at the two-fold miracle], <sup>c</sup> that they prostrated themselves in the boat before him, exclaiming, "Surely you are the Messianic '*Son of God!*'" <sup>d</sup> Their surprise showed that they had been made none the wiser [as to his character] by the miraculous multiplication of the victuals; <sup>e</sup> for their minds seemed stupid [to a just apprehension of this subject].

<sup>34</sup> Having thus crossed the lake, <sup>a</sup> they landed <sup>1</sup> on the Plain <sup>Reception by</sup> of Gennesareth. <sup>2</sup> Immediately upon their quitting the boat, <sup>3</sup> the inhabitants of that vicinity, learning who it was that had made them a visit, despatched messengers <sup>4</sup> to pass rapidly <sup>1</sup> through the whole adjacent country; so that the people flocked <sup>2</sup> to the place where they heard that he was, <sup>3</sup> bringing with them all their sick <sup>4</sup> upon litters, <sup>1</sup> to be cured. <sup>5</sup> All the cities and villages through which he passed [on his way home], brought out

<sup>a</sup> Mark vi, 51. <sup>b</sup> John vi, 21. <sup>c</sup> Mark vi, 52. <sup>d</sup> Mark vi, 53. <sup>e</sup> Mark vi, 54. <sup>f</sup> Mark vi, 55. <sup>g</sup> Mark vi, 56.

<sup>o</sup> Viz., Christ's and Peter's walking on the water, and the sudden calm and arrival at the shore. Such passages as these show the conflict of true convictions with false prepossessions, in the apostles' minds at this time.

<sup>†</sup> See § 54. Compare Mark viii, 29 with 33.

## MATTHEW XIV.

or country, they laid the sick in the streets,<sup>36</sup> and besought him that they might only touch the hem of his garment: and as many as touched, were made perfectly whole.

## MARK VI.

ed into villages or cities or country, they laid the sick in the streets, and besought him that they might touch it if it were but the border of his garment: and as many as touched him, were made whole.

## JOHN VI.

<sup>22</sup> The day following, when the people which stood on the other side of the sea, saw that there was none other boat there save that one wherewith his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;—<sup>24</sup> when the people therefore saw that Jesus was not there, neither his disciples, . . . —<sup>23</sup> (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread after that the Lord had given thanks;) <sup>24</sup> . . . they [also] took shipping and came to Capernaum, seeking for Jesus.

## SECTION LXV.—JOHN VI.

<sup>59</sup> (These things said he in the synagogue, as he taught in Capernaum.)—<sup>25</sup> And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them

*Search is made for Christ.*

MATT. their sick into the town-squares,<sup>1</sup> <sup>36</sup> and the invalids begged of him the privilege of merely touching the fringe of his cloak, [in the confident expectation of being thereby restored to health;] and all that did so were cured.

JOHN <sup>22</sup> On the next morning [after the day on which the A Search is VI. multitude had been miraculously supplied with food], as made for Him. they stood on the eastern shore of the lake, [they found their plans frustrated with regard to Jesus, and were in doubt what course to pursue;° for] they knew that there was at that time no boat there, besides the single one in which the disciples had embarked, and they had noticed that he did not accompany them in that boat, they having left the shore alone in it: <sup>24</sup> [they wondered therefore what had become of him,] as they did not find him there, nor could learn that his disciples [had returned to take him off, nor indeed that either of them] were anywhere in the vicinity. <sup>23</sup> Seeing, however, the numerous boats that had now arrived at the scene of the last evening's meal, from the city of Tiberias, [to which the report of the miracle had spread, and concluding that he must have taken passage in one of them on their way back for his home,] <sup>24</sup> they also hailed some of them, and thus returned to Capernaum in search of Jesus.

§ 65.—*Christ's Discussion in the Synagogue, and its Effects upon his Followers.*

(Capernaum; *Saturday, March* [27?] A. D. 28.)

<sup>59</sup> [The next day after his return being the Sabbath,] Jesus repaired to the synagogue, <sup>25</sup> where some of those who had come [the day before] from the opposite side of the lake in search of him, now found him. [On seeing him among the assembly, they made their way to him] and inquired, "Teacher, when did you arrive here?" <sup>26</sup> To this question he replied [in a manner which led to a

° A part of them seem to have concerted some project for proclaiming him king (John vi, 15), and to have returned to the shore for that purpose, expecting to find him there.

## JOHN VI.

and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled: <sup>27</sup> labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. <sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. <sup>30</sup> They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup> Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup> Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven: <sup>33</sup> for

*Christ's Discussion in the Synagogue.*

JOHN lengthened discourse on his part, concerning the benefits of his mission to VI. those who rightly appreciated it: "I am well aware of your motives," said he, "and] I solemnly avow my settled conviction, that you are induced to cultivate an adherence to me, not from [a sincere confidence in my true character, based upon] the miracles which you have seen me perform, but simply because, having just now been supplied with an abundant meal by me, you hope for a repetition of similar worldly advantage. <sup>27</sup> On the contrary, I charge you to be very little solicitous about acquiring the perishable sustenance of your animal natures, but to bend your most intense efforts toward the attainment of that spiritual sustenance, which will nourish your souls with immortal blessedness, and which the 'Son of Man' is now ready to impart to you. Yes, [from him alone is this higher blessing to be derived, for] him has his Divine Father specially commissioned for this purpose on earth." <sup>28</sup> "What services, then, must we render to God," inquired they, "in order so to fulfil the deeds enjoined by him, [as to secure His more peculiar favour, and the blessings that are dependent upon it?]" <sup>29</sup> "The great duty which He requires," replied Jesus, "is, to rely implicitly upon me as His ambassador." <sup>30</sup> "But what proof of authority have you exhibited to us," asked some of the leading men of the synagogue, [who had not witnessed the late miracle,] "the sight of which could warrant us in such a confidence in your character? Where is the public miracle wrought by you to substantiate your claims?" <sup>31</sup> "Our ancestors were supplied with manna during their migration in the 'Desert,'† and [in reference to this direct sanction of Jehovah to the mission of Moses,] the Psalmist says,—

' [Though] He had showered manna for their food,  
And thus supplied them with celestial bread; '—‡

[we would have you afford us some equally irrefragable proof of your mission.]" <sup>32</sup> "Still," returned Jesus, "Moses himself did not furnish your forefathers with even that physical kind of 'celestial food;' [for it really was the gift of God, and therefore no such miraculous act on Moses's part as you demand of me:] but I here declare, that my Father is now offering you the true spiritual kind of 'celestial food,' [which the other but prefigured.] <sup>33</sup> Yes, the genuine 'Food

° They here overlook all that he had performed, and require new and more stupendous ones, especially from heaven (§ 51).

† Exod. xvi. 15.

‡ Psa. lxxviii. 24. The author of this Psalm makes no allusion to the agency of Moses.

## JOHN VI.

the bread of God is he which cometh down from heaven, and giveth life unto the world.

<sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. <sup>36</sup> But I said unto you, That ye also have seen me, and believe not. <sup>37</sup> All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out: <sup>38</sup> for I came down from heaven, not to do mine own will, but the will of him that sent me; <sup>39</sup> and this is the [Father's] will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day; <sup>40</sup> [and] this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day.

<sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven; <sup>42</sup> and they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that

*Freeness of Salvation.*

JOHN *from on high*' is none other than That which has descended from Heaven, VI. and imparts the highest life to mankind."

<sup>34</sup> Here the common people [misapplying his language to some means of temporal sustenance,] exclaimed, "Teacher, we wish you would supply us with this food more constantly than even Moses did the manna anciently!"<sup>o</sup> <sup>35</sup> Jesus then distinctly declared his meaning, "*I am myself that Life-giving Food*;" whoever applies to me with sincere confidence, need never more feel the cravings of unsatisfied spiritual appetite. <sup>36</sup> *You* however, as I have often told you,† although you have seen enough of me—were you candid, do not properly believe in me. <sup>37</sup> Yet, [I shall not be destitute of success in my proffers; for] my Father will reward my labours by inclining and enabling some portion of mankind to apply to me [through His gracious influences],‡ and I assure you, I will never reject any one that honestly applies to me [for spiritual relief, whatever may be his circumstances]. <sup>38</sup> No, for the very purpose of my descending from Heaven to earth, was to accomplish not so much any purpose of my own [in a terrestrial capacity], as those of Him whose agent I am; <sup>39</sup> and His design is, that I should never abandon to destruction whatever part of the human race is thus committed to my care, but should resuscitate every such person to a blissful immortality at the final judgment.—<sup>40</sup> Nay, it is even His wish, that [not a few merely, but] *every one* whom the message of His Son may reach, provided he confides in that Son for that purpose, should enjoy immortal bliss, and every such person will I actually thus resuscitate: [so that it is evidently not my intention to repel any humble applicant.]"

<sup>41</sup> At this assertion of Jesus, "I am the Food which has descended from on high," the Jewish leaders vented their dissatisfaction by remarking in a captious undertone, <sup>42</sup> "Is not this pretender

<sup>o</sup> Compare John iv, 15.

† This is specially aimed at the miracle-demanding leaders (verse 30), but it also reproves the sensual prejudices of the vulgar mass. See John iii, 11; v, 38.

‡ Compare verse 44.—In all this there seems to be an obscure reference to the calling of the Gentiles. See verses 30, 40. Yet there is mingled with this correction and warning, a broad encouragement to the sincere and spiritual.



## JOHN VI.

he saith, I came down from heaven? <sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father which hath sent me draw him, (and I will raise him up at the last day:) <sup>45</sup> it is written in the prophets, And they shall be all taught of God; every man therefore that hath heard, and hath learned of the Father, cometh unto me: <sup>46</sup> not that any man hath seen the Father, save he which is of God, he hath seen the Father. <sup>47</sup> Verily, verily, I say unto you, He that believeth on me, hath everlasting life: <sup>48</sup> I am that bread of life: <sup>49</sup> your fathers did eat manna in the wilderness, and are dead; <sup>50</sup> this is the bread which cometh down from heaven, that a man may eat thereof, and not die: <sup>51</sup> I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

*Christ the only Mediator.*

JOHN VI. Jesus, the son of Joseph? The whole town are well acquainted with his parents [as unpretending persons, and know his earthly extraction]. What right, then, has he to assert, 'I am come down from Heaven?' <sup>43</sup> Jesus replied to these their cavils, "You have no reason to whisper such querulous observations to one another. <sup>44</sup> [My divine origin is proved by the co-operation of God with the labours of my mission; for] no one possesses the requisite disposition to apply to me for salvation, without the assisting influences of the Spirit of my Father who has commissioned me, [upon his moral affections and will; yet these attracting influences some will experience,] and such persons it is whom I will finally resuscitate to immortal bliss. <sup>45</sup> Moreover, [this doctrine of divine influences is in accordance with what] the prophet Isaiah declares,—

'[Your people] all in heavenly lore will be  
Apt scholars, by Jehovah's Spirit taught;'<sup>o</sup>—

and in realizing this promise, every one who thus listens to God's instruction and becomes His disciple, can only do so by applying to me. <sup>46</sup> Certainly [such knowledge could not be acquired in any more immediate way; for] no mere human being has ever personally beheld the Supreme Father, such manifestations being the exclusive privilege of Him who has just arrived from the intimate society of his Father, [and is therefore alone qualified by that direct intercourse to be the channel of human communication with Him.]<sup>†</sup> <sup>47</sup> And by virtue of this my character it was, that I declared, that 'every one who confides in me, is thereupon made a partaker of immortal blessedness.'<sup>‡</sup> <sup>48</sup> And for this reason, I repeat, I AM THE LIFE-GIVING FOOD for the soul. <sup>49</sup> Your forefathers, I grant, ate *manna* in the 'Desert,'—but they all *died* nevertheless; <sup>50</sup> whereas this, of which I speak, is a different kind of food coming from the skies, expressly that all who partake of it, may *escape* death, [and that of a more grievous nature.]<sup>¶</sup> <sup>51</sup> In a word, I am this vital food, of heavenly origin, whoever partakes of which, will live forever [in the highest sense]; and the food

<sup>o</sup> Isa. liv, 13. Compare the parallel prophecies in Joel ii, 28, 29; Jer. xxxi, 33, 34.

<sup>†</sup> Compare John i, 18.

<sup>‡</sup> See verse 40.

<sup>¶</sup> Numb. xiv, 29; xxvi, 64.

<sup>¶</sup> This is not only an argument *a fortiori* (and it is this that constitutes the gist of this

whole controversy on Christ's part), by contrasting the *physical* death of the ancient Jews in the wilderness, with the *spiritual* immortality of believers; but it also includes the contrast with the *physical* resuscitation at the judgment, by which the soul will be furnished with a vehicle for its endless bliss.

## JOHN VI.

<sup>52</sup> The Jews therefore strove among themselves saying, How can this man give us *his* flesh to eat? <sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you; <sup>54</sup> whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day: <sup>55</sup> for my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him: <sup>57</sup> as the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. <sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever.—

<sup>60</sup> Many therefore of his disciples, when they had heard *this*, said, This

*An interest in his Atonement indispensable.*

JOHN VI. which I thus design to furnish, is none other than *my own body*, which I will soon offer [as a sacrifice], to retrieve the spiritual life of the human race.”

<sup>52</sup> At this announcement, his opponents among the Jewish hierarchy turned the dispute upon his adherents of the lower class, by asking them in derision, “Now how will you explain the absurdity, that he ‘is going to give us the flesh of his body to eat’?” <sup>53</sup> To this heartless scoff Jesus merely replied, “[Reject my declarations as you may, yet] I solemnly warn you, that unless you thus spiritually eat the flesh of the ‘Son of Man,’ and drink his blood, [by partaking through faith of the benefits of his sacrificial atonement,] you must remain totally devoid of the elements of spiritual life. <sup>54</sup> He who does partake of these, however, thereby enters upon the enjoyment of that life, and him will I revive to enjoy its blessedness forever, at the resurrection of the final judgment; <sup>55</sup> for [by their sacrificial virtue thus received,] my flesh becomes the genuine aliment, and my blood the only reviving draught, [which the soul’s moral nature requires.] <sup>56</sup> He who thus participates in the benefits of my passion, becomes thereby united to me by spiritual relationship and resemblance, and conversely I with him, [as intimately as our physical natures would be incorporated together by his literally subsisting upon my actual flesh and blood;] <sup>57</sup> and just as my being is blended by a unity of nature with that of my self-existent Father whose commission I bear, in a corresponding manner does that individual also, who thus appropriates the efficacy of my bodily sacrifice, subsist spiritually through the union thereby established with me. <sup>58</sup> In this sense am I the Food that has descended from Heaven, a far more vitalizing aliment than the *manna* on which your ancestors subsisted, but which did not secure them from the doom of mortality; for the recipient of this Food will possess immortal bliss.”

<sup>60</sup> [Upon his leaving the synagogue, after having concluded these remarks,]† numbers of his more general followers‡ who had heard them, [dissatisfied on account of their disagreement with their own preconceived opinions concerning the Messiah,] peevishly observed to one another, “Tough doctrine this! Who is to listen with patience to such intima-

<sup>52</sup> In all this passage there is no reference to the *Eucharist*, as the terms employed show, (that institution, moreover, not being yet appointed,) but only to the great fact of redemption by the physical sufferings of Jesus, which

the Lord’s Supper commemorates. The Atonement is here spoken of prospectively, and its benefits *anticipated*.

† As seems intimated in verses 59, 66.

‡ Compare verses 26, 67.

## JOHN VI.

is a hard saying; who can hear it? <sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup> *what* and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit and *they* are life. <sup>64</sup> But there are some of you that believe not. (For Jesus knew from the beginning who they were that believed not, and who should betray him.) <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. <sup>66</sup> From that *time* many of his disciples went back and walked no more with him.

*Disaffection at these Statements.*

JOHN VI. tions [of a Messiah that has dropped from the clouds, and yet is to be tamely made away with]?”<sup>o</sup> <sup>61</sup> Jesus, aware that some of his adherents were covertly caviling at his declarations, thus expostulated with them: “Why should you take offence at what I have said? <sup>62</sup> Suppose you were to see the ‘Son of Man’ (as you really will one day†) in the very act of ascending to the place of His former abode,—[would you then doubt my heavenly origin]? <sup>63</sup> As to your misapprehension of my declaration, that I am to offer my body for the world’s redemption,‡ I must remind you that the *spiritual influences* thus procured, are what vitalize the moral powers of the soul, whereas the mere sacrificial *flesh* evidently could not at all answer that purpose; and viewed in this light it is, that my language addressed to you becomes replete with spiritual and life-giving significancy. <sup>64</sup> Yet I know that there are some of you, who are too much prejudiced [by notions of the Messiah’s triumphant career], to put any faith in my doctrines [of his propitiatory character, however clearly explained.]” This he said because he was aware all along from his first connection with his followers, who were the ones among them that possessed no genuine faith in his true character, and indeed knew what very individual [of his immediate disciples themselves,] would eventually become his betrayer. <sup>65</sup> “It is in view of this [natural alienation of the human heart to my spiritual precepts],” continued Jesus, “that I just now told you, that ‘no person possesses the indispensable inclination for applying to me for spiritual blessings, unless the requisite influences be afforded to him by my Father, [enabling him to do so.]’”<sup>||</sup> <sup>66</sup> Upon the enforcement of this spiritual test of discipleship, many of his former adherents deserted him, and were no longer found among his followers.¶

<sup>o</sup> Those who had come in search of Christ after being fed, were too worldly (verse 26) to appreciate the spiritual idea couched under this bold figure (“eating his flesh”), and their minds were probably infected by the suggestion of the Jewish leaders concerning his heavenly descent (verse 41). Many of the audience were also ill qualified to apprehend the nature and design of the mystical union between Christ and his true followers (verse 56), and the Jews generally spurned the notion of a suffering Messiah. The objection as to his origin is met in verse 62, and the misapplication of the expression “eating my flesh” is corrected in verse 63. The union could not be better explained to such carnal minds, and the doctrine of his passion was essential in his scheme.

† See Acts i, 10. The persons here addressed

either had the opportunity of witnessing his ascension themselves, or were credibly informed of the fact by eye-witnesses.

‡ Verse 51. They could hardly have persisted in their gross interpretation (verse 52) of this expression (after his repeated explanation of it by connecting it with unequivocal statements), so as to understand it of devouring his actual flesh; but they still thought he meant that his *person* was in some way to be *physically* efficacious in salvation: in contradistinction from this view, he shows that it is only the *spiritual influences* thus procured that are so available.

|| Verse 44.

¶ It probably gave him no great uneasiness, that these worldly-minded persons ceased to attend him, who were likely to embroil him in civil insurrection (verses 13, 24).

## JOHN VI.

<sup>67</sup> Then said Jesus unto the twelve, Will ye also go away? <sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life; <sup>69</sup> and we believe and are sure that thou art that Christ, the Son of the living God. <sup>70</sup> Jesus answered them, Have not I chosen you twelve, and one of you is a devil? <sup>71</sup> (He spake of Judas Iscariot *the son of* Simon; for he it was that should betray him, being one of the twelve.)

## CHAPTER VI.

THE THIRD YEAR OF CHRIST'S MORE PUBLIC MINISTRY.<sup>o</sup>

## PORTION I.

## CHRIST'S SUBSEQUENT STAY IN GALILEE.†

(Time, *six months.*)

## SECTION LXVI.—JOHN VII.

<sup>1</sup> After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

*Constancy of the Twelve.*

JOHN VI. <sup>67</sup> [This defection at once becoming apparent,] Jesus asked Peter's the twelve Apostles, "Tell me, are *you* too disposed to abandon Confession. me?" <sup>68</sup> Simon (Peter) ardently answered in the name of the rest, "To what other teacher, dear Master, should we resort in preference? Certainly your instructions alone conduct to immortal blessedness. <sup>69</sup> Yes, we are confident, nay certain, that you are indeed *the MESSIAH*, even *the 'Son of God'* himself!" <sup>70</sup> "Ah!" returned Jesus, "surely I have selected you twelve as my special attendants; and yet [despite your expression of attachment,] *one* out of your small number is a very demon!" <sup>71</sup> In this declaration he referred to Judas "of Ke rioth," (he whose father's name was Simon,) one of the twelve, who in the issue proved his betrayer to his enemies.

## CHAPTER VI.

§ 66.—*Christ avoids attending this Third Passover at Jerusalem.*‡● ([Capernaum?] *Sunday, March 28,*‡ A. D. 28.)

JOHN VII. <sup>1</sup> [On account of the public excitement in Judea Proper relative to him] at this time, Jesus deemed it prudent to defer his annual visit to Jerusalem,<sup>oo</sup> and confine his travels for the present to Galilee; because [he was

<sup>o</sup> In the first two Portions of this year (especially Portion II.), occur the greatest difficulties in harmonizing the Gospel history, owing mainly to the general absence of notes of time in Luke, who is the chief authority for the events of this period. I have therefore thought it best (amid the great variety of schemes proposed by different harmonists), to follow the general order of Luke's narrative, where there exists no special reason for referring a particular passage to another place (as in the contents of §§ 51-55, where the parallelism of the other Evangelists obliges us to anticipate the events there mentioned by Luke). Other deviations from this principle will be noted and their reasons assigned, where they occur. The chronological

position of this portion of Luke is determined by the connection of Luke ix. 51 with John vii. 10 (§ 79); for there is no mention in any of the Gospels of a subsequent visit to Galilee or return from thence. The statement in Luke xvii. 11, is not inconsistent with this view.

† See § 66.

‡ This latter current title of the Messiah seems added as acquiescing in Christ's previous claims concerning his "Father."

§ See chapter vi. 4, above, end of § 63.

¶ For the computation of this Passover, see the Remarks on pages 67-69 of Appendix 1, at the close of this work.

oo He attended the "Feast of Tabernacles" instead, John vii. 2, 14.

## SECTION LXVII.

## MARK VII.

<sup>1</sup>Then came together unto him the Pharisees and certain of the scribes, which came from Jerusalem: <sup>2</sup>and when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, [they found fault,] <sup>3</sup>(for the Pharisees and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders; <sup>4</sup>and *when they come* from the market, except they wash, they eat not; and many other things there be, which they have received to hold, *as* the washing of cups and pots and brazen vessels and tables;) <sup>5</sup>then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup>He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people draweth nigh unto me with their mouth, and honoureth me with *their*

## MATTHEW XV.

<sup>1</sup>Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

## MATTHEW XV.

<sup>2</sup>Why do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread. <sup>3</sup>But he answered and said unto them, . . . —<sup>7</sup>Ye hypocrites, well did Esaias prophesy of you saying, <sup>8</sup>This people draweth nigh unto me with their mouth, and honoureth me with

*The Third Passover.*

JOHN VII. apprized] of a plot which the leading Jews of the metropolis had laid for his destruction.<sup>o</sup>

§ 67.—*Confutation of Pharisaic Superstitions concerning Lustration.*

([Capernaum? early in] April, A. D. 28.)

MARK VII. <sup>1a</sup>While Jesus was thus continuing in Galilee,<sup>l</sup> on one occasion certain Scribes of the Pharisaical party, who had paid him a visit from Jerusalem,<sup>†</sup> <sup>2</sup>jealously watched some of his disciples partaking of a meal with “unhallowed” (i. e. unwashed) hands. <sup>3</sup>(The Pharisees, it must be observed, and indeed the Jews generally, never eat without having first carefully washed their hands by rubbing each in the other fist, in strict observance of the traditional injunctions of the ancient doctors; <sup>†</sup> <sup>4</sup>and even when they return from any place of public intercourse, the Pharisees are in the habit of washing their persons more or less thoroughly before they eat, [being apprehensive lest they may have acquired some accidental impurity by contact with the common people.] Besides these, there are various other traditional observances with which they strictly comply, such as their endless ablutions of drinking-cups, pitchers, copper vessels and couches for meals.) <sup>5</sup>Accordingly, they demanded of him, “Why do your disciples thus neglect to conform to the prescriptions of the ancient doctors as handed down to us, in taking their meal without having first washed their hands?” <sup>6</sup>In reply, Jesus told them in a tone of stern rebuke, “Most appropriately does the declaration of the prophet Isaiah apply to such hypocrites as you, [when he represents Jehovah as saying of his countrymen,]—

<sup>o</sup> Matt. xv, 1.

<sup>o</sup> Compare Luke vi, 11; xi, 53, 54; John v, 16, 18.

<sup>†</sup> His absence at the Passover having foiled them of an opportunity for picking flaws in his conduct as a ground of criminal accusation, the present deputation seems to have been sent out by the hierarchal *clique* at the metropolis.

<sup>‡</sup> By this is meant that body of oral precepts

and requirements currently attributed to the assistants of Moses, which was afterward collected in the Talmud. This volume consists of two parts, the *MISHNA* or *text*, said to be handed down as above, and the *GEMAR'A* or *commentary*, added by the chief Jewish Rabbies in every age. Both these sections (at that time unwritten) are here referred to.

## MARK VII.

lips; but their heart is far from me: <sup>7</sup> howbeit, in vain do they worship me, teaching for doctrines the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the and many other such like things ye do. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition: <sup>10</sup> for Moses said, Honour thy father and thy mother, and, Who-so curseth father or mother, let him die the death; <sup>11</sup> but ye say, If a man shall say to his father or mother, *It is Corban*, (that is to say, a gift,) by whatsoever thou mightest be profited by me, *he shall be free*: <sup>12</sup> and ye suffer him no more to do aught for his father or his mother; <sup>13</sup> making the word of God of none effect through your tradi-

## MATTHEW XV.

their lips; but their heart is far from me: <sup>9</sup> but in vain they do worship me, teaching for doctrines the commandments of men.—

washing of pots and cups;

## MATTHEW XV.

<sup>3</sup> . . . Why do ye also transgress the commandment of God by your tradition? <sup>4</sup> for God commanded saying, Honour thy father and mother, and, He that curseth father or mother, let him die the death; <sup>5</sup> but ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me, <sup>6</sup> and honour not his father or his mother, *he shall be free*: thus have

ye made the commandment of God of none effect by your tradition.—

*The Divine Commands superseded by Traditional Ceremonies.*

MARK  
VII.

<sup>4</sup> ——— this nation outwardly alone

<sup>a</sup> Approaches Me in worship,<sup>1</sup> with their lips  
Pronouncing solemn praise, while in their heart  
They're far estranged from loyalty to Me,

<sup>7</sup> And all their show of reverence for Me  
The vain dictation of a human rule! <sup>7</sup>—

<sup>8</sup> for you scrupulously cling to traditional human injunctions, to the prejudice of the divine commands; as is evinced by your punctiliously rinsing household utensils, and innumerable ceremonies of a like futile character. <sup>9</sup> Take for instance," continued he, "the following case out of many, in which you <sup>8</sup> even<sup>1</sup> violate a plain requirement of the *Almighty*, in favour of your own traditional maxims: <sup>10</sup> Jehovah delivered<sup>1</sup> through Moses this sacred injunction, 'Revere your father and mother both in feeling and conduct,'† and [added this penalty for an infraction of that law,] 'Let any one that utters abusive or prejudicial language concerning his father or mother, be put to death summarily.'<sup>11</sup> But you, on the contrary, institute this rule, 'If any person tells his father or mother, "The article of money or goods" (whatever it may be), "which you wish me to contribute to your relief, is  $\text{קָדָשׁ} \text{לַיהוָה}$  (*Korbawn'* [a Hebrew term meaning *gift*], i. e. a consecrated offering to God), he is thereby exempted from the duty of contributing it;" <sup>12</sup> and [by allowing this principle to apply to anything that might be given in aid of his parents,] you excuse him from all obligation to provide for them. || <sup>13</sup> In this way you do away with the whole force of a direct command of God, by your traditional maxims, and by some similar casuistry you manage to evade well-nigh every moral precept of the divine law!"

<sup>a</sup> Matt. xv, 8.

<sup>b</sup> Matt. xv, 3.

<sup>c</sup> Matt xv, 4.

<sup>9</sup> Isa. xxix. 13. The prophet is here representing the *formality* of the Jewish people in their religious services, as being so great that they only recognized in the requirements of God, an authority to be measured by that of human ordinances or the directions of their false prophets.

† Exod. xx. 12. Under this commandment

the Jews properly considered as included the duty of taking care of their parents when infirm or in want.

‡ Exod. xxi, 17. This statute has special reference to all injury of parents by language or *indirect* modes, whilst that in Exod. xxi, 15 refers to personal violence inflicted.

|| Similar quibbles are frequent in the Rabbin.

MARK VII.

tion, which ye have delivered: and many such like things do ye. <sup>14</sup> And when he had called all the people *unto him*, he said unto them, Harken unto me every one of you and understand: <sup>15</sup> there is nothing from without a man, that entering into him, can defile him; but the things which come out of him, those are they that defile the man: <sup>16</sup> if any man have ears to hear, let him hear.

MATTHEW XV.

<sup>10</sup> And he called the multitude and said unto them, Hear and understand: <sup>11</sup> not that which goeth into the mouth, defileth a man; but that which cometh out of the mouth, this defileth a man.

and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup> But he answered my heavenly Father hath not planted, shall be rooted up. <sup>14</sup> Let them alone: they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.

<sup>12</sup> Then came his disciples, and said, Every plant which

LUKE VI.

<sup>39</sup> And he spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch?

MARK VII.

<sup>15</sup> And when he was entered into the house from the people, then answered Peter and said unto him, Declare unto us this parable. <sup>16</sup> And Jesus said, Are ye also yet so without understanding? <sup>17</sup> do not ye yet understand

<sup>17</sup> And when he was entered into the house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, Are ye so without understanding also? do ye not perceive

*Outward and inward Pollution.*

MARK VII. <sup>14</sup> Then calling the crowd that stood by, to come near, he ob- Cause of served to them, "I wish you all to hear and understand me Pollution. distinctly [in this matter of ablutions]. <sup>15</sup> It is nothing external which a person takes into "his mouth," that can really pollute him, but it is what issues from "his mouth," that alone has this effect. <sup>16</sup> Therefore, "let every one that has ears to hear with, hear and understand" my meaning!"

MATT. XV. <sup>12</sup> His disciples had by this time gathered about him, and Displeasure of were asking him, "Are you aware that the Pharisees are the Pharisees. exceedingly incensed, at hearing the strictures you have just passed upon them?" <sup>13</sup> "Well," replied Jesus, "[I cannot help that.] Every plant of religious doctrine that my Heavenly Father has not authorized to be planted in His moral garden, must be torn up by the roots in the prosecution of my work. <sup>14</sup> But give yourselves no concern for their approval or censure: they are 'stark-blind guides to equally blind travellers' in the paths of religious knowledge; and you know, 'when one blind man undertakes to guide another, they are both sure to tumble into some drain-pit.'" <sup>15</sup>

<sup>15</sup> As soon as he was alone in his house with his disciples, Real Pollution is Peter, in the name of the rest, [as they had all been greatly that of the Mind. surprised at his remarks concerning the unimportance of the kind of one's food in point of ceremonial purity,]† requested him to "explain to them the meaning of his apothegm on that subject." <sup>16</sup> "What!" returned Jesus, "are you too still 'so' dull of apprehension? <sup>17</sup> Have you failed to perceive,

<sup>a</sup> Matt. xv, 11.

<sup>b</sup> Mark vii, 17.

<sup>c</sup> Mark vii, 18.

<sup>o</sup> That is, a hole dug along the road for receiving superfluous water, here made an image of the pernicious errors into which ignorant teachers are likely to flounder, with all who follow them. † Compare Acts x, 14.

## MATTHEW XV.

that whatsoever thing from without entereth in at the mouth, cannot defile him; because it entereth not into his heart, but goeth into the belly, and is cast out into the draught, purging all meats? <sup>18</sup> But those things which proceed out of the mouth, come forth from the heart, and they defile the man; <sup>19</sup> for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, false witness, blasphemies, pride, foolishness: <sup>20</sup> these are *the evil things* which come from within, and defile a man; but to eat with unwashen hands defileth not a man.

## MARK VII.

that whatsoever thing from without entereth into the man, it cannot defile him; <sup>19</sup> because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? <sup>20</sup> And he said, That which cometh out of the man, that defileth the man; <sup>21</sup> for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup> all these evil things come from within, and defile the man.

## SECTION LXVIII.

## MATTHEW XV.

<sup>21</sup> Then Jesus went thence and departed into the coasts of Tyre and Sidon, and entered into a house, and would have no man know it;

## MARK VII.

<sup>24</sup> And from thence he arose and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it;

*True Source of Sins.*

MATT. after my explicit language, that whatever <sup>a</sup>external<sup>1</sup> aliment is taken XV. into one's mouth, passes into the stomach merely, and is thus eliminated from the system, <sup>b</sup>without coming into contact with the mind<sup>1</sup> <sup>a</sup>so as to have any polluting effect upon it? <sup>18</sup> But on the other hand, the sentiments which the mouth utters, proceed from the mind, and these are what really defile one's nature. <sup>19</sup> For it is from the inner workings of the soul, that all criminal thoughts and purposes emanate; such as <sup>c</sup>impiety,<sup>1</sup>—murder, <sup>e</sup>malice,<sup>1</sup> injuries, abusive and <sup>f</sup>arrogant<sup>1</sup> language,—adultery and in chastity,—theft,—false testimony and <sup>g</sup>deceit,—avarice and envy.<sup>1</sup> <sup>20</sup> These <sup>d</sup>vile internal<sup>1</sup> dispositions <sup>e</sup>exhibited by any one,<sup>1</sup> are what really stain his character; but to eat with unpurified hands, has no such contaminating influence."

§ 68.—*The Demoniac Daughter of a Syro-Phœnician Woman Cured.*

(North-western part of Galilee; [April?] A. D. 28.)

<sup>21</sup> [Finding himself opposed by the Pharisees at Capernaum, who were exasperated at the above pointed rebuke,] Jesus quitted the village, and took a journey toward the confines of Phœnicia. <sup>e</sup>Arriving one day at a house near the frontiers, he entered and claimed the rights of hospitality,—privately,

<sup>a</sup> Mark vii, 18.

<sup>b</sup> Mark vii, 19.

<sup>c</sup> Mark vii, 22.

<sup>d</sup> Mark vii, 23.

<sup>e</sup> Mark vii, 24.

° This is not designed by our Saviour as a complete enumeration of human vices, yet it embraces the most common violations of each commandment of the Decalogue (in accordance with which I have arranged the specifications, see verse 3), except that relating to filial piety (which he had defined and illustrated above), and that pertaining to the Sabbath (which the Jews were so scrupulous about as to need rebuke, § 41). The above grades of sin ("evil thoughts") are these: Against the *First* com-

mandment, "foolishness;"—*Second* and *Third*, involved in the first named crime;—*Fourth*, not here referred to;—*Fifth*, commented on previously (ver. 4-6);—*Sixth*, "murders," "wickedness," "lasciviousness" (rather, unrestrained passion), "blasphemies" (rather, insolence), "pride;"—*Seventh*, "adulteries," "fornications;"—*Eighth*, "thefts;"—*Ninth*, "false witness," "deceit;"—*Tenth*, "covetousness," "an evil eye." Compare the similar catalogue in Rom. i, 29-31.



## MATTHEW XV.

but he could not be hid: <sup>22</sup> and behold, a woman of Canaan, (the woman was a Greek, a Syrophenician by nation,) whose young daughter had an unclean spirit, heard of him, and came out of the same coasts, and cried unto him saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word. And his disciples came and besought him saying, Send her away; for she answered and said, I am not sent but unto of Israel. <sup>25</sup> Then came she and worshipped him saying, Lord, help me. <sup>26</sup> But he answered and said, Let the children first be filled; for it is not meet to take the children's bread, and to cast *it* to dogs. <sup>27</sup> And she said, Truth, Lord; yet the dogs under the table eat of the children's crumbs, which fall from their masters' table. <sup>28</sup> Then Jesus

## MARK VII.

but he could not be hid: <sup>25</sup> for a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet; <sup>26</sup> (the woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the devil out of her daughter.

crieth after us. <sup>24</sup> But he the lost sheep of the house

## MARK VII.

<sup>27</sup> But Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread, and to cast *it* unto the dogs. <sup>28</sup> And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs. <sup>29</sup> And he said

*The Syro-Phenician Woman.*

MATT. however, as he did not wish his coming to be publicly known in the place.<sup>2</sup>

XV. [This injunction of secrecy upon his host was ineffectual, for] the fact of his presence was soon circulated through the neighbourhood.<sup>1</sup> <sup>22</sup> "Incited by the report of his character,<sup>1</sup> a certain <sup>b</sup> Gentile<sup>1</sup> woman, a native Phenician, <sup>a</sup> who had a little daughter afflicted with demoniacal possession,<sup>1</sup> came from across the border, and getting within speaking distance, [as he was prosecuting his journey the next day,] † she loudly implored him, "Pity me, O Sir, 'Descendant of David,' and <sup>b</sup> cure my daughter,<sup>1</sup> who is suffering severely from diabolical possession!" <sup>23</sup> But he [paid seemingly no attention to her entreaties, and] proceeded on his way, without giving her a word of reply. Presently his disciples came up, and begged him to "gratify her request, for she was following them with loud and pathetic entreaties." † <sup>24</sup> "But then," replied Jesus, "my personal mission is exclusively to the poor straying sheep of Jacob's posterity."<sup>25</sup> By this time the afflicted woman had reached them, and throwing herself before him, she besought him, "O dear Sir, do afford me your curative aid for my daughter!" <sup>26</sup> Jesus still returned, "You must wait till the [Jews, the] proper *children* of the family of divine choice, are first supplied with the food of religious blessings.<sup>1</sup> These provisions must not be taken away from the children, and thrown to the '*dogs*' [of Gentiles]."<sup>27</sup> "O Sir!" responded she, "that is true; but yet the very dogs <sup>a</sup> under the table<sup>1</sup> are allowed to catch whatever crumbs their master's <sup>a</sup> children<sup>1</sup> let fall in eating."<sup>28</sup> [On hearing

<sup>a</sup> Mark vii, 25.<sup>b</sup> Mark vii, 26.<sup>c</sup> Mark vii, 27.<sup>d</sup> Mark vii, 28.

<sup>2</sup> For this there may have been a two-fold reason: 1st, the neighbouring Gentiles would inconveniently through him (see verse 26); and 2d, the insidious Pharisees (who seem to have come from Jerusalem for the express purpose of dogging his steps and neutralizing his public labours, see § 67) would be likely to follow him.

† This visit of the woman does not seem to have taken place *in the house*, for the disciples represent her as *following* them with importunate cries, verse 23.

† They were apparently annoyed at her vociferations, especially as they perceived their Master disregarded her; and they deemed it easiest to get rid of her by acceding to her prayer.

‡ This is thrown into the most repulsive style, Christ's design in this whole delay being to test her faith and humility.

¶ As much as to say, "And we Gentiles, '*dogs*' as we are, might likewise be permitted to partake of the slight mercies which the Jews can spare from their superfluity."

## MATTHEW XV.

answered and said unto her, O woman, great is thy faith: for this saying go thy way; be it unto thee even as thou wilt: the devil is gone out of thy daughter. And her daughter was made whole from that very hour. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

## MARK VII.

unto her, For this saying go thy way; the devil is gone out of thy daughter.

<sup>30</sup> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

## SECTION LXIX.

## MARK VII.

<sup>31</sup> And again departing from the coasts of Tyre and Sidon, he came nigh unto the sea of Galilee, through the midst of the coasts of Decapolis; and went up into a mountain, and sat down there. <sup>32</sup> And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to put his hand upon him. <sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue; <sup>34</sup> and looking up to heaven, he sighed and saith unto him, Ephphatha, that is, Be opened. <sup>35</sup> And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. <sup>36</sup> And he

## MATTHEW XV.

<sup>29</sup> And Jesus departed from thence, and came nigh unto the sea of Ga-

lilee; and went up into a mountain, and sat down there.

*The Syro-Phœnician Woman.*

MATT. this declaration of humble perseverance,] Jesus replied to her, "Madam. XV. your confidence in me is so great, that "on account of this expression of it, I bid you depart with your petition satisfied: I pronounce the behest that it occur to you as you desire, and "that the demon quit your daughter!"<sup>1</sup> <sup>b</sup> Upon returning to her home,<sup>1</sup> the woman found that her daughter had been restored to sanity from the very time of this answer, <sup>b</sup> and was now quietly reposing on a couch.<sup>1</sup>

§ 69.—*After Curing a Deaf Stammerer and Many other Invalids, Christ Feeds a whole Multitude of over Four Thousand.*

(The Decap'olis; [May?] A. D. 28.)

MARK VII. <sup>31</sup> After a short stay in the district of Galilee that borders on Phœnicia, Jesus returned to the lake Gennesareth, and crossing it, passed over within the bounds of the Decap'olis. <sup>c</sup> Here he ascended an eminence of the hills that skirt the lake, and took a seat there, [in order to deliver instruction to the company that gathered about him.] <sup>32</sup> After the conclusion of the discourse,] some neighbours brought before him a man whom disease had deprived of hearing, as well as rendered unable to speak without great difficulty, with the request that he would lay his restoring hand upon the sufferer. <sup>33</sup> Accordingly, taking the invalid aside from the pressure of the crowd, Jesus first put his fingers in the man's ears, and next, having spit upon the ground, he touched the patient's tongue with a little of the clay thus formed; <sup>34</sup> he then raised his eyes toward heaven, and with a sigh [of commiseration for the man's unhappy condition,] pronounced this word, ܩܦܬܗܐ (effathah' [Syro-Chaldee for "open thyself"]), i. e. "ears and tongue, recover your natural functions!" <sup>35</sup> Instantly the patient was restored to the faculty of hearing, and the obstruction in his voice was removed, so that he spoke readily and distinctly. <sup>36</sup> Jesus then en

## MARK VII.

charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; <sup>37</sup> and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

## MATTHEW XV.

<sup>30</sup> And great multitudes came unto him, having with them *those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet*; and he healed them: <sup>31</sup> insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

<sup>32</sup> Then the multitude being very great and having nothing to eat, Jesus called his disciples *unto him* and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat; and I will not send them away fasting to their own houses, lest they faint in the way, (for divers of them came from far.) <sup>33</sup> And his disciples say unto him, Whence should we have so much bread in the wilderness, as

## MARK VIII.

<sup>1</sup> In those days the multitude being very great and having nothing to eat, [Jesus] called his disciples *unto him* and saith unto them, <sup>2</sup> I have compassion on the multitude, because they have now been with me three days and have nothing to eat; <sup>3</sup> and if I send them away fasting to their own houses, they will faint by the way, (for divers of them came from far.) <sup>4</sup> And his disciples answered him, From whence can a man satisfy these *men* with bread here in

*Multitudes Cured.*

MARK joined upon the man and his friends not to mention the author of his cure; VII. but this strict charge seemed only to cause them to proclaim the circumstances the more publicly. The miracle being thus known by the whole surrounding concourse, <sup>37</sup> excited among them the most lively emotions of surprise; so that they exclaimed with enthusiastic admiration of Jesus, "He is constantly bestowing blessings: he enables the very deaf to hear, and the dumb to speak!"

MATTH. <sup>30</sup> The report of this cure attracted great numbers of people, who came XV. bringing with them all their friends that were crippled, deaf-and-dumb, distorted in their limbs,<sup>o</sup> or afflicted with any other physical disability, and placed them at the feet of Jesus for relief. All these he cured with such a manifest exertion of superhuman power, <sup>31</sup> that the crowd, in their astonishment at hearing the dumb speak, and witnessing decrepit limbs restored to vigour, cripples walking about, and blind persons in possession of their sight, were led to praise Jehovah [for these tokens of regard for His chosen people].

<sup>32a</sup> A day or two after this, observing that an immense number of people had collected around him, and that they were unsupplied with victuals, Jesus called his disciples and remarked to them, "I feel much concerned for this concourse: they have attended me now these three days, till their little stock of provisions is exhausted; and I am reluctant to dismiss them hungry <sup>b</sup> to their homes, lest their strength should fail them on the road, <sup>b</sup> as some of them have come from a long distance."<sup>1</sup> <sup>33</sup> "Well," returned the disciples, "we do not see where any one can procure food enough to supply such a

<sup>a</sup> Mark viii, 1.

<sup>b</sup> Mark viii, 3.

<sup>o</sup> By the "maimed" here seem to be meant such as were unable to use their hands or feet by reason of some *congenital* malformation; and as this disease always results in a weakness of

the limb, they are said in verse 31 to have been restored to vigour. By the "lame" are distinguished such as were deprived of the use of their feet by *casualty* or *disease*.

## MATTHEW XV.

to fill so great a multitude? <sup>34</sup> And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. <sup>35</sup> And he commanded the multitude to sit down on the ground: <sup>36</sup> and he took the seven loaves and the fishes, and gave thanks, and brake *them* and gave to his disciples, and the disciples to the multitude; <sup>37</sup> and they did all eat and were filled, and they took up of the broken *meat* that was left, seven baskets full; <sup>38</sup> (and they that did eat, were four thousand men, beside women and children.) <sup>39</sup> And he sent away the multitude . . .

## SECTION LXX.

## MATTHEW XV.

<sup>39</sup> . . . And straightway he took ship with his disciples, and came into the coasts of Magdala (the parts of Dalmanutha).

## MATTHEW XVI.

<sup>1</sup> The Pharisees also with the Sadducees came forth, and began to question with him, and tempting desired him that he would show them a sign from heaven.

## MARK VIII.

the wilderness? <sup>5</sup> And he asked them, How many loaves have ye? And they said, Seven. <sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake and gave to his disciples to set *them* before *them*; and they did set *them* before the people. <sup>7</sup> And they had a few small fishes: and he blessed, and commanded to set them also before *them*. <sup>8</sup> So they did eat and were filled; and they took up of the broken *meat* that was left, seven baskets; <sup>9</sup> (and they that had eaten, were about four thousand.) And he sent them away.

## MARK VIII.

<sup>10</sup> And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

<sup>11</sup> And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

*Four Thousand Fed.*

MATT. multitude <sup>a</sup>out here,<sup>1</sup> where there is not a house in sight." <sup>34</sup> "How much bread have you here?" asked Jesus. "Only seven biscuits," replied they, "and five small fishes." <sup>35</sup> He then directed the concourse to recline on the ground for a meal, <sup>36</sup> and taking in his hands the seven biscuits, after pronouncing "the blessing," he broke them, and handed the fragments to his disciples, to distribute them in turn to the people. The same was done with the little fishes. <sup>37</sup> [These scanty provisions held out so preternaturally, that] all present ate their fill, and of the bits that remained after the meal, there were gathered up seven baskets full. <sup>38</sup> The number that partook of the repast was <sup>b</sup>about<sup>1</sup> four thousand men, besides numerous women and children. <sup>39</sup> The meal being over, Jesus dismissed the people.

§ 70.—*The Pharisees and Sadducees again<sup>2</sup> Demanding a confirmatory Portent, Christ Cautions his Disciples against their Doctrines.*

(West Shore of the Lake Gennesareth near Dalmanutha, and North-east Shore not far from Bethsaida-in-Perea; [*May?*] A. D. 28.)

<sup>39</sup> As soon as the company had dispersed, Jesus crossed the lake in a boat <sup>c</sup>with his disciples, and landed at the outskirts of the village of Dalmanutha,<sup>1</sup> MATT. adjacent to the town of Mag'dala. <sup>1</sup> Here he was met by a party of XVI. Pharisees and Sadducees <sup>d</sup>from the village,<sup>1</sup> who [incited by the report of his recent miracles.] came and insidiously asked him to exhibit for their

<sup>a</sup> Mark viii, 4.

<sup>b</sup> Mark viii, 9.

<sup>c</sup> Mark viii, 10.

<sup>d</sup> Mark viii, 11.

MATTHEW XVI.

<sup>2</sup> He answered and said unto them, When it is evening, ye say, *It will be fair weather, for the sky is red*; <sup>3</sup> and in the morning, *It will be foul weather to-day, for the sky is red and lowering*; when ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is; and when ye see the south wind blow, ye say, There will be heat, and it cometh to pass: O ye hypocrites, ye can discern the face of the sky and of the earth; but can ye not discern the signs of the times (this time)?

MATTHEW V.

Yea, and why even of yourselves judge ye not what is right?

<sup>25</sup> Agree with thine adversary quickly, that thou mayest be delivered from him, while thou art in the way with him to the magistrate; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: <sup>26</sup> verily I say unto thee, Thou shalt by no means come

LUKE XII.

<sup>54</sup> And he said also to the people,

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is; <sup>55</sup> and when ye see the south wind blow, ye say, There will be heat, and it cometh to pass: <sup>56</sup> ye hypocrites, ye can discern the face of the sky and of the earth; but how is it, that ye do not discern this time?

<sup>57</sup> Yea, and why even of yourselves judge ye not what is right?

<sup>58</sup> When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison: <sup>59</sup> I tell thee,

*The Signs of the Times.*

MATT. satisfaction some palpable prodigy of a celestial nature. <sup>2</sup>To this requirement Jesus replied, "When evening comes on, you often remark to one another, 'It is going to be fair weather: the sky looks red'; <sup>3</sup>and early in the morning, [you frequently draw with equal correctness the opposite conclusion,] 'We shall have a stormy day, for the sky is lowery with purplish clouds.' "So, when you mark the thunder-cloud spring up in the west, you predict, 'There is a shower coming on!' which indeed occurs; <sup>1</sup> and when you observe a stiff *Notus* [i. e. south-west breeze] blowing, you confidently say, 'This will bring a Sirocco heat!' [i. e. an oppressively warm and moist wind,] and so it actually turns out.<sup>10</sup> What inconsistent observers you are! you can prognosticate the weather well enough from the indications of the 'natural' elements; how comes it then that you are so unable to apprehend the premonitions of your future

MATT. history afforded by present occurrences? <sup>1</sup>† <sup>25</sup> "Why indeed can you not even learn an admonitory lesson from your own policy in civil matters? <sup>1</sup> When summoned by a prosecutor at law, [to appear before the magistrate and answer to his just claims upon you,] you are well aware of the necessity of settling his demand while you are on your way with him 'to court, by taking pains' to effect some compromise 'that will release you from his warrant; <sup>1</sup> if you would not be forcibly arraigned before the magistrate, who will then become your judge, and pass you over into the hands of the 'Collector,' <sup>26</sup> to be kept by him in jail till you pay the very last fraction of the account. [I tell

<sup>a</sup> Luke xii, 54.

<sup>b</sup> Luke xii, 55.

<sup>c</sup> Luke xi, 56.

<sup>d</sup> Luke xii, 57.

<sup>e</sup> Luke xii, 58.

<sup>10</sup> These meteorological phenomena are here referred to, on account of their demand of some omen in the sky.

† Christ here hints that instead of demanding other miracles, they had occasion rather to take warning from those that he was daily performing, of the personal danger in which they

were involving themselves by a refusal of credence. This hazard is illustrated by an allusion to their own habits of precaution in similar cases of exposure; and the whole reply is closed by referring them to his own resurrection, as the only future miracle with which they would be favoured in proof of his divine character.

## MATTHEW V.

out thence, till thou hast paid the uttermost farthing.

## MATTHEW XVI.

And he sighed deeply in his spirit, and saith, <sup>4</sup> A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

And he left them, and entering into the ship again, departed to the other side. <sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread, neither had they in the ship with them more than one loaf.

<sup>6</sup> Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees, and of the leaven of Herod. <sup>7</sup> And they reasoned among themselves saying, *It is* because we have taken no bread. <sup>8</sup> *Which* when Jesus perceived, he said [unto them], O ye of little faith, why reason ye among yourselves, because ye have brought no bread? perceive ye not yet? <sup>9</sup> do ye not yet understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye

## LUKE XII.

thou shalt not depart thence, till thou hast paid the very last mite.

## MARK VIII.

<sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

<sup>13</sup> And he left them, and entering into the ship again, departed to the other side. <sup>14</sup> Now the *disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

<sup>15</sup> And he charged them saying,

Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

## LUKE XIII.

<sup>1</sup> . . . the leaven of the Pharisees, which is . . .

<sup>16</sup> And they reasoned among themselves saying, *It is* because we have no bread.

<sup>17</sup> And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? <sup>18</sup> having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

*The Sign of the prophet Jonah.*

MATT. you, if you were wise, you would be equally prompt in seeking to escape V. the condign penalty, that I am continually intimating impends over you MATT. for neglect of the divine claims.]” <sup>4a</sup> Then sighing deeply, he concluded,<sup>1</sup>

XVI. “This wicked and profligate race of men are forever requiring additional miracles; but [as I said some time since,]<sup>2</sup> no such evidence will be afforded them, except an event parallel to that which occurred to the prophet Jonah.”

Leaving his artful adversaries with this rebuff, Jesus <sup>b</sup> entered the boat again and returned to the eastern side of the lake.<sup>1</sup> <sup>5</sup> Upon arriving at the opposite shore, the disciples discovered that owing to their forgetful neglect to bring food along with them, <sup>c</sup> they had only a single biscuit in the boat.<sup>1</sup> <sup>6</sup> Accordingly, as Jesus began to <sup>d</sup> charge them,<sup>1</sup> “Beware of the leaven of the Pharisees and Sadducees, <sup>e</sup> as well as of the Herodians!”<sup>1</sup> <sup>7</sup> they concluded that he referred to their oversight, and whispered to each other, “He says this because we have brought no bread with us.” <sup>8</sup> Aware of their thoughts, Jesus chidingly asked them, “What makes you talk so earnestly among yourselves concerning your omission to bring along with you a supply of bread, you distrustful ones! <sup>9</sup> Have you not yet arrived at a comprehension of my providential care? <sup>e</sup> Are your moral perceptions and feelings still so obtuse, that you can neither see my deeds with your eyes, nor hear my words with your ears, [so as to appreciate

a Mark viii, 12.

b Mark viii, 13.

c Mark viii, 14.

d Mark viii, 15.

e Mark viii, 18.

## MATTHEW XVI.

not? neither remember the five loaves of the five thousand, and how many baskets ye took up? They say unto him, Twelve.

<sup>10</sup> Neither the seven loaves of the four thousand, and how many baskets ye took up?

And they said, Seven. <sup>11</sup> And he said unto them, How is it that ye do not understand that I spake *it* not to you concerning bread, that

ye should beware of the leaven of the Pharisees and of the Sadducees?

<sup>12</sup> Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

## MARK VIII.

<sup>19</sup> When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

<sup>20</sup> And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

<sup>21</sup> And he said unto them, How is it that ye do not understand?

## SECTION LXXI.—MARK VIII.

<sup>22</sup> And he cometh to Bethsaida: and they bring a blind man unto him and besought him to touch him; <sup>23</sup> and he took the blind man by the hand and led him out of the town, and when he had spit on his eyes and put his hands upon him, he asked him if he saw aught. <sup>24</sup> And he looked up and said, I see men (as trees) walking. <sup>25</sup> After that he put *his* hands again upon his eyes, and made him look up; and he was

*The Leaven of the Pharisees, &c.*

MATT. their spirit?]) Have you forgotten the five biscuits that I distributed XVI. among the five thousand? <sup>o</sup> — do you remember how many baskets full of fragments you gathered up on that occasion? “Yes,” replied they, “there were *twelve*.”<sup>1</sup> <sup>30</sup> <sup>b</sup> “And when I divided<sup>l</sup> the seven biscuits among the four thousand,”<sup>†</sup> continued he, “how many baskets of pieces did you then collect?” <sup>b</sup> “Seven,” answered they. <sup>11</sup> “Well, then,” returned he,<sup>l</sup> “how comes it, [after such exhibitions of my provident power,] that you should now fail to perceive that I had no need of referring to literal bread in telling you to beware of the *leaven* of the Pharisees and Sadducees?” <sup>22</sup> They then understood that he did not mean, they were to avoid supplying themselves with fermented bread, but that they must shun the religious maxims of the Pharisees and others.

§ 71.—*A Blind Man Cured.*

(Bethsaida of Pere'a; [May?] A. D. 28.)

MARK <sup>22</sup> When Jesus had proceeded as far as Bethsaida-in-Pere'a, some of VIII. the inhabitants brought before him a man whom disease had deprived of his eye-sight,<sup>‡</sup> with the request that he would restore his vision by his curative touch. <sup>23</sup> Accordingly, taking the blind man by the hand, he led him out of the village, [in order to avoid the crowd:] and then, having spit upon his eye-lids and laid his hands on them, he asked the patient, whether he could see anything? <sup>24</sup> The man upon raising his eyes to ascertain, answered, “I believe I can distinguish something like men around me, but they look to me like trees, except that they appear to be walking about.” <sup>25</sup> Then having placed his hands again upon the patient's eyes, Jesus bade him look up again. Upon his doing so, his sight was fully restored, so that he saw all the bystanders dis-

<sup>a</sup> Mark viii, 19.

<sup>b</sup> Mark viii, 20.

<sup>o</sup> See § 63.

<sup>†</sup> See § 69.

<sup>‡</sup> As appears from his recognition of objects, verse 24.

## MARK VIII.

restored and saw every man clearly. <sup>26</sup> And he sent him away to his house saying, Neither go into the town, nor tell *it* to any in the town.

## SECTION LXXII.

## MATTHEW XVI.

<sup>13</sup> When Jesus went out and his disciples, *he* came into the coasts of Cesarea Philippi: and it came to pass, as he was alone praying, his disciples were with him; and he asked his disciples by the way saying, Whom do men say that I, the Son of man, am? <sup>14</sup> And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the old prophets risen again. <sup>15</sup> He saith unto them, But whom say ye that I am? <sup>16</sup> And Simon Peter answered and said, Thou art the Christ, the Son of the living God. <sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven: <sup>18</sup> and I say also unto thee, That thou art Peter, and upon this

## MARK VIII.

<sup>27</sup> And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the

way he asked his disciples saying unto them, Whom do men say that I am? <sup>28</sup> And they answered, John the Baptist; but some *say*, Elias; and others, One of the prophets. <sup>29</sup> And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

## LUKE IX.

<sup>18</sup> And it came to pass, as he was alone praying, his disciples were with him; and he asked them saying, Whom say the people that I am? <sup>19</sup> They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. <sup>20</sup> He said unto them, But whom say ye that I am? Peter answering said,

The Christ of God.

*A Blind man Cured.*

MARK tinctly. <sup>26</sup> Jesus now dismissed him to his home, at the same time charging him, "not to enter the village in going, nor mention the occurrence to any of its residents."

§ 72.—*A Second<sup>d</sup> Profession of Faith in him by the Apostles, leads Christ to Predict his Passion and the Trials of his Followers.*

(Vicinity of Cesare'a-Philip'pi; [*May*,] A. D. 28.)

MATT. <sup>13</sup> As Jesus was advancing, "together with his disciples, among the villages<sup>l</sup> around Cesare'a-Philip'pi, <sup>h</sup> he retired to a secluded spot for private prayer; and being rejoined by them [at the conclusion of his devotions],<sup>l</sup> he asked them "in proceeding on,<sup>l</sup> "Whom do the <sup>h</sup> populace<sup>l</sup> call me?" <sup>14</sup> They replied, "Some say you are John the Baptist come to life again, and others take you to be the returning Elijah, whilst others still think you must be Jeremias or some other one of the <sup>e</sup> ancient prophets revived."<sup>†</sup> <sup>15</sup> "And whom do you hold me to be?" inquired he in continuation. <sup>16</sup> Simon (Peter) warmly replied in the name of the rest, "You are the *Messiah*, even the 'Son of the ever-living God'!" <sup>17</sup> "Yes," returned Jesus, "and happy are you, Simon Bar-Jonah [(i. e. *Jonah's Son*, in Hebrew †), in being of this conviction]; for certainly no human teaching [corrupt as it is all around us,] has ever fixed this important discovery in your mind, but you have been convinced by the miracles which my Heavenly Father is performing through me. <sup>18</sup> Therefore I now

<sup>a</sup> Mark viii, 27.

<sup>h</sup> Luke ix, 18.

<sup>c</sup> Luke ix, 19.

<sup>o</sup> See § 65.

<sup>†</sup> Compare §§ 21, 62.

<sup>‡</sup> See John i, 42.



MATTHEW XVI.

rock I will build my church, and the gates of hell shall not prevail against it. <sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. <sup>20</sup> Then charged he his disciples that they should tell no man that he was [Jesus] the Christ.

<sup>21</sup> From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and be raised again the third day; and he spake that saying openly.

MARK VIII.

<sup>30</sup> And he charged them that they should tell no man of him.

LUKE IX.

<sup>21</sup> And he straitly charged them, and commanded them to tell no man that thing,

<sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders and of the chief priests and scribes, and be killed, and after three days rise again; <sup>32</sup> and he spake that saying openly.

LUKE XVII.

<sup>22</sup> saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. <sup>25</sup> But first must he suffer many things, and be rejected of this generation.

*Christ the Foundation of the Church.*

MATT. XVI. declare to you, that, as your adopted name is PETER, [(i. e. Authority of XVI. *Rock*, in Greek,)<sup>o</sup> of a like character is the acknowledgment The Apostles. which you have just made of my nature: for] upon the *rock* of this essential doctrine as a foundation,† will I build the temple of my universal Church, so firmly that the most malignant force of all her fiendish foes shall never be able to overturn the structure. <sup>19</sup> To you [in common with your fellow apostles, whose spokesman you are in this confession,] I will entrust the [administration of the affairs of the 'Reign of the Divine Messiah,' † giving you jointly † the] key of the gospel edifice: so that whatever persons or ordinances you bolt out from the pale of my earthly Church, will also be excluded in the counsels of Heaven; and those characters or measures to which you unbar an entrance into the community of my followers here below, will likewise be admitted to the divine ratification." <sup>20</sup> He then strictly enjoined upon them all, not to avow in public [as yet] their conviction that he was the Messiah.

<sup>21</sup> [Deeming their minds well prepared by the confidence thus expressed in him, so as not to be shaken in their constancy by an intimation of his approaching fate, and that a reference to such a painful subject would also correct whatever prospects they might still entertain of earthly happiness, as likely to accrue from their connection with him,] Jesus now began to disclose to his disciples

<sup>o</sup> See John i, 42.  
<sup>†</sup> Compare 1 Cor. iii, 9-17; Eph. ii, 20; 1 Peter ii, 4-8; 1 John iv, 2; v, 1.  
<sup>†</sup> There may be here an oblique reference to the future fact of Peter's special admittance of the first Jewish as well as Gentile converts into Christian fellowship (see Acts ii, 14-41; x, 1-48); but the main idea is the power delegated to the twelve Apostles of making such ecclesiastical arrangements as their plenary inspiration qualified them to make, which should possess all the authority of the accredited agents of Christ himself. This prerogative was chiefly employed in

points of doctrine and discipline, without any very strict application to ceremonials, other than those which Christ personally enjoined (namely, baptism and the Eucharist); its exercise is evinced generally in the Epistles and Acts, especially in the case of the council at Jerusalem (Acts xv, 1-31). All Christian pastors, who undertake their office with the Holy Spirit's sanction, share this grant of authority in a subordinate degree.  
 † As appears from the use of the *plural* in the parallel passage, Matt. xviii, 18; compare also John xx, 23.

## MATTHEW XVI.

22 Then Peter took him, and began to rebuke him saying, Be it far from thee, Lord; this shall not be unto thee. 23 But he turned about and looked on his disciples, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

## MARK VIII.

24 And when he had called the people unto him with his disciples also, then said Jesus unto his disciples (to them all), If any man will come after me, let him deny himself and take up his cross daily and follow me: 25 for whosoever will save

## MATTHEW X.

38 And he that

taketh not his cross and followeth after me, is not worthy of me:

39 he that findeth

24 And when he had called the people unto him with his disciples also, he said unto them,

Whosoever will come after me, let him deny himself and take up his cross and follow me:

35 for whosoever will save his

## MARK VIII.

And Peter took him, and began to rebuke him.

23 But when he had turned about and looked on his disciples, he rebuked Peter saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

## LUKE IX.

22 And he said to them all, If any man will come after me, let him deny himself and take up his cross daily and follow me:

24 for whosoever will save his

## LUKE XIV.

27 And whosoever doth not

bear his cross and come after me, cannot be my disciple.

## LUKE XVII.

33 Whosoever shall seek to

*Peter Rebuked for Impertinence.*

MATT. more distinctly the important truth, that [in the execution of his sacrificial XVI. work] "as the "Son of Man,"<sup>1</sup> it was requisite for him soon to visit Jerusalem, and there, after enduring the utmost virulence<sup>6</sup> and scorn<sup>1</sup> of the Jewish leaders, hierarchy and ecclesiastics, at last submit to be put to an ignominious death at their instigation; but that on the third day afterward he would revive.<sup>22</sup> c As he was freely discoursing on this subject to them,<sup>1</sup> Peter, Peter's false zeal laying his hand on his Master's arm, began to check these melancholy apprehensions by officiously exclaiming, "Heaven forbid, dear Master, that such a tragical event should occur to you!"<sup>23</sup> Jesus turned round [toward Peter at this incredulous interruption],<sup>4</sup> and perceiving the other disciples animated with the same carnal spirit,<sup>1</sup> he cut short his impertinence by sternly bidding him, "Take your proper place as a submissive follower, and do not attempt to obtrude upon me your satanic suggestions! Your advice would prove an obstacle to my mission, for it proceeds from a heart not imbued with the purposes of God, but actuated by worldly notions."

24 [Apprehensive lest this expectation of temporal advantage might still cling to the minds of his followers,] Jesus called about him the general mass of his customary adherents in addition to his twelve disciples,<sup>1</sup> and proceeded to instruct them<sup>7</sup> all<sup>1</sup> as follows: "Whoever would be my<sup>2</sup> true<sup>1</sup> disciple, must renounce his own earthly gratification, and be willing to hazard<sup>3</sup> daily<sup>1</sup> even an ignominious death in my service; <sup>25</sup> and I warn you all, that any one who abandons my cause through anxiety to secure his life, will thereby really sacrifice

a Mark viii, 31. b Luke xvii, 32. c Mark viii, 32. d Mark viii, 53. e Mark viii, 34. f Luke ix, 23. g Matt. x, 38.

<sup>c</sup> This ejaculation seems to have been made with the affectionate (although really disrespectful) design of dissipating such gloomy forebodings (as he thought them) on the part of his Master, of being yet destroyed by the plots

against him. But this eager reply of Peter revealed an impatience of the idea of a crucified Messiah (always the stumbling-block of the Jews), which called for a severe reproof from his Master. Compare John vi, 60.

MATTHEW XVI.	MATTHEW X.	MARK VIII.	LUKE IX.	LUKE XVII.
his life, shall lose it; and whosoever will lose his life for my sake and the gospel's, shall find it: <sup>26</sup> for what is a man profited, if he shall gain the whole world, and lose his own soul, or be cast away? or what shall a man give in exchange for his soul?	his life, shall lose it; and he that loseth his life for my sake, shall find it.— <sup>32</sup> Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.	life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, [the same] shall save it: <sup>36</sup> for what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup> or what shall a man give in exchange for his soul?	life, shall lose it; but whosoever will lose his life for my sake, the same shall save it: <sup>23</sup> for what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?	save his life, shall lose it; and whosoever shall lose his life, shall preserve it. <sup>8</sup> Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; <sup>9</sup> but he that denieth me before men, shall be denied before the angels of God.
Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven: <sup>27</sup> for the Son of man shall come in his own glory and in the glory of his Father with his angels; and then he	<sup>32</sup> Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. <sup>33</sup> but whosoever shall deny me before men, in this adulterous and sinful generation, him will I also deny before my Father which is in heaven.	<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.	<sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Father's and of the holy angels.	<sup>9</sup> but he that denieth me before men, shall be denied before the angels of God.

*Choice between This Life and the Next.*

MATT. [all that is valuable in] it, whilst he that adheres to me "and my gospel" XVI. at the risk of his very life, will thus most effectually insure its highest interests. <sup>26</sup> Now [the proverb teaches you, that] 'a person would be no gainer, were he to acquire the whole earth, and lose his life in the attainment;' and [if the adage further asks,] 'Where is the equivalent that a man can give to purchase back his life?' [I may say with even greater emphasis, There is nothing that can compensate him for the ruin of his *endless* existence. <sup>27</sup> Be assured that these everlasting consequences infallibly depend upon fidelity or apostasy in my cause:] <sup>8</sup> for it is that person who unflinchingly avows his attachment to me in the face of human opposition, that I will acknowledge as my faithful follower in the presence of an assembled universe; 'but whoever allows himself to be overcome by the scorn and persecution of the profligate and sin-hardened race with which he is surrounded, so as to desert or reject me and my injunctions, that person will find himself likewise rejected by me as unworthy in the final judgment.' Yes, the 'Son of Man' [persecuted

<sup>a</sup> Mark viii, 35.

<sup>b</sup> Matt. x, 32.

<sup>c</sup> Mark viii, 38.

## MATTHEW XVI.

shall reward every man according to his works; <sup>28</sup> verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom with power.

## MARK IX.

<sup>1</sup> And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.

## LUKE IX.

<sup>27</sup> But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

## SECTION LXXIII.

## MATTHEW XVII.

<sup>1</sup> And after six (eight) days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, <sup>2</sup> and as he prayed, was transfigured before them; and his face did shine as the sun, and his raiment was white as the light, so as no fuller on earth can white them. <sup>3</sup> And behold, there

## MARK IX.

<sup>2</sup> And after six days Jesus taketh with him Peter and James and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them, <sup>3</sup> and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. <sup>4</sup> And there appeared

## LUKE IX.

<sup>28</sup> And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray; <sup>29</sup> and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. <sup>30</sup> And behold,

*Future Retributions.*

MATT. and slighted as he may be now], will hereafter reappear as the Judge of XVI. mankind, invested with the glorious majesty of the Godhead, "which he will then be seen to share in common with his Divine Father," and surrounded by his retinue of "celestial" angels; and at that grand adjudication of human characters, will he assign the awards of eternity to each individual suited to that person's earthly conduct. <sup>28</sup> Nay," <sup>2</sup> continued Jesus, "I solemnly assure you, that ere the eyes of not a few of those who now stand here listening to me, shall close in death, they will have beheld [a scene that may fitly represent the final retributions of that day; for (at the destruction of Jerusalem) they will gaze upon] the 'Son of Man' as he returns [in a similar but subordinate sense] to consummate his 'Reign' with <sup>3</sup> divine authority! [over Jewish opposition]!" <sup>2</sup>

§ 73. — *The Transfiguration.*

([Mount Hermon?] May, A. D. 28.)

MATT. <sup>1</sup> On the sixth † day after "the above disclosure of the scheme of his mission," selecting Peter and the brothers James and John as his "sole" attendants, Jesus set out for an ascent of "the" very lofty mountain in "that region. [probably Mount Hermon. Arrived at one of the lower summits,] † "while he was engaged in private devotion" [at a short distance from the three disciples], <sup>2</sup> his whole physical appearance underwent a remarkable change; his countenance becoming radiant [with such unearthly light, that it shone] like the sun, † and his dress assuming a brilliancy "like that of dazzling snow, surpassing the whiteness which any bleaching of human art could effect." <sup>3</sup> Presently there could

a Luke ix, 26.

b Mark ix, 1.

c Luke ix, 29.

d Mark ix, 2.

e Luke ix, 29.

f Mark ix, 3.

<sup>o</sup> Christ here adopts his usual style (in public) of hinting at the destruction of Jerusalem in connexion with the doom that awaits like impenitent persons in the general judgment; compare Matt. xxiv and xxv, and note the same general date of the temporal calamity in xxiv, 34.

† Luke says "about eight days;" but the phrase is apparently only a round number for a week (compare John xx, 26), and the prefixed "about" shows that exactness is not designed.

‡ The peak is covered with perpetual snow.

|| Compare Exod. xxxiv, 35.



MOUNT MOUNTAIN.  
FROM THE UPPER PLAIN OF THE JORDAN.

FROM GARDNER'S TRAVELS, &c.



MATTHEW XVII.

appeared unto them Moses and Elias talking with him; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him, were heavy with sleep; and when they were awake, they saw his glory and the two men that stood with him. <sup>4</sup> Then as they departed from him, answered Peter and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias: (for he wist not what to say; for they were sore afraid.) <sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them; (and they feared as they entered into the cloud;) and behold, a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye him: <sup>6</sup> and when the disciples heard it, they fell on their face and were sore afraid. <sup>7</sup> And when the voice was past, Jesus came and touched them, and

MARK IX.

unto them Elias with Moses; and they were talking with Jesus. spake of his decease which he should accomplish at Jerusalem. <sup>32</sup> But Peter and they that were with him, were heavy with sleep; and when they were awake, they saw his glory and the two men that stood with him. <sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: <sup>6</sup> (for he wist not what to say; for they were sore afraid.) <sup>7</sup> And there was a cloud that overshadowed them; and a voice came out of the cloud [saying], This is my beloved Son; hear him.

MARK IX.

<sup>5</sup> And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: <sup>6</sup> (for he wist not what to say; for they were sore afraid.) <sup>7</sup> And there was a cloud that overshadowed them; and a voice came out of the cloud [saying], This is my beloved Son; hear him.

LUKE IX.

there talked with him two men which were Moses and Elias; <sup>31</sup> who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. <sup>32</sup> But Peter and they that were with him, were heavy with sleep; and when they were awake, they saw his glory and the two men that stood with him. <sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, [and] one for Elias; (not knowing what he said.) <sup>34</sup> While he thus spake, there came a cloud and overshadowed them; (and they feared as they entered into the cloud;) <sup>35</sup> and there came a voice out of the cloud saying, This is my beloved Son; hear him.

<sup>36</sup> And when the voice was past,

*The Divine Attestation.*

MATT. be distinguished "amid a halo [of celestial radiance that floated near],<sup>1</sup> XVII. <sup>b</sup> two other<sup>1</sup> bright forms, those of the departed Moses and Elijah, who commenced a conversation with Jesus, <sup>a</sup> on the subject of the violent death by which he was soon to close his mission at Jerusalem.<sup>1</sup> <sup>c</sup> During their Master's devotions, Peter and the two other disciples had fallen into a doze through fatigue; but being roused [by the voices near them], they looked up and saw the resplendency that encircled him, and recognised [by their conversation] the two persons who were now standing beside him.<sup>1</sup> <sup>4</sup> <sup>d</sup> Bewildered with astonishment and the awe that checked the utterance of the others,<sup>1</sup> Peter cried out to Jesus, <sup>e</sup> "as soon as the celestial visitors had retired,<sup>1</sup> "O Teacher, what a privilege it is for us to be in so favoured a spot as this!<sup>o</sup> Give us leave to erect three booths here, one for your own residence, another for Moses, and the third for Elijah; [that we may perpetually enjoy such heavenly visits!]" <sup>5</sup> While these expressions of wild delight were escaping his lips, suddenly a brilliant cloud enveloped the whole company, <sup>f</sup> making the disciples shudder as it passed over them;<sup>1</sup> from the midst of which there issued a Voice that declared,<sup>†</sup> "This is My dear and only Son, on whom rests my fondest approval! Harken to his instructions!"<sup>†</sup> <sup>6</sup> As they heard these words, the disciples fell prostrate to the earth in reverential terror, [and continued in this suppliant posture,] <sup>7</sup> till Jesus approaching

<sup>a</sup> Luke ix, 31.    <sup>b</sup> Luke ix, 30.    <sup>c</sup> Luke ix, 32.    <sup>d</sup> Mark ix, 6.    <sup>e</sup> Luke ix, 33.    <sup>f</sup> Luke ix, 34.

<sup>o</sup> Compare Gen. xxviii, 17.  
<sup>†</sup> This corresponded to the *Sheki'nah* of the ancient Temple, and the *Voice of the Lord* which the Old Testament saints so often heard. Compare 2 Pet. i, 17, 18; John i, 14.  
<sup>†</sup> Compare Deut. xviii, 15; Matt. iii, 17.

## MATTHEW XVII.

said, Arise and be not afraid.  
 8 And when they had lifted up their eyes, they saw no man save Jesus only.

9 And as they came down [from] the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead. And they told no man in those days any of those things which they had seen: and they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 10 And his disciples asked him saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come and restore all things; 12 but I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise, as it is written of him, shall also the Son of man suffer

## MARK IX.

8 And suddenly, when they had looked round about, they saw no man any more save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And

they kept that saying with themselves, questioning one with another what the rising from the dead should

mean. 11 And they asked him saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first and restoreth all things; . . . 13 but I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him:—12 . . . and how it is written of the Son of man, that he

## LUKE IX.

Jesus was found alone.

And they kept it close, and told no man in those days any of those things which they had seen.

*Christ's Resurrection not understood.*

MATT. gently touched them, bidding them "rise and lay aside their alarm." XVII. 8 Upon this assurance, they stood up, and on looking around, they saw no one present with them except Jesus himself.

9 As they were descending the mountain, Jesus charged them, "not to relate what they had just seen to any person, until the 'Son of Man' had revived from the tomb;" "an injunction which they observed by a strict secrecy for the prescribed period," although they had quite a discussion among themselves at the time, to know what their Master meant by "reviving from the tomb," [an expression which they failed after all to comprehend as yet. 10 Not Elijah's second daring to question him directly on the subject, they resolved to ask him to explain a difficulty which the appearance of the glorified saints to their sight had raised in their minds during the discussion:] accordingly one of their number inquired of him, "Are the public Expounders of the Law correct, when they tell us that Elijah must appear before the Messiah comes? [If so, was not his visit with you just now a prestige of the speedy establishment of your empire?]" 11 "Yes," replied Jesus, "an Elijah is to come before that event, and his office is to set everything right [in the moral attitude of the popular mind respecting that event]; 12 but that Elijah, I assure you, has already appeared among us,† and his countrymen, instead of recognising him properly,‡ have inflicted suffering and death upon him at their caprice.¶ In like manner is the 'Son of Man' also about to be the sport of their 'mockery

a Luke ix, 36.

b Mark ix, 10.

c Mark ix, 12.

o Mat. iv, 5, 6.

† Compare Luke i, 17, 76.

‡ See John i, 19-25; Luke vii, 29-33.

¶ See §§ 28, 62.



MATTHEW XVII.

MARK IX.

of them many things and be set at naught.  
 13 Then the disciples understood that he spake unto them of John the Baptist.

must suffer many things and be set at naught!

SECTION LXXIV.

MARK IX.

MATTHEW XVII.

LUKE IX.

14 And on the next day, when he came down from the hill to his disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, and running to him saluted him. 16 And he asked the question ye with them? 17 And one of the multitude kneeling down to him, answered and said, Master, I have brought unto thee my only son, which hath a dumb spirit; 18 and whersoever he taketh him, he teareth him,

14 And when they were come to the multitude, . . .

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

they beheld him, were greatly amazed, 16 And he asked the scribes, What

MATTHEW XVII.

LUKE IX.

14 . . . there came to him a certain man, kneeling down to him and saying, 15 Lord, have mercy on my son;

28 And behold, a man of the company cried out saying, Master, I beseech thee look upon my son: (for he is mine only child;) 29 and lo, a spirit taketh him, and he sud-

*John the Baptist, the Second Elijah.*

MATT. and utmost malice, in fulfilment of ancient prophecy." 10 13 From this XVII. explanation, the disciples perceived that he was speaking to them of John the Baptist, as being the predicted Elijah.†

§ 74.—*Cure of a Demoniac, whom the Disciples had Failed to Restore to Sanity.*

(Vicinity of Cesare'a-Philip'pi; May, A. D. 28.)

MARK IX. 14 Upon returning to the rest of the disciples a the next day, Jesus found them surrounded by a large concourse of people, among whom were several Scribes engaged in a warm dispute with the disciples.† 15 Seeing him approach so unexpectedly yet opportunely, the assembly rushed toward him with surprise and delight, saluting him with a reverent welcome. 16 [Perceiving that some special cause must have attracted such a crowd,] he demanded of the Scribes, "What were you disputing about just now with my disciples?" 17 In reply, a man b came forward from among the crowd, and b suppliantly prostrating himself before him, c cried out, "I was bringing my c only son, with the design of presenting him before you to be cured.—I beg you, d have pity on him, e and relieve him of the e epilepsy with which he is so severely afflicted as frequently to deprive him of the power of speech. His disease is the result of the influence of a demon with which he is possessed; 18 and when a fit

a Luke ix, 37.

b Matt. xvii, 14.

c Luke ix, 38.

d Matt. xvii, 15.

o Isa. liii; Dan. ix, 26. Christ thus satisfies at once their inquiries concerning the second Elijah, and their queries respecting his own death (Mark ix, 10, above).—Mark does not mean to say, as his language at first seems to denote, that "it is written" of John that he should suffer like Christ, for no such prophecy can be found; the word "him" at the end of verse 13 must be referred to "the Son of Man," the idea being that John had experienced a fate at the hands of his countrymen, such as was

foretold of his Master. The repetition of the prediction implies that in both verses it refers to the same person; and the transposition of thought as compared with Matthew, shows that the latter part of verse 12 is there anticipated parenthetically in connexion with another prophecy (Elijah's advent), in order to indicate at the same time who is the subject of the succeeding prophetic allusion at the close of verse 13.

† Compare Matt. xi, 14.

‡ The topic evidently was their failure, ver. 18.

## MARK IX.

and bruising him hardly departeth from him; for he is lunatic and sore vexed, and he suddenly crieth out and foameth and gnasheth with his teeth and pineth away: . . . —<sup>22</sup> and oft-times it hath cast him into the fire and into the waters, to destroy him. . . . —<sup>18</sup> . . . And I spake to thy disciples that they should cast him out, and they could not. <sup>19</sup> He answereth [him] and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. <sup>20</sup> And they brought him unto him: and as he was yet a-coming, when he saw him, straightway the spirit tare him; and he fell on the ground and wallowed foaming. <sup>21</sup> And he asked his father, How long is it ago since this came unto him? And he said, Of a child: <sup>22</sup> . . . but if thou canst do any-

## MATTHEW XVII.

for he is Innatic and sore vexed;

for oft-times he falleth into the fire, and oft into the water. <sup>16</sup> And

I brought him to thy disciples, and they could not cure him. <sup>17</sup> Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

## LUKE IX.

denly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

<sup>40</sup> And I besought thy disciples to cast him out, and they could not. <sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither. <sup>42</sup> And as he was yet a-coming,

the devil threw him down and tare him. . . .

*Case of the Demonic Son Stated.*

MARK comes on, the fiend <sup>a</sup> causes him immediately to shriek dreadfully<sup>1</sup> [in his IX. inarticulate way], and throws him into convulsions, in which he dashes himself on the ground, grinds his teeth together, and froths at the mouth: <sup>22</sup> oftentimes the demon impels him to throw himself into the flames, or else to rush into the water, as if to destroy him outright, <sup>a</sup> and clings to him with such pertinacity that<sup>1</sup> he is worn to a skeleton <sup>a</sup> with violent paroxysms.<sup>1</sup>—<sup>18</sup> [Not being able to find you,] I <sup>b</sup> presented him<sup>1</sup> to your disciples for relief; but they were unable to effect an exorcism.” <sup>19</sup> Upon this information, Jesus reprovingly exclaimed to his disciples, <sup>c</sup> “How distrustful you are, [not to exercise reliance on my power, though absent, enough to enable you to perform a cure! ]—can I be always with you, [to effect cures in person, without your ever learning to have full confidence, so as to act in my name? ]” <sup>c</sup> Next turning to their opponents, he exclaimed, “What a perverse set of men are you,<sup>1</sup> [to cavil at the failure! ]—must I continually put up with your malicious detraction?” Then addressing the petitioner, he said, “Bring <sup>d</sup> your son<sup>1</sup> <sup>e</sup> here<sup>1</sup> to me!” <sup>20</sup> No sooner had they brought him within sight of Jesus, than the fiend threw him into a spasm, that made him roll on the ground, the foam oozing from his mouth. <sup>21</sup> To Jesus’s inquiry, “How long has he been afflicted with this lunacy?” the father replied, “Ever since he was a small boy.—<sup>22</sup> O Sir, if your ability can indeed reach such an inveterate case, do in compassion relieve him and thereby me!”<sup>†</sup>

<sup>a</sup> Luke ix, 39.

<sup>b</sup> Matt. xvii, 16.

<sup>c</sup> Matt. xvii, 17.

<sup>d</sup> Luke ix, 41.

<sup>o</sup> Instead of the word “him” in Mark, should be read “them.”

<sup>†</sup> The man seems to have understood Christ’s question (which was merely designed to exhibit the magnitude of the cure) as intimating doubts of the possibility of curing such a chronic case.

This expression of diffidence also shows that the reproof for distrust (verse 19) was not directly addressed to the father, as he would not so immediately have indulged it again (observe his docile confidence in verse 24, and compare verse 28).

MARK IX.

thing, have compassion on us and help us. <sup>23</sup> Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. <sup>24</sup> And straightway the father of the child cried out and said with tears, [Lord,] I believe; help thou mine unbelief.

<sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit saying unto him, *Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.* <sup>26</sup> And *the spirit* cried and rent him sore and came out of him: and he was as one dead; insomuch that many said, He is dead. <sup>27</sup> But Jesus took him by the hand and lifted him up, and delivered him again to his father; and he arose cured from that very hour. And they were all amazed at the mighty power of God.

<sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And Jesus said unto them, Because of your unbelief.

MATTHEW XVII.  
<sup>18</sup> And Jesus rebuked the devil;

LUKE IX.  
<sup>42</sup> . . . And Jesus rebuked the unclean spirit,

and he departed out of him:

and healed the child, and delivered him again to his father.

and the child was cured from that very hour.

<sup>43</sup> And they were all amazed at the mighty power of God. . . .

<sup>19</sup> Then came the disciples to Jesus apart and said, Why could we not cast him out? <sup>20</sup> And Jesus said unto them, Because of your unbelief: for verily

*The Dæmoniack Son Cured.*

MARK IX. <sup>23</sup> "Yes," returned Jesus, "[I can easily afford you your desire,] if you on your part will but exercise a corresponding degree of confidence in my ability; for [I would have you aware of this great truth, that] *all needed blessings may be realized by him who trusts the Divine power and goodness for them.*" <sup>24</sup> At this offer, the agonized parent exclaimed with tears [of earnest sincerity falling from his eyes], "I do indeed confide in you; O then, render me the craved relief for my son, distrustfully though I just now expressed myself!"<sup>3</sup>

<sup>25</sup> Perceiving that the crowd was pressing toward the spot, Jesus sternly charged the demon to "quit the patient, (whom he had reduced to the condition of a deaf mute,) and never again attack him!" <sup>26</sup> After causing the sufferer to shriek and go into a terrible convulsion, the fiend relinquished his grasp, leaving the subject so utterly prostrated and corpse-like, that many of the bystanders were confident "he was dead." <sup>27</sup> But Jesus, taking his hand, assisted him to rise upon his feet, and then presented him, "perfectly restored to health from that instant,<sup>1</sup> to his father.<sup>1</sup> "All who witnessed the cure, were astonished at this manifest exertion of divine power.<sup>1</sup>

<sup>28</sup> As soon as their Master had withdrawn into the house [where he was temporarily lodging], the disciples "came to him<sup>1</sup> privately with this question, "What was the reason why we were unable to exorcise that demon?" He replied, "It was on account of your want of faith!<sup>1</sup> [in

<sup>a</sup> Matt. xvii, 18.

<sup>b</sup> Luke ix, 42.

<sup>c</sup> Luke ix, 43.

<sup>d</sup> Matt. xvii, 19.

<sup>e</sup> Matt. xvii, 20.

<sup>3</sup> See verse 22. This can hardly be a prayer for faith, since he asks Christ to "help his unbelief," and this current interpretation sets this clause in opposition to the preceding; the phrase

is merely equivalent to saying "help me [by curing my son, although I am] in my partial unbelief."

† Compare verse 19.

## LUKE XVII.

<sup>5</sup> And the apostles said unto the Lord, Increase our faith. <sup>6</sup> And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you: and nothing shall be impossible unto you.

## MARK IX.

<sup>29</sup> And he said unto them, This kind can come forth by nothing but by prayer and fasting.

## MATTHEW XVII.

I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you:

<sup>21</sup> howbeit this kind goeth not out, but by prayer and fasting.

## SECTION LXXV.

## MARK IX.

<sup>30</sup> And they departed thence and passed through Galilee; and he would not that any man should know it. <sup>31</sup> For while they won-

## MATTHEW XVII.

<sup>22</sup> And while they abode in Galilee,

## LUKE IX.

<sup>43</sup> . . . But while they

*Power Delegated to Faith.*

LUKE XVII. the efficiency of my power as delegated to you." <sup>o</sup> <sup>5</sup> The mortified apostles apologetically responded, "Master, by your indulgent encouragement, we will endeavour to exercise a more perfect confidence in your ability for the future." "Ah!" returned Jesus, "[you are not even now sensible of the extent of your deficiency in this respect. For] "I assure you, had you faith [of the genuine character, even though it were so limited in its application that it might seem small] as a grain of mustard-seed, you might, in its assurance, bid this sycamore-tree [probably pointing to one that overshadowed the dwelling,] 'be torn up by the roots without human hands, and plant itself in the unstable sea,' and the power of God would accomplish your behest; "or you might even command yonder mountain [pointing apparently to Mount Hermon, on which he had spent the last night,] to 'be transported to another spot,' and it would change its site at once: indeed [with such unwavering reliance upon MARK divine aid,] no task would baffle you.† <sup>29</sup> However," concluded he, "the IX. faith requisite for the expulsion of demons, as in the case just now, [can only be attained in connexion with such a devotional spirit, as] is the fruit of frequent prayer, and [with that mortification of the natural inclinations to which] fasting, [when religiously observed, so eminently contributes.]"

§ 75.—*Christ again† Predicts his Passion.*

(On his Passage through northern Galilee; [*Jme?*] A. D. 28.)

<sup>30</sup> Jesus now crossed over into Galilee with his disciples, avoiding public notice as much as possible. [As they were travelling southward through the country,]

<sup>31</sup> <sup>b</sup> his followers' minds being still excited with the amazement produced by his recent wonderful acts,|| Jesus declared to his disciples "in the most impressive

<sup>a</sup> Matt. xvii, 20.

<sup>b</sup> Luke ix, 43.

<sup>c</sup> Luke ix, 44.

<sup>o</sup> See § 61.

† Compare verse 23 (of Mark above).

‡ See § 72.

|| Luke perhaps only means, that those who had introduced the late cure of the demoniac, did not forget the surprise with which it inspired them (see Luke ix, 43 in § 74), and that this feeling strengthened the kindred emotions raised

in the disciples' minds by the Transfiguration.— This private mode of travelling (probably by an unfrequented route) seems to have been sought for the purpose of more uninterrupted opportunity to instruct his disciples concerning an event so well calculated to wean away their minds from their worldly anticipations, flushed as they may have been by his late popularity.

## MARK IX.

dered every one at all things which Jesus did, he taught his disciples and said unto them, Let these sayings sink down into your ears: for the Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. And they were exceeding sorry: <sup>32</sup> but they understood not that saying, and were afraid to ask him.

## MATTHEW XVII.

Jesus said unto them,

The Son of man shall be betrayed into the hands of men, <sup>23</sup> and they shall kill him; and the third day he shall be raised again. And they were exceeding sorry.

was hid from them that they perceived it not; and they feared to ask him of that saying.

## LUKE IX.

wondered every one at all things which Jesus did, he said unto his disciples, <sup>44</sup> Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

<sup>45</sup> But they understood not this saying, and it was hid from them that they perceived it not; and they feared to ask him of that saying.

## SECTION LXXVI.

## MATTHEW XVII.

<sup>21</sup> And when they were come to Capernaum, they that received tribute-money came to Peter and said, Doth not your master pay tribute? <sup>25</sup> He saith, Yes. And when he was come into the house, Jesus prevented him saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute; of their own children, or of strangers? <sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free: <sup>27</sup> notwithstanding, lest we should offend them, go thou to

## MARK IX.

<sup>33</sup> And he came to Capernaum. . .

*Christ again Predicts his Passion.*

MARK IX. manner,<sup>1</sup> that "the 'Son of Man' would shortly fall into the power of those by whom his life would be taken; but that on the third succeeding day, he would return to life." <sup>a</sup> This statement filled them with great grief<sup>1</sup> [at the calamity which it seemed to forebode]; <sup>32</sup> yet they did not apprehend their Master's full meaning, nor did they venture to ask him <sup>b</sup> to resolve the mystery,<sup>1</sup> [lest he might reprehend them for their dulness of understanding.]

§ 76.—*The Sacred Half-Shekel miraculously Provided.*

(Capernaum; [June?] A. D. 28.)

MATT. XVII. <sup>24</sup> Upon their arrival at Capernaum, one of the collectors of "the *drach'ma*" [(i. e. about 30 cents,) or *half-shekel* tax for the Temple,<sup>c</sup>] meeting Peter [near the house which the rest of the party had entered], asked him, "Your Teacher pays the Temple-tax, does he not?" <sup>25</sup> "Yes," replied Peter, ["he always does so;"] and as he was entering the house, [to report the demand to his Master,] Jesus anticipated him with this question, "Simon, what is your opinion? from whom are kings in the custom of exacting capitation or other taxes,—from their own children, or from their subjects [who are not members of their family]?" <sup>26</sup> "From their subjects, I should certainly say," answered Peter. "Then," returned Jesus, "their children are evidently exempt from such a demand; [and I as the Son of God ought not therefore be required to pay a tax for His Temple.] <sup>27</sup> However, lest we should give these

<sup>a</sup> Matt. xvii, 23.

<sup>b</sup> Luke ix, 45.

<sup>c</sup> Exod. xxx, 13. This tax was notified to be paid regularly over the country just before the Passover, and defaulters were met at the Passover by persons stationed at the Eastern gate of

the Temple, who exacted the sum; as Christ had not attended that festival this year, he appears to have been subsequently waited upon by the collector at his home

## MATTHEW XVII.

the sea and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee.

## SECTION LXXXVII.

## MARK IX.

<sup>33</sup> At the same time came the disciples unto Jesus: . . . and being in the house he asked them, What was it that ye disputed among yourselves by the way? <sup>34</sup> But they held their peace: for by the way they had disputed among themselves who *should be* the greatest. And Jesus perceiving the thought of their heart, *again asked them, and they answered, We were saying, Who is the greatest in the kingdom of heaven?*

<sup>35</sup> And he sat down and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all and servant of all.

## MATTHEW XVIII.

<sup>1</sup> At the same time came the disciples unto Jesus

## LUKE IX.

<sup>46</sup> Then there arose a reasoning among them, which of them should be greatest.

<sup>47</sup> And Jesus perceiving the thought of their heart, . . .

saying, Who is the greatest in the kingdom of heaven?

*The Tribute-money miraculously Provided.*

MATT. collectors and their hierarchal employers an opportunity to find fault; XVII. do you just go down to the Lake, and drop in a hook and line; draw out the fish that first rises [to catch the bait], and when you have opened its throat, you will find in it a *stater* [i. e. about 60 cents],<sup>o</sup> which you may take and pay to the collectors for your own tax as well as mine."

§ 77.—*Christ Exhorts his Contentious Disciples to Mutual Deference and Forbearance.*

(Capernaum; [June?] A. D. 28.)

MARK IX. <sup>33</sup> When the disciples had "assembled again<sup>1</sup> in the house [on Peter's return after satisfying the collector's claim], Jesus asked them, "What question was it that you were discussing so earnestly together, as we were walking toward the village [this morning]?" <sup>34</sup> They were reluctant to answer, [being aware that they merited a reproof;] for they had been disputing, which of them should have the highest post [under the anticipated "Reign of the Divine Messiah]." <sup>35</sup> But their Master had noticed their selfish altercation,<sup>1</sup> and as he pressed the inquiry, "they at length faltered out a confession, that the subject of their debate was, "who among them was destined to the chief eminence in his approaching empire?"<sup>1</sup> <sup>35</sup> To this question, Jesus, having taken a seat, and gathered them all close about him [for special instruction], replied, "If any of you is ambitious of being foremost in rank, he will gain the truest eminence among my followers, by taking the most lowly position, and seeking to promote the interests of the rest."<sup>†</sup>

<sup>o</sup> Matt. xviii, 1.

<sup>1</sup> Luke ix, 47.

<sup>o</sup> Apparently, one accidentally swallowed (as far as its size would admit) by mistake for some eatable, as this ravenous class of animals are

sometimes found to do with coin or jewels that casually fall into the water.

<sup>†</sup> Compare Matt. xx, 26; xxiii, 11.

## MARK IX.

<sup>36</sup> And he took a child and set him in the midst of them: and when he had taken him in his arms, he said unto them, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven: whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven; for he that is least among you all, the same shall be great. <sup>37</sup> Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

<sup>38</sup> And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. <sup>39</sup> But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me: <sup>40</sup> for he that is not against us, is on our part.—

## MATTHEW XVIII.

<sup>2</sup> And Jesus called a little child unto him, and set him in the midst of them, <sup>3</sup> and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven; <sup>4</sup> whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven: <sup>5</sup> and whoso shall receive one such little child in my name, receiveth me.

## LUKE IX.

<sup>47</sup> . . . took a child and set him by him,

<sup>48</sup> and said unto them,

Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

<sup>49</sup> And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. <sup>50</sup> And Jesus said unto him, Forbid him

not; for he that is not against us, is for us.

*A Child-like Spirit Enjoined.*

MARK <sup>36</sup> Then <sup>a</sup> inviting a child, who was near, to come to him, IX. he placed him in the middle of the circle, and throwing his arms complacently about him, he told them, <sup>b</sup> "I solemnly assure you, that until you lay aside your present worldly sentiments, and adopt the unambitious simplicity that characterizes children, you will none of you ever be admitted to the privileges of the 'Reign of the Divine Messiah.' <sup>c</sup> Therefore it is he who is willing to take a subordinate place like this child, that will become the most honoured under that 'Reign;' <sup>d</sup> the one seemingly the most insignificant among you being really the chief [in commendable qualities]. <sup>e</sup> And [as connected with this duty of humility, I would remind you, that] whoever treats with a kindly welcome a person of such a child-like spirit, as being my follower, thereby in effect exhibits an equal regard for me whom such a one represents; nor for me alone, but also for Him whose Ambassador I am."

<sup>38</sup> [At this injunction of a catholic spirit,] John observed inquiringly, [as if to gain his Master's approval for such an exception,] "Teacher, we came across a man lately, who was exorcising demons by assuming the authority to pronounce your name as a talisman; and we immediately forbade his doing so, because he did not accompany us as your follower." <sup>39</sup> But Jesus replied, "You ought not to have prohibited him; for you may depend, there is no person, capable of thus performing a miracle in my name, that can readily be induced to join the general detraction against me. <sup>40</sup> And indeed,

<sup>a</sup> Matt. xviii, 2.

<sup>b</sup> Matt. xviii, 3.

<sup>c</sup> Matt. xviii, 4.

<sup>d</sup> Luke ix, 48.

<sup>o</sup> See § 61. This remark may have been made to counteract the jealousy entertained by the rest toward Peter, James and John, which seems to have led to the dispute for superiority,

arising from the apparent favour of being selected to accompany their Master to the scene of his Transfiguration,—a partiality that may have bred in them some vanity (see § 108).

## MARK IX.

<sup>42</sup> And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea:—wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh!  
<sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt. <sup>50</sup> Salt is good; but if the salt have lost his saltness, wherewith will ye season it? it is thenceforth neither fit for the land, nor yet for the dunghill; but men cast it out to be trodden under foot: ye are the salt of the earth. Have salt in yourselves, and have peace one with another.

## MATTHEW XVIII.

<sup>6</sup> But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea: <sup>7</sup> wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh!—

## MATTHEW V.

<sup>13</sup> Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

## LUKE XVII.

<sup>2</sup> It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.—

<sup>1</sup> Then said he unto the disciples, It is impossible but that offences will come; but wo *unto him* through whom they come!—

## LUKE XIV.

<sup>34</sup> Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? <sup>35</sup> it is neither fit for the land, nor yet for the dunghill; but men cast it out. . . .

*Tenderness toward Weak Believers.*

MARK IX. [you should have perceived, that] whoever does not side with the party opposed to my cause, does in reality espouse it.<sup>o</sup> <sup>42</sup> [You must be careful, therefore, not to check the well-meant acts of such individuals, lest you endanger their incipient attachment to me; for I warn you, that] if any one should be the means of wantonly discouraging or diverting even the most insignificant of my followers, [whose faith in me may be as little confirmed as the strength of this child,] a more miserable doom hereafter awaits that instrument of apostasy, than [he would here experience,] were he plunged into the <sup>a</sup>heart of the <sup>1</sup>sea, with a <sup>a</sup>huge <sup>1</sup>mill-stone [i. e. such an upper mill-stone as is turned by an ass] hung round his neck!† <sup>b</sup>It is indeed inevitable that incentives to defection from my cause should arise [through the pressure of circumstances induced by human depravity]; but alas for that person, none the less, in whose corrupt will originates the provocation!<sup>1</sup> <sup>49</sup> [Yes, my followers must be subjected to a severe ordeal:] for, as every sacrificial offering is required to be sprinkled with salt, [before it can be presented to God;]‡ so is each one of my disciples to be *seasoned*, as it were, by their fiery trials [here for final acceptance in heaven. <sup>50</sup> Now, you know, the proverb says,] ‘Salt is an excellent thing for seasoning purposes; but should the salt used in flavouring food become itself insipid, by what seasoning could its saltness be restored?’—‘it is evidently worthless for any use, except that of being thrown out over the walk,<sup>1</sup> <sup>a</sup>for it is not even fit for manuring the soil.<sup>1</sup>|| <sup>c</sup>Just so, *you* are to be the salt of society,<sup>1</sup> [to imbue it with the principles of my religion, and thus not merely render your own lives an acceptable oblation to God, but also infuse a like sanctifying influence into others’ minds. And to effect this.]

<sup>o</sup> Matt. xviii, 6.<sup>b</sup> Matt. xviii, 7.<sup>c</sup> Matt. v, 13.<sup>d</sup> Luke xiv, 35.<sup>o</sup> Compare Matt. xii, 30.

† In this and the following denunciations, there appears to be an indirect allusion to the traitor Judas; compare Matt. xxvi, 24.

‡ Levit. ii, 13.

|| This *tasteless salt* is thought to have been a coarse saline earth from the shores of the Dead Sea.



## MATTHEW XVIII.

<sup>10</sup>Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.—

LUKE XVII.

<sup>15</sup>Moreover, take heed to yourselves: if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; and if he repent, forgive him. <sup>16</sup>But if he will not hear thee, then

<sup>3</sup>Take heed to yourselves: if thy brother trespass against thee, rebuke him;

and if he repent, forgive him.

take with thee one or two more, that in the mouth of two or three witnesses every word may be established: <sup>17</sup>and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican: <sup>18</sup>verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

*The Salt of Divine Grace.*

MARK you must retain the salt of spirituality in your hearts, being especially IX. careful to preserve harmony among yourselves, [which so eminently promotes religious steadfastness. <sup>10</sup>To avoid all collisions, therefore, XVIII. which would lead any to abandon my cause,] beware of treating with disparagement any one of these my followers, however inferior they may appear; for I assure you, that in the celestial world the representative angels of even the least noted among them, are ever high in the favour of my Heavenly Father.

<sup>15</sup><sup>4</sup>[A like spirit of 'cautions' forbearance should be exercised even toward offenders, lest a too great severity should precipitate their fall.]<sup>o</sup> Should it happen, therefore, that any one of your religious associates should [so far yield to frailty as to] commit a wilful injury against you, [the true measures of redress which you are to take, are as follows:] First repair to him frankly, and calmly endeavour to convince him of his misconduct <sup>a</sup>by a suitable admonition<sup>1</sup> in private; <sup>†</sup>in case he heeds your remonstrance <sup>a</sup>and penitently acknowledges his fault, you are to forgive him sincerely,—and by this course you will have won him back to rectitude and fellowship. <sup>16</sup>Should he withstand your efforts, however, to correct him in this way, you must then go to him again, taking with you one or two other members of your fraternity, [whose counsels would be likely to be influential with him:] so that 'by the testimony of two or three witnesses the whole evidence may be confirmed' [respecting his duty and reparation].<sup>‡</sup> <sup>17</sup>Should he also prove contumacious under their reproof, you are next to lay the matter before the congregation [of saints to which you belong, and obtain their decision respecting it]; and if he continues refractory against their sentence likewise, you are [finally, but not till then, to cease to treat him with fraternal association, and are] to regard him as an irreligious man like a heathen or tax-gatherer. <sup>18</sup>[In such cases of excision from your brotherhood,] I assure you [the subject of it incurs the fearful weight of the authority with which I lately declared you invested in a corporate capacity], that 'whatever persons you bolt out from the pale of my earthly church, will also be excluded in the counsels of heaven;' and the same

<sup>a</sup> Luke xvii, 3.

<sup>o</sup> Compare Gal. vi, 1; 2 Cor. ii, 7; James v, 20.    <sup>†</sup> See Levit. xix, 17.    <sup>‡</sup> Deut. xix, 15.

## MATTHEW XVIII.

<sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven; <sup>20</sup> for where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? <sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times in a day; but, Until seventy times seven. <sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants; <sup>24</sup> and when he had begun to reckon, one was brought unto him which owed him ten thousand talents; <sup>25</sup> but forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children and all that he had, and payment to be made: <sup>26</sup> the servant therefore fell down and worshipped him saying, Lord, have patience with me, and I will pay thee all; <sup>27</sup> then the lord of that servant was moved with compassion, and loosed him

## LUKE XVII.

<sup>4</sup> And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him.

the kingdom of heaven likened unto a certain king, which would take account of his servants; <sup>24</sup> and when he had begun to reckon, one was brought unto him which owed him ten thousand talents; <sup>25</sup> but forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children and all that he had, and payment to be made: <sup>26</sup> the servant therefore fell down and worshipped him saying, Lord, have patience with me, and I will pay thee all; <sup>27</sup> then the lord of that servant was moved with compassion, and loosed him

*Validity of Ecclesiastical Acts.*

MATT. is true of admission.<sup>o</sup> <sup>19</sup> And furthermore I assure you that [so far from XVIII. the whole religious assembly with which you are connected being invariably necessary to be present, in such ecclesiastical determinations as are contemplated by this grant of jurisdiction], in case only two of you [are able to meet for the deliberation, and they] concur in any such measure concerning my church here on earth, their decision and prayer for its accomplishment shall be effectual through my Heavenly Father's ratifying power; <sup>20</sup> for in fine, wherever even so small a number as two or three of my sincere followers may be convened to carry out the purposes of my religion, my divine presence is guaranteed [to crown their proceedings with success.]

<sup>21</sup> Wishing to know how far this lenity toward offenders was to extend,] Peter, approaching more closely, asked, "Master, how often may one of my brother disciples, who has inflicted an injury upon me, be forgiven "on profession of penitence,<sup>1</sup>—as many as seven times?" <sup>22</sup> Jesus replied, "I do not mean merely to say that you must forgive him [with great patience, even were it] seven times "in one day;<sup>1</sup> but indefinitely oftener, even seventy times seven, [if he afford you occasion.] <sup>23</sup> In respect to this feature of clemency, the 'Reign of the Divine Messiah' itself may be compared to some king, who might wish to settle accounts with his fiscal officers. <sup>24</sup> In execution of this purpose, one of them is brought before him, who is deficient [it may be, an enormous amount, as] ten thousand talents [i. e. of silver, about \$9,000,000]. <sup>25</sup> As he has no means of making up the arrearage, his sovereign orders him to be sold into bondage, together with his wife and children, and all his property likewise to be confiscated, and the proceeds to be applied toward liquidating the debt. <sup>26</sup> At this rigid sentence, the culprit officer prostrating himself humbly before his royal master, begs him, 'Indulge me with time [to settle my affairs], and I will try to pay you the full amount.' <sup>27</sup> Pitying his case, the king releases him from custody, and remits the entire

<sup>1</sup> Luke xvii, 4.

<sup>o</sup> See § 72.

## MATTHEW XVIII.

and forgave him the debt. <sup>28</sup> But the same servant went out and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him and took *him* by the throat, saying, Pay me [that] thou owest: <sup>29</sup> and his fellow-servant fell down [at his feet,] and besought him saying, Have patience with me, and I will pay thee all: <sup>30</sup> and he would not, but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done: <sup>32</sup> then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; <sup>33</sup> shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? <sup>34</sup> And his lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him: <sup>35</sup> so likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## SECTION LXXVIII.—LUKE X.

<sup>1</sup> After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he

*The Unmerciful Servant.*

MATT. sum due. <sup>28</sup> Now suppose this same officer goes out from the scene of this XVIII. discharge, and meeting one of his fellow officers, who chanced to owe him the trifling sum of one hundred *dena'rii* [i. e. about \$15], he seizes him by the throat, fiercely bidding him, 'Pay me instantly what you owe me!' <sup>29</sup> The poor fellow falls before him, imploring him in like manner, 'Allow me a little time [to collect in what is owing me], and I will pay you the whole amount.' <sup>30</sup> But the creditor refuses, and in default of immediate payment goes and gets him thrown into jail, to lie there till he should pay the debt. <sup>31</sup> The associate officers, witnessing the transaction, are so shocked at the creditor's inhumanity, that they indignantly report it to their sovereign, <sup>32</sup> who immediately summons him before him, and thus addresses him, 'Vile menial, I compassionately cancelled my large claim against you, at your earnest entreaty; <sup>33</sup> why then, did you not treat your fellow officer with a like commiseration?' <sup>34</sup> Then revoking the late discharge, his incensed master commands him to be incarcerated till a payment of the full amount should be enforced.—<sup>35</sup> In a similar vindictive manner," concluded Jesus, "will your Heavenly Father conduct himself toward you [as to your own crimes against Him], if you do not each cordially forgive your fellow the misdemeanours committed against you, [but acknowledged with sorrow.]"

§ 78.—*The Mission of the Seventy.*<sup>o</sup>

([Capernaum?]; [early in *September*?] A. D. 28.)

LUKE <sup>1</sup> Some time after these occurrences, [being about to travel in a somewhat X. new district,] Jesus appointed seventy of his most reliable followers, exclusive of the previously nominated Apostles,† and sent them in pairs by

<sup>o</sup> This event is placed here, because it is evident that their *return* (which Luke gives in continuous order, in verse 17,) could not have followed immediately; and in verse 1 it is said that Christ sent the Seventy in advance of himself, thus referring to a journey which can only be

found in his contemplated visit to Jerusalem, this alone intervening.—The number *seventy* was apparently chosen from its correspondence with that of the members of the Sanhedrim. Compare Numb. xi, 16.

† See §§ 44, 61.

## LUKE X.

himself would come. <sup>2</sup> Therefore said he unto them, . . . <sup>3</sup> Go your ways; behold, I send you forth as lambs among wolves: be ye therefore wise as serpents, and harmless as doves.

## MATTHEW VII.

<sup>6</sup> Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

## MATTHEW X.

<sup>23</sup> But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.

<sup>24</sup> The disciple is not above his master, nor the servant above his lord, neither he that is sent greater than he that sent him;

## LUKE VI.

<sup>40</sup> The disciple is not above his master;

## JOHN XIII.

<sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him.

*The Commission of the Seventy.*

LUKE various routes in advance of him, [to prepare the inhabitants of each town X. and region for his intended visit.]<sup>o</sup> <sup>2</sup> The charge that he delivered to them was of the following purport: <sup>34</sup> Go forth [to your assigned sphere of labour, remembering that] I am sending you like defenceless sheep among prowling wolves; "it behooves you therefore, to conduct yourselves with the circumspection of the serpent, coupled with the inoffensiveness of the dove." <sup>6</sup> [Exercise VII. the unprovoking discretion of the proverb, in the reserved communication of the precious truths of your sacred message to men of unholiness and grovelling minds,] "not to deal out the consecrated flesh of sacrifices to profane dogs; nor offer pearls to swine, who would only trample the jewels in the mire with their feet, and then turning round with disappointed voracity tear in MATT. pieces the luckless donors." <sup>23</sup> Yet, [doubtless, despite your utmost care, X. you will often be assailed with opposition; and] when the inhabitants of one town malignantly reject your message, then you must make your escape to the next town on your route;—I assure you, you will not have more than time enough to complete the circuit of the cities of Judea and Pere'a, before the consummation of the mission of the 'Son of Man.'<sup>†</sup> <sup>24</sup> [But you must not

<sup>a</sup> Matt. x, 16.

<sup>o</sup> The contemplated region of Christ's travels to which they preceded him, was apparently that of Pere'a and Judea (where he spent the greater part of the remaining six months of his ministry), some of these precursors probably proceeding through Samaria and there crossing over, others continuing on through Judea, while the rest may have passed over directly from Galilee.—The terms of the commission here given, (as well as those at § 61,) are very much intermingled by the Evangelists. I have endeavoured to arrange the injunctions in their most probable position, according to their affinity.

<sup>†</sup> Most interpreters understand this to refer to the destruction of Jerusalem: but it is *not true* that the propagators of Christianity had not canvassed the whole of Palestine previous to that event; for they had so effectually tried

its influence all over the land, that they had in despair "turned to the Gentiles," and even gone far and wide among them, long before A. D. 70. The only other plausible explanation of Christ's prophecy here, (besides the one which I have proposed,) is, that by the time the Seventy should have accomplished their tour, their Master would rejoin them at some appointed place of rendezvous. But the phrase, "Son of Man will come," will not bear such an interpretation: its import is always more emphatic; for in the only passages where it occurs in the New Testament, (besides the text,) it is exclusively used to denote either Christ's appearance as the Messiah (Matt. xi, 9; Luke vii, 34; ix, 56; xix, 10), or else in the destruction of Jerusalem and the general judgment thereby prefigured (see § 123).

## MATTHEW X.

## LUKE VI.

<sup>25</sup> it is enough for the disciple that is perfect, but every one that is perfect, that he be as his master, and the servant as shall be as his master. his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household! <sup>26</sup> Fear them not therefore. . . .

## SECTION LXXIX.—JOHN VII.

<sup>2</sup> Now the Jews' feast of tabernacles was at hand: <sup>3</sup> his brethren therefore said unto him, Depart hence and go into Judea, that thy disciples also may see the works that thou doest: <sup>4</sup> for *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly; if thou do these things, show thyself to the world: <sup>5</sup> (for neither did his brethren believe in him.) <sup>6</sup> Then Jesus said unto them, My time is not yet come, but your time is always ready; <sup>7</sup> the world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil:

*The Unpopularity of Christ's Service.*

MATT. be disheartened by persecution: you know,] 'no disciple is of greater X. importance than his teacher, nor the slave than his master, nor an ambassador than the principal;'<sup>1</sup> <sup>25</sup> but the highest lot that a subordinate, <sup>3</sup> however faithful, can expect, is to share the fortunes of his superior: † since my adversaries have nicknamed *me*, the head of the family, *Baal'zebub*, ‡ how much more likely will they be to stigmatize *you*, the members of that family! <sup>26</sup> Do not lose your courage, therefore, [if you *should* be subjected to a like treatment with myself.]”

§ 79.—*Christ's Final Departure from Galilee for Jerusalem, with the Incidents on the Journey.* †

(Galilee and Samaria; latter part of *September*, A. D. 28.)

JOHN <sup>2</sup> The Jewish Festival of “Tabernacles” was now approaching; accord- VII. ingly <sup>3</sup> Jesus's younger [half]brothers, † <sup>5</sup> although not convinced [as yet] <sup>6</sup> of his full character as the Messiah, still [hoping to derive much temporal advantage from his evident rank as a prophet.] <sup>3</sup> urged him, “The best course for you to take, is to quit this section of country, [where your popularity is waning], and visit Judea; so as to give your adherents there an opportunity of witnessing the miracles which you are engaged in effecting, [and thus increase their attachment as well as number:] <sup>4</sup> it is certainly bad policy for any one, who desires to gain personal celebrity, to perform his official acts in comparative obscurity; you should exhibit the signal miracles you are achieving, to the public at the metropolis.” <sup>6</sup> To this misconceived advice, Jesus replied, “No favourable occasion for my visiting Judea has yet occurred this year, †† but *you* have always an opportunity of repairing thither without any apprehension; <sup>7</sup> for an irreligious community like that, is not likely to molest you in your stay among them, [since your sentiments and plans so well coincide with their own,]—but for *me* they entertain an implacable hatred, because I am in the habit of re-

<sup>a</sup> John xiii, 16.

<sup>b</sup> Luke vi, 40.

<sup>o</sup> Although this is an adage, and not inappropriate to the connexion of the passage in John, yet I have preferred avoiding a repetition, especially as (his) verse 20 evidently belongs elsewhere.

† Compare Matt. xix, 29; John xiv, 3; xvii, 24.

‡ See §§ 51, 59.

‖ The order of Luke is here resumed; see note to the title of Chapter VI. The incident of the Lepers is inserted here, because there is no mention of any subsequent visit to Samaria.

†† See the Table in the note at the end of § 9.

<sup>oo</sup> See Acts i, 14.

‡‡ See § 66.

## JOHN VII.

<sup>8</sup> go ye up unto this feast; I go not up yet unto this feast, for my time is not yet full come. <sup>9</sup> When he had said these words unto them, he abode *still* in Galilee: <sup>10</sup> but when his brethren were gone up, then went he also up unto the feast; not openly, but as it were in secret.

## LUKE IX.

<sup>51</sup> And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

<sup>52</sup> and sent messengers before his face: and

they went and entered into a village of the Samaritans, to make ready for him; <sup>53</sup> and they did not receive him, because his face was as though he would go to Jerusalem. <sup>54</sup> And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? <sup>55</sup> But he turned and rebuked them and said, Ye know not what manner of spirit ye are of: <sup>56</sup> for the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

## MATTHEW XIX.

<sup>1</sup> And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, . . .

## LUKE XVII.

<sup>11</sup> And it came to pass, as he went to Jerusalem, that he passed through

*Christ's Delay in Visiting Jerusalem.*

JOHN VII. proving their wicked practices.<sup>9</sup> <sup>8</sup> It is well enough for you to attend the coming Festival; but I shall not accompany you thus publicly, for the suitable period is not just yet arrived, [when I can judiciously go thither.]" <sup>9</sup> With this vindication of his course, he continued still for several days in Galilee; <sup>10</sup> but soon after his brothers had left for the capital, he also [found himself so situated that he] ventured to make the visit,† by avoiding all publicity, and travelling in as retired a manner as possible.

LUKE IX. <sup>51</sup> Accordingly, as the time for his predicted ascension‡ was now not far distant, Jesus finally "quitted Galilee,<sup>1</sup> and resolutely turned his steps toward Jerusalem. <sup>52</sup> On his journey, he adopted the plan of sending some of his disciples in advance to the various villages of Samaria through which he was to pass, in order that they might privately prepare accommodations for him. <sup>53</sup> On one occasion, upon the application of his <sup>Vindictiveness</sup> messengers at a certain village, the inhabitants refused to enter- <sup>Checked.</sup> tain him, because he was directing his course toward Jerusalem, [a place of worship for which they entertained the most rancorous jealousy.]" <sup>54</sup> At this exhibition of inhospitable scorn, two of his disciples, the brothers James and John, were so incensed, that they proposed, "Master, with your authorizing leave, we will bid the lightning fall from heaven, and consume this village of heathen miscreants!—just as Elijah once did."¶ <sup>55</sup> But Jesus turned to them with this rebuke, "Ah, you little think what an unholy temper such resentment betrays!—<sup>56</sup> the 'Son of Man' has not visited the earth for the purpose of destroying human life, but to *rescue* man from endless death." He therefore calmly proceeded with his disciples to the next village.

LUKE XVII. <sup>11</sup> In continuing his journey toward Jerusalem, while pass- <sup>Ten Lepers</sup> ing through the middle of Samaria, after leaving Gali- <sup>Cured.</sup>

<sup>a</sup> Matt. xix, 1.

<sup>9</sup> See §§ 25, 40, 42.

† The roads being comparatively destitute of travellers after all had gone to the Feast.

‡ See §§ 65, 72, 75.

¶ See John iv, 9.

¶ 2 Kings i, 10, 12. The cases were quite unlike.

## LUKE XVII.

the midst of Samaria and Galilee. <sup>12</sup> And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: <sup>13</sup> and they lifted up *their* voices and said, Jesus, Master, have mercy on us. <sup>14</sup> And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. <sup>15</sup> And one of them, . . . <sup>16</sup> . . . (and he was a Samaritan,)—<sup>15</sup> . . . when he saw that he was healed, turned back, and with a loud voice glorified God, <sup>16</sup> and fell down on *his* face at his feet, giving him thanks. . . . <sup>17</sup> And Jesus answering said, Were there not ten cleansed? but where *are* the nine? <sup>18</sup> there are not found, that returned to give glory to God, save this stranger. <sup>19</sup> And he said unto him, Arise, go thy way; thy faith hath made thee whole.

## CHAPTER VI.—PORTION II.

CHRIST'S SUBSEQUENT ITINERANCY THROUGH JUDEA AND PERE'A.<sup>o</sup>(Time, *six months less one week.*)

## SECTION LXXX.—JOHN VII.

<sup>11</sup> Then the Jews sought him at the feast, and said, Where is he?

*Gratitude of the Samaritan Leper.*

LUKE <sup>lee,†</sup> <sup>12</sup> as he was entering a certain village, ten men afflicted with leprosy XVII. met him, but keeping at the prescribed distance, [to prevent contamination. ‡ <sup>13</sup> They immediately recognized him,] and cried out, "O Master Jesus, in compassion cure us!" <sup>14</sup> On seeing from whom the request came, Jesus bade them acquiescingly, "Go and show yourselves to the priests [of your respective villages]." ¶ No sooner had they started to obey the direction, than they were restored from their contagious malady. <sup>15</sup> One of their number,—<sup>16</sup> who chanced moreover to be a Samaritan,—<sup>15</sup> on finding himself recovered, hastened back to his benefactor, loudly praising God as he went, <sup>16</sup> and falling prostrate at Jesus's feet, humbly poured out his grateful acknowledgments for the merciful cure. ¶ Jesus rejoined [in a tone of surprise to the bystanders], "Were there not *ten* of them that were restored?—where, then, are the other nine?" <sup>18</sup> Are none of them to be found, that are disposed to return and give to God the praise of their recovery, except this single foreigner?" <sup>19</sup> Then addressing the thankful patient, he said, "You may now rise and return home; it is your confidence in me that has restored you to health."

§ 80.—*Christ's Public Teaching at the Festival of Tabernacles, with the Connected Incidents.* ¶

(Jerusalem, the Temple, [Court of the Women?]; Wednesday, September 24, to Sunday, September 28, A. D. 28.)

JOHN <sup>11</sup> When the Festival began, the Jewish leaders instituted Public Opinion  
VII. a search for Jesus, [with the design of executing their plot concerning him.

<sup>o</sup> See the note to the title of Chap. VI, p. 154.  
† This being "as he went to Jerusalem," the route could not of course have been through Samaria first and Galilee next, as the order of the words seems at first to imply.

‡ See Levit. xiii, 46; Numb. v, 2, 3.

¶ See Levit. xiv, 2.

¶¶ The "Feast of Tabernacles" began on the 15th day of the 7th month (Tisri), and continued (including all its exercises) till the 7th day thereafter, both inclusive (Levit. xxiii, 34-36). The Paschal Full Moon (middle of the first

## JOHN VII.

<sup>12</sup> And there was much murmuring among the people concerning him : for some said, He is a good man ; others said, Nay, but he deceiveth the people : <sup>13</sup> howbeit no man spake openly of him, for fear of the Jews.

<sup>14</sup> Now about the midst of the feast, Jesus went up into the temple and taught : <sup>15</sup> and the Jews marvelled saying, How knoweth this man letters, having never learned ? <sup>16</sup> Jesus [ . . . ] answered them and said, My doctrine is not mine, but his that sent me : <sup>17</sup> if any man will do his will, he shall know of the doctrine, whether it be of God or *whether* I speak of myself : <sup>18</sup> he that speaketh of himself, seeketh his own glory ; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. <sup>19</sup> Did not Moses give you the law, and yet none of you keepeth the law ? why go ye about to kill me ?

*Contradictory Remarks respecting Christ.*

JOHN VII. against him,<sup>o</sup> supposing he would be likely to be present. As they went around through the crowd in this manner, inquiring, "Where is that pretender?" <sup>12</sup> the populace began to whisper among themselves concerning him; some remarking, "I believe he is really a good man," while others as strenuously objected, "Far from it; he is a popular impostor!" <sup>13</sup> None of his partisans, however, dared profess their sentiments *publicly* in his favour, being restrained by their fear of the Jewish hierarchy, [who were evidently bent upon his destruction.]

<sup>14</sup> Having waited till the Festival had half-way progressed, Jesus now appeared at the capital, and immediately proceeding to the [Women's] Court of the Temple, commenced instructing the people assembled there. <sup>15</sup> [The depth of thought and information displayed in] his discourse surprised the Jews of the higher class who heard him, and suggested the inquiry, "How comes he to be so expert in theological science, without having ever received a literary education?" <sup>16</sup> To the disparaging tone of this remark, Jesus rejoined, "The doctrines which I deliver, are not my own unsupported assertions, but are prescribed and corroborated by Him whose messenger I am. <sup>17</sup> Let but a person comply with the will of God [as made known by me.] and his experience will soon satisfy him whether my instructions are of a divine origin, or the sheer suggestions of my own fancy. <sup>18</sup> Besides, every one whose teaching is thus merely self-prompted, is observed to aim at enhancing his own fame; whereas he who studies to promote the honour of Him whose legate he is, cannot be other than a trust-worthy teacher, and entirely unaffected by any sinister motive.—<sup>19</sup> [Your objections of immorality against me," continued Jesus,† "are utterly inconsistent with your own conduct.] Was it not Moses, [—whose injunctions I am constantly upholding,—] ‡ that delivered to your forefathers the Law? and yet [with all your loud professions of regard for his precepts,] every one of your hierarchal party is in the habit of grossly violating those divine statutes.¶ [If you entertain such a reverence for that sacred canon, let me ask you one question,] Why are you all the time trying

month Nisan) of this year, occurred (see the mode of computation in § 17),—

	March	29,	5h.	26m.	A. M.
Half lunation.....	14,	18	22		
New Moon, March	14,	11	4		
6 lunations.....	117	4	24		
	191	15	28		
6 following months	184				
New Moon, Sept.	7,	3	28	P. M.	

Hence, the 1st of Tisri began with the sunset of September 7, and the 15th Tisri with that of September 21.

<sup>o</sup> See § 66.

† Reverting to their hackneyed imputations to that effect; see §§ 38, 40, 41, 48, 51, 57.

‡ See §§ 45, 67.

¶ Compare Matt. xxiii. 2-32; John viii. 7; Rom. ii. 21-24. See a.80 § 45.



## JOHN VII.

<sup>20</sup> The people answered and said, Thou hast a devil; who goeth about to kill thee? <sup>21</sup> Jesus answered and said unto them, I have done one work, and ye all marvel. <sup>22</sup> Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumsise a man: <sup>23</sup> if a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? <sup>24</sup> Judge not according to the appearance, but judge righteous judgment.

<sup>25</sup> Then said some of them of Jerusalem, Is not this he whom they seek to kill? <sup>26</sup> but lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the [very] Christ? <sup>27</sup> howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is. <sup>28</sup> Then cried Jesus in the temple, as he taught,

*Inconsistent Sticklers for the Law.*

JOHN VII. *to murder me, in defiance of it?*<sup>o</sup> <sup>20</sup> "You must be out of your senses," scornfully replied the [disaffected part of the] crowd; "who is 'trying to murder you?'" <sup>21</sup> Jesus proceeded, [overlooking the people's misapplication of his charge to themselves instead of their leaders: "Just look at the frivolous nature of your cavils; for instance,] the signal cure that I effected some time since in this city, only gave your Council an occasion of indignant surprise, [because it was performed on the sabbath.]† <sup>22</sup> But Moses himself (or rather, in conformity with the patriarchal institution that was of established authority long prior to his legislation‡) enjoined the rite of circumcision upon your nation, in so obligatory a manner that you never wave the ceremony [though the prescribed day for its observance should fall] on the sabbath.¶ <sup>23</sup> If, then, you scrupulously attend to this custom even on the sabbath, lest the Mosaic law should be infringed, [by the neglect of so slight a sanatory regulation in its appointed season;]¶ why should you thus bitterly inveigh against me for restoring a man's *entire* physical system to health on that day? <sup>24</sup> You should not decide so rashly upon a superficial view of one's conduct, but according to an impartial consideration [of the facts and bearings in the case]."

<sup>25</sup> A cluster of citizens of Jerusalem, [who stood by and noticed this fearless exhibition of himself on the part of Jesus,] observed aloud to one another, "Is not this the person whom our chief men are anxious to seize and put to death? <sup>26</sup> Look, there he is, publicly discoursing, without one of them so much as interfering by a word of reply! I wonder if the San'hedrim have actually come to the conclusion that he is the Messiah, [that they let him thus alone! <sup>27</sup> They are very much deluded, if they think so; for] we all know too well the particulars of this pretender's parentage and residence for that;—whereas when the Messiah appears, his origin will not be so vulgarly known."<sup>oo</sup> <sup>28</sup> Overhearing these cavils, Jesus, in

Resulting  
Comments and  
Measures.

<sup>o</sup> See Exod. xx, 13, and compare verses 11 above, and 25, 30 below.

† See § 40.

‡ Gen. xvii, 10; xxi, 4.

¶ Le-vit. xii, 3.

¶ Without doubt, this ecclesiastical rite was based upon physiological considerations, which render it necessary in that climate. There is also a reference in our Saviour's language to the *medical* precautions taken to prevent the wound from becoming fatal, and these measures are urged as a precedent for other curative acts

on that day, especially when so much more extensively beneficial to the individual concerned.

<sup>oo</sup> This prejudice does not seem to have arisen so much from any settled belief that the Messiah's lineage and birth-place were to be a secret (for they could not have so far overlooked the plain indications of prophecy; compare verse 42; Matt. ii, 5; xxii, 42) but rather from the desire to invest his coming with an air of mysterious grandeur (see Isa. vii, 14). Compare verse 52; i, 46; Luke iv, 22; Matt. xiii, 55-57; Heb. vii, 3.

## JOHN VII.

saying, Ye both know me and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not; <sup>29</sup> [but] I know him, for I am from him, and he hath sent me.

<sup>30</sup> Then they sought to take him; but no man laid hands on him, because his hour was not yet come. <sup>31</sup> And many of the people believed on him and said, When Christ cometh, will he do more miracles than these which this *man* hath done? <sup>32</sup> The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

<sup>33</sup> Then said Jesus [unto them], Yet a little while am I with you, and then I go unto him that sent me: <sup>34</sup> ye shall seek me, and shall not find me; and where I am, thither ye cannot come. <sup>35</sup> Then said the Jews

*Origin of Christ.*

JOHN the midst of his instructions in the Temple, <sup>o</sup> exclaimed with a loud voice, VII. that they might hear, "Yes indeed, you are acquainted with me and know my extraction, [in a human relation;] yet have I not appeared at my own bidding, for there is a veracious Being who has given me my [like truthful] commission;—He it is whom you do *not* know [by an appreciation of His purposes and claims, and therefore you fail to recognise my higher relation to Him]. <sup>29</sup> I know Him perfectly, for it is from [the co-equality of] His own society that I am now arrived as His commissioner on earth!"

<sup>30</sup> [Learning that Jesus was in the city,] his adversaries endeavoured to discover some pretext for apprehending him, but did not as yet succeed in arresting him, [being providentially hindered] until the destined time for the consummation of his [expiatory] office should arrive.† <sup>31</sup> Numbers of the populace, however, entertained great confidence in him, which they expressed in such private remarks as these, "Could we expect the Messiah, on his appearance, to perform a greater number of signal miracles than those which he has effected?" <sup>32</sup> Gaining information [through its members of the more inimical Pharisaical party,] that such sentiments concerning Jesus were currently whispered among the people, the San'hedrim despatched officers with orders to arrest him.‡

<sup>33</sup> [A day or two afterward, being apprised of the hostile movements of the hierarchy with reference to him,] Jesus addressed to them this public warning, [in the temple,] "It is but a little while longer that I am to remain among you, before I return to Him who has sent me on my mission. [You need not therefore take such pains to hasten me out of the way. <sup>34</sup> When I am gone from earth,] long and anxiously will you look for me [in the character of a Messiah to arise and deliver you from the calamities with which your nation will be visited]; but your search [for such an appearance] will be in vain! for to that [celestial] abode whither I am about to retire, *you* [in your present ungodly state of mind] can never gain access to find me."|| <sup>35</sup> The puzzled leaders turned to each other with the sneering question,

Enigmatical  
Admonition.

<sup>o</sup> Probably in the Court of the Women, see § 119.

† There being yet some work to be accomplished before that event, and the season of the Passover being the appropriate time for the fulfilment of sacrificial types as well as of prophecy.

‡ As to the success of this effort, see verse 45 below.

|| There is a studied double meaning in Christ's

language here, which I have endeavoured to illustrate by the use of brackets. This ambiguous reference to his anticipated removal to heaven, the auditors perversely allowed themselves to understand (which was its merely literal import) as denoting a contemplated change of earthly residence and labour beyond the reach of their present enmity, which would then be turned into *longing* for his presence.

## JOHN VII.

among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? <sup>36</sup> what *manner of* saying is this that he said, Ye shall seek me, and shall not find me; and where I am, *thither* ye cannot come?

<sup>37</sup> In the last day, that great *day* of the feast, Jesus stood and cried saying, . . .

## MATTHEW XI.

<sup>28</sup> Come unto me, all *ye* that labour and are heavy laden, and I will give you rest: <sup>29</sup> take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls: <sup>30</sup> for my yoke is easy, and my burden is light.

## JOHN VII.

<sup>37</sup> . . . If any man thirst, let him come unto me and drink: <sup>38</sup> he that believeth on me, as the Scripture hath said, out of his belly shall flow

*His Departure, an Abandonment.*

JOHN VII. "Where is he going, that 'we shall not be able to find him?' Does he intend to repair to the expatriated Jews that live scattered among the Gentiles, and to instruct the heathen too! <sup>36</sup> And then, what does he mean by saying, 'You will look for me, but search in vain; to that region whither I am about to withdraw, you can never gain access?'"

<sup>37</sup> On the eighth day of the Festival,† the last and most pompously celebrated of all, Jesus [took a conspicuous station in the

MATT. Temple court, and there] proclaimed aloud this inviting appeal, † <sup>28</sup> "Yield yourselves to my instruction, O all ye poor souls, who are so wearily toiling under your grievous burden [of legal ceremonies, rendered still more oppressive by traditional observances superimposed];‡ and I will point out to you a far more easy mode of relief [from the sins for which you thus seek to atone]. <sup>29</sup> Yes, assume the yoke of my doctrines, and become *my* disciples—a teacher of a mild and condescending spirit, [the very opposite of your rigid haughty scribes,]—and then will you gain repose for your sin-worn souls; <sup>30</sup> for the yoke of my precepts is one well adapted to your strength and circumstances, and the burden of the duties I enjoin, is light to be borne."¶

JOHN VII. [Then adverting to the festive ceremony of bringing the water from the Fountain of Shilo'ah into the temple, which was being performed at the time, Jesus with a loud voice continued his exhortation,] "Whoever is thirsty [for more heavenly draughts than these], I bid apply to me, and he may then drink all he desires. <sup>37</sup> If a person will but confide in my claims, in him will be realized the promises of Scripture;†† for in his heart [will thereupon be opened a spring of celestial influences, from which] shall gush forth the

° The Palestine Jews contemptuously regarded as renegades those Jews who removed into Gentile lands, and as all one with the heathen themselves among whom they lived. Thither these Pharisees therefore would not follow Jesus. In all this scoff, there is much wilful perversion of Christ's language, which in its *general* import they might have readily understood to refer to his death.

† Counting as included in the festival week, that day with the sunset of which the festival began.

‡ This passage is inserted here from its appropriateness of sentiment to the context, in the

absence of more positive evidence of its true place. The offer of relief from legal bondage may very well have been suggested by the tedious but empty ceremonies of the occasion; compare the figure in verse 37 of John below.

§ Compare Matt. xxiii, 4; Acts xv, 10; Gal. v, 1.

¶ The allusion is to a team of oxen, with a properly adjusted yoke laid upon their necks, for carrying a small load.

‡‡ Compare the parallel declarations of chap. iv, 13, 14.

†† Isa. lv, 1; lviii, 11; compare xlv, 3.

## JOHN VII.

rivers of living water: <sup>39</sup>(but this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.)

<sup>40</sup>Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet: <sup>41</sup>others said, This is the Christ: but some said, Shall Christ come out of Galilee? <sup>42</sup>hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? <sup>43</sup>So there was a division among the people because of him: <sup>44</sup>and some of them would have taken him; but no man laid hands on him.

<sup>45</sup>Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? <sup>46</sup>The officers answered, Never man spake like this man. <sup>47</sup>Then answered them the Pharisees, Are ye also deceived? <sup>48</sup>have any of the rulers or of the Pharisees believed on him? <sup>49</sup>but this people who knoweth not the law, are cursed. <sup>50</sup>Nicodemus saith unto them, (he that came to Jesus by night, being one of them.) <sup>51</sup>Doth our law judge *any* man, before it hear him and

*Freeness of Salvation.*

JOHN VII. perennial streams of sacred bliss!" <sup>39</sup>By this intimation, Jesus specially referred to the unprecedented effusion of the Holy Spirit which believers in him were soon to experience,<sup>o</sup>—a manifestation of divine influence that was reserved until after his own ascension.

<sup>40</sup>Impressed by these appeals, numbers of the populace were Consequent Discussions. referred to remark, "This teacher must certainly be the 'Prophet' [foretold by Moses]."<sup>†</sup> <sup>41</sup>Others declared, "He is the Messiah himself!" but this view was combatted by a third class, who urged, "What! is the Messiah to arise out of Galilee?" <sup>42</sup>Do not the Scriptures declare, that he is to be a descendant of King David, and a native of Bethlehem, David's paternal village?"<sup>‡</sup> <sup>43</sup>Thus there was a conflict of opinion among them on the subject. <sup>44</sup>Some [of the more violent of them, being partisans of the Pharisaical leaders,] were for arresting Jesus, but none of them found a favourable opportunity for effecting their design.

<sup>45</sup>Indeed the very officers sent out for this express purpose, Failure to Arrest Christ. returned unsuccessful to the assembled San'hedrim, and on being demanded, "Why have you not seized and brought him hither?" <sup>46</sup>they could only reply, "We [had not the hardihood to do it; for we must confess, we] never heard a man discourse so eloquently and forcibly as he, in all our lives!" <sup>47</sup>"What!" returned the Pharisees with indignant scorn, "are *you* too seduced by him?" <sup>48</sup>Show us a single [well-informed person, as a member of the San'hedrim, or any] one of the Pharisees, that has any faith in his pretensions!<sup>¶</sup> <sup>49</sup>As for this stupid rabble, [who alone believe him,] they are an execrable set, that know nothing about the requirements or prophecies of Scripture!" <sup>50</sup>[Disgusted with this profane outrage upon just procedure,] Nicodemus, one of the members, (the same person who once visited Jesus by night,<sup>o</sup>) mildly demurred, <sup>51</sup>"But then, is it in accordance with our Law, to condemn the accused person, without

<sup>o</sup> See Acts ii, 4, 17; compare John xvi, 7.

<sup>†</sup> Dent. xviii, 18; see on John i, 21, § 21.

<sup>‡</sup> Isa. xi, 1; Jer. xxiii, 5; Micah v, 2; see 1 Sam. xvi, 1.

<sup>¶</sup> See verse 32. They seem to have spent one

day in endeavouring to summon the requisite courage for their errand, and another in irresolution how to report their failure.

<sup>¶</sup> There were such, however: see chap. xii, 42.

<sup>o</sup> See § 26.

## JOHN VII.

know what he doeth? <sup>52</sup> They answered and said unto him, Art thou also of Galilee? search and look: for out of Galilee ariseth no prophet.

<sup>53</sup> And every man went unto his own house.

## JOHN VIII.

<sup>1</sup> Jesus went unto the Mount of Olives.

## SECTION LXXXI.—JOHN VIII.

<sup>2</sup> And early in the morning he came again into the temple: and all the people came unto him; and he sat down and taught them. <sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup> they say unto him, Master, <sup>5</sup> now Moses in the law commanded us that such should be stoned; but what sayest thou? <sup>6</sup> (This they said tempting him, that they might have to accuse him.) But Jesus stooped down and with *his* finger wrote on the ground, *as though*

*Interference of Nicodemus.*

JOHN VII. having first given him an opportunity to be heard in self-defence, or having even distinctly ascertained his crime?" <sup>62</sup> To this, the Pharisees, [still more exasperated at meeting with opposition from one of their own council,] retorted with a sneer, "It may be, *you* too are one of this pretender's Galilean admirers?† Search the Scriptures a little more carefully, and you will see that no prophet can have arisen out of Galilee, [according to any of their predictions."

<sup>53</sup> As the deliberations of the Sanhedrim were now without an object, through the failure of the officers, their meeting broke up,] and the members repaired JOHN VIII. to their respective places of abode.—<sup>1</sup> [The last day of the Festival being thus closed,] Jesus also retired [to his usual lodgings at Bethany, just] across the Mount of Olives.‡

§ 81.—*The Adulteress Pardoned.*

(Jerusalem, the Temple, [Court of the Women?]; *Monday, Sept. 29, A. D. 28.*)

<sup>2</sup> On the following morning, Jesus repaired to the Temple again by early light, whither the mass of the populace soon assembled, to listen to the instructions which, taking his seat, he communicated to them. <sup>3</sup> While thus occupied, a party of Scribes and other Pharisees approached him, bringing in their custody a woman who had just been apprehended for the crime of conjugal infidelity; and placing her in the middle of the circle as they stood around him, <sup>4</sup> they thus artfully addressed him, "Teacher, this female was detected this morning under such circumstances as to demonstrate that she had just been guilty of an illicit amour. <sup>5</sup> Now the Mosaic statutes enjoin upon us, to cause such criminals to be stoned to death.¶ What is your decision in the case?" <sup>6</sup> Their object in this inquiry was, [to make a handle out of the sentence which they supposed he

° Compare Deut. i, 16, 17; xvii, 4; xix, 15, 18.

† Intimating that the Galileans, who were proverbially stigmatized as ignorant by the Jews of the capital, were his only followers; compare Mark xiv, 70; Acts ii, 7; Matt. iv, 15, 16.

‡ Compare Matthew xxi, 17; Luke xxi, 37; xxii, 39; John xii, 1, 2.

¶ Deut. xxii, 21-24; Levit. xx, 10. From this it would appear that the prisoner was a young woman,  *betrothed*  but not married to a husband; a violation of which relation, although deemed

as much *adultery* as any other, would allow her to escape vengeance more readily. As this Festival was one of great hilarity, and spent by the citizens in temporary *booths* erected on the roofs of the houses and in open spaces in the city, temptations and opportunities thus presented may have led to the unguarded frailty during the night that closed those festivities, and the seducer having made his escape, left his victim a prey to exposure and remorse.

## JOHN VIII.

he heard them not. <sup>7</sup> So when they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again he stooped down and wrote on the ground. <sup>9</sup> And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest *even* unto the last; and Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup> She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.

## SECTION LXXXII.—JOHN VIII.

<sup>12</sup> Then spake Jesus again unto them, . . . — <sup>20</sup> . . . in the treasury, as he taught in the temple, . . . — <sup>12</sup> . . . saying, I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light

*Adultery of the Hierarchy.*

JOHN could not fail to give, in order] to embroil him with the civil authorities; VIII. or [in the failure of such a verdict, to implicate him] before the Sanhedrim [for heresy against the Law]. Jesus, however, [without returning any direct answer,] merely bent over as he sat, and drew marks with his finger on the sand. <sup>7</sup> But as they persisted in their question, he at length raised himself up, and with pointed emphasis thus replied to them, "If there is one among you, who has never been guilty of a similar offence, let him hurl the *first* stone upon the culprit!" <sup>†</sup> <sup>8</sup> Then bending over again, he continued to trace marks on the sand. <sup>9</sup> At this significant retort, the prosecuting hearers, convicted by the very consciousness of their own shameful lasciviousness, slunk away one by one, the more distinguished no less than those of the lowest class; so that presently Jesus was left alone with the woman standing in the middle of the open space [formed by the bystanding crowd]. <sup>10</sup> On rising upright, Jesus, seeing no one near him except the woman, asked her, "Madam, where are those accusers of yours? Has none of them passed sentence of lapidation upon you?" <sup>11</sup> "No one, sir," replied she. "Then," returned Jesus, "neither will I assume the prerogative of passing judicial sentence against you.‡ You may retire; but you must never hereafter repeat your crime!"

§ 82.—*Further Public Teaching of Christ, with the Violent Issue of the ensuing Discussion.*

(Jerusalem, the Temple, Court of the Women; Tuesday and Wednesday, September 30 and October 1,|| A. D. 28.)

<sup>12</sup> On the next day Jesus repaired in like manner to the Temple, for the purpose of instructing the people; <sup>20</sup> taking his seat in that part [the "Women's Court"] which contained the sacred treasure-chests, he thus addressed the crowd that gathered about him, <sup>12</sup> "I am the moral Light of mankind, who have

<sup>o</sup> What did he "write upon the ground?" Most commentators suppose that he scribbled at random, to show that he was otherwise engaged, than in answering their frivolous *juridical* questions; but I cannot help thinking, there was more meaning in the act than this, and that the characters (whether letters or figures) delineated on the ground were intended to express to them his knowledge of their own guilt.

<sup>†</sup> Compare Deut. xiii. 9; xvii. 7;—see Rom. ii. 22; Luke xvi. 18; Matt. v. 27-32.

<sup>‡</sup> See Luke xii. 14; John xviii. 31.

|| From the expression "again" in verse 12, as well as from the discriminative mention of the "treasury" as the place of this former discourse (verse 20), it appears to have occurred on a different day from the preceding incident. On account of the recurrence of the same disjunctive particle ("again") in verse 21, as well as from a comparison of verse 59 with verse 20, I have placed the latter discourse still another day subsequent.

## JOHN VIII.

of life. <sup>13</sup>The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. <sup>14</sup>Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came and whither I go; but ye cannot tell whence I come and whither I go. <sup>15</sup>Ye judge after the flesh, I judge no man: <sup>16</sup>and yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. <sup>17</sup>It is also written in your law, that the testimony of two men is true: <sup>18</sup>I am one that bear witness of myself; and the Father that sent me, beareth witness of me. <sup>19</sup>Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father; if ye had known me, ye should have known my Father also. <sup>20</sup>These words spake [Jesus] . . . : and no man laid hands on him, for his hour was not yet come.

<sup>21</sup>Then said Jesus again unto them, I go my way, and ye shall seek

*Christ's Testimony respecting Himself.*

JOHN VIII. appeared in order that every one who becomes my disciple, may not grope any longer in the fatal darkness of sinful error, but [guiding his footsteps by the radiance of my doctrines] may ever enjoy the life-giving beams of heavenly truth!" <sup>13</sup>To this, the Pharisees standing near scoffingly replied, "But you are bearing testimony in *your own* commendation; such evidence is never admitted as valid." <sup>14</sup>"Yes," returned Jesus, "I do indeed testify in my own behalf, but nevertheless my testimony is valid, inasmuch as [the peculiar necessity of the case renders it an exception to ordinary rules; for] I alone know [of myself] my origin and mission, and [am therefore the proper person to] reveal these facts to you, who cannot otherwise become aware of them. <sup>15</sup>[Besides, as this objection of yours shows,] you have a faulty habit of arguing according to one's mere external appearance, with judgments warped by passion and prejudice; whereas I charitably refrain from passing sentence upon any one as yet." <sup>16</sup>Yet were I to exercise this my prerogative of pronouncing upon human characters, my decisions would be correct and warrantable, being [based upon very different principles from yours; for (which proves the unsoundness of your objection, in the second place,) I am] not alone in anything that I do, but my Father who has given me my commission, is identified with me in all its execution. <sup>17</sup>Now it is a principle of your own Law, that the concurrent testimony of two persons in any matter shall be valid;† <sup>18</sup>so in this case, I give in my evidence concerning the character of my mission, and my Father, who sent me to perform it, Himself corroborates my statements [by the miracles which His power enables me to effect]."† <sup>19</sup>"Where is this father of yours, [that we may procure his testimony?]" insultingly asked his opponents. "Ah!" replied Jesus, "it is indeed evident that you are neither willing to appreciate me, nor have any heartfelt acquaintance with my Father; for did you acknowledge my claims, you would then alone recognise my Father whom I represent." <sup>20</sup>Although these remarks of Jesus were so plainly uttered in a public place, no person as yet laid violent hands on him, [an overruling Providence guarding him,] until the destined hour of the last tragic scene should arrive.

<sup>21</sup>Accordingly, [not meeting with serious molestation,] Jesus continued

° That is, till the general judgment; compare verse 50; chapter iii, 17; xii, 47.

† See Deut. xvii, 6; xix, 15.

‡ Compare chapter v, 36, 37.

§ On this doctrine, compare Psa. lxxvi, 10; Rom. iii, 5-8.

## JOHN VIII.

me, and shall die in your sins; whither I go, ye cannot come. <sup>22</sup> Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. <sup>23</sup> And he said unto them, Ye are from beneath, I am from above; ye are of this world, I am not of this world: <sup>24</sup> I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins. <sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. <sup>26</sup> I have many things to say and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him. <sup>27</sup> (They understood not that he spake to them of the Father.) <sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son

*They would Die in their Sins.*

JOHN his public instructions [on the next day also, and in the course of them re-VIII. marked to some of his opponents who stood listening with wily malignity], "Full soon, I again warn you,<sup>o</sup> will I depart from your midst, and then will you long for my appearance; but [as you have rejected my relief,] you will perish under the full penalty of your guilt.† Then to those abodes whither I am about to return, you can never gain admittance!" <sup>22</sup> This solemn reproof, the Jewish hierarchy [to whom it was addressed] endeavoured to turn into ridicule [by the coarse witticism], "Perhaps he intends to commit suicide? he says, 'That region whither I am about to go, you will not enter.' [If he hurries himself out of the world, doubtless we shall not follow him!]" <sup>23</sup> Without noticing this malicious jeer,] Jesus proceeded, "[Alas for you! the variance of your dispositions coincides but too well with that of your origin from mine, in causing an irreparable divergence in our destiny; for] *you* are of mere earthly extraction and kindred carnal passions, while I am of heavenly origin and incorrupt affinities.‡ <sup>24</sup> On this account it was that I told you, 'You will perish under the full penalty of your guilt;'<sup>¶</sup> for unless you do yield yourselves to a reliance upon my claims, you will inevitably perish most miserably with the weight of all your sins upon you!" <sup>25</sup> His opponents hereupon asked, [rather in contempt than for information,] "Pray, who are you, [that you assume thus to destroy us?]"<sup>oo</sup> To this question,] Jesus emphatically replied, "I am just what I keep telling you I am, [the Son of God.††—<sup>26</sup> But it is vain for me to meet your frivolous quibbles any further]. There are indeed numerous topics of information and reproof with reference to yourselves, which I might discuss before you; but [in your present perverse state of mind, I shall content myself with this single refutation of your cavils, that] as He who has sent me on my mission is beyond all suspicion veracious, so [my message is also true, since] I simply communicate to men that intelligence, [learned by intimacy with Him,] which He has commissioned me to declare."<sup>††</sup> <sup>27</sup> The manner in which his hearers received this announcement, showed that they were unwilling to understand him as speaking of his Heavenly Father. <sup>28</sup> To this incredulity, Jesus replied, "[Contemned as I may be now, yet] when you shall

<sup>o</sup> See chapter vii, 33.

† This alludes to the miserable fate about to overtake their nation for thus withholding belief in him (compare verse 24), as well as to the eternal retribution of which that ruin was to be the precursor. Compare Ezek. iii, 18-20.

‡ The Jews held that self-murderers are consigned to the lowest pit of perdition, and it is the allusion to this doom, that forms the most

diabolical feature of the imputation of these blasphemers.

‡ Compare chapter iii, 31.

¶ See verse 21.

<sup>oo</sup> Compare verse 53.

†† Intimating that he had already declared his character sufficiently, but they would not hear him; see verse 23.

‡‡ Compare chapter iii, 32; v, 30.



## JOHN VIII.

of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. <sup>29</sup> And he that sent me is with me; the Father hath not left me alone: for I do always those things that please him.

<sup>30</sup> As he spake these words, many believed on him. <sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; <sup>32</sup> and ye shall know the truth, and the truth shall make you free. <sup>33</sup> They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? <sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin. <sup>35</sup> And the servant abideth not in the house forever, *but* the Son abideth ever; <sup>36</sup> if the Son therefore shall make you free, ye shall be free indeed. <sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you: <sup>38</sup> I speak that which I have seen with my Father; and

*Final Proof of his Messiahship.*

JOHN VIII. have elevated the 'Son of Man' [not to the royal dignity which you demand in the Messiah, but on the cross],<sup>o</sup> then you will be convinced that I am what I profess to be,† not a self-instigated actor, but making my denunciations in pursuance of the instructions of my Father; <sup>29</sup> who having sent me on my mission, does not leave me single-handed in its accomplishment, [but constantly accompanies me with His corroborating power,]—thus evincing His complacency in my acts."

<sup>30</sup> While Jesus was uttering these last remarks, numbers of the crowd were impelled [by the force of the argument contained in them,] to avow their credence of his claims and character. <sup>31</sup> To these believers in him, he observed, "If you continue faithful to your confidence in my declarations, you will ripen into genuine disciples of me, <sup>32</sup> and acquire such an experimental knowledge of sacred truth as taught by me, that it will free you from the trammels of superstition and sin."<sup>33</sup> [The unbelieving Pharisees, however, anxious to undermine this frank expression of faith on the part of the people, began to carp at his phraseology, by torturing it into an invidious national reflection:] "We are the free-born descendants of Abraham," said they, "and have never in all our lives been in bondage to any master; why then do you talk of 'liberating' us?" <sup>34</sup> "But nevertheless," returned Jesus, "I solemnly assure you, that whoever practises sin, becomes its *slave*; [and this is a far more debasing tyranny than any political subjugation.] <sup>35</sup> Now a slave has not the privilege of remaining perpetually in the house of his master, [being liable to be sold away at any time:] but a son is entitled to permanent membership in the family: <sup>36</sup> so that if I, the Son [and Heir of my Heavenly Father's property], grant you manumission from the service of sin, [and consequent adoption into the divine family,] then you will become spiritually free in a truer sense [than if rescued from physical thralldom]. <sup>37</sup> I grant you are the literal posterity of Abraham, but [alas, what degenerate sons!] you are even plotting my death [incited by the vile passions] in your hearts, which refuse to admit my benignant doctrines. <sup>38</sup> Thus while I am declaring the message imbibed in my

<sup>o</sup> Compare chapter xii, 32, 33.

† See Matt. xxvii, 54. There is also a reference to the persuasion which would be forced upon (many of) his enemies, by his resurrec-

tion and ascension, and the miraculous influences imparted to his followers; compare chapter xvi, 8. This last proof of his mission, is also referred to in Matt. xii, 39, 40; xvi, 4.

## JOHN VIII.

ye do that which ye have seen with your father. <sup>39</sup>They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham: <sup>40</sup>but now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham: <sup>41</sup>ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. <sup>42</sup>Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. <sup>43</sup>Why do ye not understand my speech? *even* because ye cannot hear my word. <sup>44</sup>Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it: <sup>45</sup>and because I tell *you* the truth, ye believe me not. <sup>46</sup>Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? <sup>47</sup>He that is of God, heareth God's words; ye

*The Devil, their Father.*

JOHN VIII. Father's society, you are but executing the lessons instilled by *your* [Satanic] father." <sup>39</sup>[Not knowing exactly how to take this imputation,] they answered, "We acknowledge no other progenitor than Abraham." "Were you indeed the true-hearted posterity of Abraham," returned Jesus, "you would imitate his conduct. <sup>40</sup>But instead of that, you are at this very moment meditating my murder, whose only offence is that I am delivering to you those lessons of truth with which I have been intrusted from the intimacy of God; Abraham was very far from acting thus. <sup>41</sup>You are therefore evidently carrying out the conduct of your [Satanic] father." [Still undecided as to his allusion respecting their parentage,] they now responded, " [If you do not refer to our natural lineage, we would yet have you know,] we are no spurious offspring of idolatrous worship; we acknowledge but one spiritual Father, God Himself." <sup>42</sup>"Ah!" rejoined Jesus, "if God were indeed your properly recognised Father, you would not fail to love *me* also, who am come to you commissioned from His presence,—and not in my own authority, unsanctioned by Him, [as you represent.]" <sup>43</sup>Why is it, that you are so dull in apprehending my language respecting your parentage?—it is only because you do not pay sufficient attention to my statements in general, to understand them. <sup>44</sup>[In plain words then,] you are the moral progeny of Satan, and are therefore ready to carry out his purposes; for Satan was a *murderer* at the very outset of human history,<sup>o</sup> and moreover he so continually swerves from truth, that he is *falsehood* itself. When therefore *he* speaks a lie, he utters but the spontaneous product of his own thoughts, for he not only uses mendacity, but is its very originator; <sup>45</sup>and [it is by reason of this his paternity of falsehood in your congenial minds, that] when *I* announce to you what is *true*, you refuse to credit me. <sup>46</sup>Yet who among you can convict me of a deviation from truth?—if then I tell you truth, why should you not believe me? <sup>47</sup>[Why, do I say?—it is because] the true child of God [as I, in my earthly mission,] listens to the divine instructions, and you, not being His children, heed them not [as delivered by me]."

<sup>o</sup> This refers to the seduction of our first parents, a project of Satan effected by a *lie* (see Gen. iii. 4), and resulting in the natural as well as moral *death* of our entire race (comp. see Rom.

v. 12). In both these particulars, Christ shows his enemies that they betray their family likeness (see verse 37). This Section is a life-like picture of the bearing of both parties, in this controversy.

## JOHN VIII.

therefore hear *them* not, because ye are not of God. <sup>48</sup> Then answered the Jews and said unto him, Say we not well, that thou art a Samaritan and hast a devil? <sup>49</sup> Jesus answered, I have not a devil: but I honour my Father; and ye do dishonour me: <sup>50</sup> and I seek not mine own glory; there is one that seeketh and judgeth. <sup>51</sup> Verily, verily, I say unto you, If a man keep my saying, he shall never see death. <sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never [taste of] death: <sup>53</sup> art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself? <sup>54</sup> Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: <sup>55</sup> yet ye have not known him; but I know him, and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. <sup>56</sup> Your father Abraham rejoiced to see my day; and he saw

*Abusive Epithets applied to Christ.*

JOHN VIII. <sup>48</sup> Here the Jewish leaders, [losing their temper,] could only turn the force of his refutation by the taunt, "Ha! we are about right, in calling you a Samaritan heretic, a mad-cap instigated by a demon!"<sup>o</sup> <sup>49</sup> [To this burst of scurrility,] Jesus mildly replied, "I am no demoniac, but evince my sanity by aiming to promote my Father's glory; yet in spite of this, you on the other hand are slandering me with invectives. <sup>50</sup> Well, [vent your abusive epithets, if you will!] I am not now concerned to vindicate my own honour; there is One who takes care of this, and will deal out due retribution [for indignities offered to me! <sup>51</sup> Yes, and neither will respect shown to me lose its appropriate reward; for] I solemnly assure you, that whoever practically adheres to my instructions, will never more experience [spiritual and (its resulting) eternal] death."† <sup>52</sup> [Determined to neutralize the influence of his inviting announcements,] his Jewish foes here again interrupted him with the rude exclamation, "Now at any rate, it is evident that you are a crazy demoniac! for Abraham has been dead for centuries, and not one of the prophets has escaped the same fatality; and yet you have the hardihood to assert, 'Whoever observes my instructions, will never die at all!' <sup>53</sup> Are *you* a greater personage than our ancestor Abraham, who himself yielded to the common lot of mortals? or are you endowed with superior power to that of the ancient prophets, who were alike unable to ward off the doom of dissolution? Pray, whom do you make yourself out to be?" <sup>54</sup> [To this distortion of his remarks,] Jesus returned, "[I will waive the question of comparative superiority for the present:] were the honour of my legation a matter that I arrogate to myself, it would be worthless; but [as I have intimated to you, †] it is freely bestowed upon me by my Father, <sup>55</sup> a Being of whom, despite your professions that He is the object of your filial worship, you betray a woful ignorance. I however am intimate in all His plans and feelings, and were I to shrink from avowing my acquaintance with Him, I would be as false-hearted as yourselves; yes, I know Him perfectly, and [the very reverse of you] I am even now observing His injunctions in my message to you.—<sup>56</sup> [Do you ask, what is my rank? Let me tell you to your

<sup>o</sup> See chapter iv. 9; vii. 20; x. 20.

† Christ here reverts to the subject of his own followers' happy lot, which he designed to dis-

miss (verse 31), but from which his adversaries' objections had diverted him (verse 33).

‡ See verse 50.

## JOHN VIII.

it, and was glad. <sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. <sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## SECTION LXXXIII.—LUKE X.

<sup>17</sup> And the seventy returned again with joy saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup> And he said unto them, I beheld Satan as lightning fall from heaven.—<sup>20</sup> Notwithstanding in this

*Christ Present to Abraham by Faith.*

JOHN shame,] your progenitor Abraham himself exulted with longing hope as VIII. he looked forward to the period of my advent; yes, he actually beheld it [in the anticipative visions of faith], and his bosom glowed with sacred rapture at the [prospective] scene!" <sup>57</sup> "Why," said the Jewish leaders, [pretending to understand him as referring to a contemporaneous witnessing of his own person,] "you are not yet fifty years of age, at the utmost; and do you pretend to have personally seen Abraham?" <sup>58</sup> "I solemnly assure you," returned Jesus, "that indefinitely before Abraham was born, my existence extends!" <sup>59</sup> At this [declaration of his divine pre-existence,] his opponents, [deeming him guilty of blasphemy,] furiously caught up some stones that chanced to be lying near, for the purpose of hurling them at him;† but Jesus escaped their missiles, by burying himself in the very midst of the crowd, and thus quitting the Temple.

§ 83.—*The Seventy Return with a Report of Success, which Inspires their Master with Joy.*‡

([Mount of Olives?]; [early in] October, A. D. 28.)

LUKE <sup>17</sup> Soon after these events, the seventy messengers, having accomplished X. their tour,|| returned to their Master, and reported their success in such joyful terms as these, "Master, the very demons were submissive to our exercising use of your authoritative name!" <sup>18</sup> "Yes," returned Jesus, "when I sent you forth, I foresaw that [in the issue of the spiritual contest which you were entering,] Satan's dominion would be as speedily and irretrievably broken, as if he had been precipitated from his realms of the sky¶ by a flash of lightning down to his native hell!" <sup>20</sup> Still, you should not so much rejoice on this

° Perhaps no version can be so sublimely emphatic as the simple rendering of the original words, "Before Abraham was born, I AM!" But as this involves an incongruous change of tense in the same sentence, not allowable in modern phraseology, I have avoided it. Still I cannot concede that the present tense ("I am") is here carelessly used for the past ("I was"); for although instances of such a neglect may be found in the New Testament, yet the question of *time* being here the very point in dispute, and as this depends upon the *tense*, the only possible way to have prevented *ambiguity*, as well as the most *natural* mode of expression, would have been to use the *imperfect*, if that were meant. The anomalous use of the present with a past reference in part, can only be explained satisfactorily as denoting a *blending* of both, or *continued* being; in short, that *eternity* which

is the essential attribute of Deity; compare Exod. iii, 14; Isa. lvii, 15. See John i, 1, 14.

† See Levit. xxiv, 16, 23.

‡ The Seventy had probably been directed to meet their Master in Jerusalem, about the close of the Festival of Tabernacles; but on their arriving there and learning that violence lately threatened him, they may naturally have sought him at his customary resort in the house of Lazarus, and met him on their way to Bethany, engaged in such instructions as those of § 84. Their mission is mentioned just before their return by Luke, on account of the intimate connexion of the two events, and because he had no special incidents to relate between. The succeeding events follow in his order. See note to § 87.

|| See § 78.

¶ Compare Eph. ii, 2.

## LUKE X.

rejoice not, that the spirits are subject unto you; but [rather] rejoice because your names are written in heaven.

<sup>21</sup> In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. <sup>22</sup> All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son and *he* to whom the Son will reveal *him*.

## MATTHEW XI.

<sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: <sup>26</sup> even so, Father; for so it seemed good in thy sight. <sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and *he* to whomsoever the Son will reveal *him*.

## SECTION LXXXIV.—LUKE X.

<sup>25</sup> And behold, a certain lawyer stood up, and tempted him saying, Master, what shall I do to inherit eternal life? <sup>26</sup> He said unto him, What

*Greatest Cause of human Joy.*

LUKE account, that demons yield to your invested authority; but rather glory X. in the assurance that your individual names are inscribed upon the register of celestial citizenship."<sup>o</sup>

<sup>21</sup> Under the complacent emotions produced by this favourable result of the deputation, Jesus uttered the following prayer of exultation: "I bless Thee, my Father, the universal Sovereign, that although Thou leavest the self-styled learned in divine things to their real ignorance, Thou dost yet impart such lessons of heavenly science to the unassuming docility of these mere infants in religious lore. Most fervently is this Thy wise condescension to be adored, O Father, that it has pleased Thee so to do!" <sup>22</sup> [Then turning to his disciples, in order to give them a correct idea of the channel through which they derived these blessings, he remarked,] "All [the knowledge relative to my Heavenly Father's purposes for effecting man's salvation,] is intrusted to me [to communicate in my divine embassy]; so that no person can have any true conception of the relation that subsists between my Father and His Son [in this important work], except ourselves the two parties alone, and such human beings as may be enlightened on the subject by the voluntary information imparted by the Son, [the sole Representative of God to mankind.]"

§ 84.—*Christ Answers a Lawyer by Defining the Duty of Love to One's Neighbour.*

(Environs of Jerusalem; [middle of October?] A. D. 28.)

<sup>25</sup> [In the course of the popular instruction with which Jesus now occupied himself,] on one occasion a certain jurist fell in with him; who put this question to him, with the design of ensnaring him [into some remark that might be turned to his prejudice], "Teacher, by the observance of which of the divine injunctions shall I the most certainly secure immortal blessedness?" <sup>26</sup> To this Jesus replied by another interrogation, "What do you find written in [that portion of] the divine Law?" [pointing to the motto of the *phylactery* worn

<sup>o</sup> That is, "because you are members of my heavenly kingdom." Comp. Phil. iv, 3; Ex. xxxii, 32.

The Twelve needed constantly to be reminded of their equality with Christ's followers in general.

## LUKE X.

is written in the law? how readest thou? <sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself. <sup>28</sup> And he said unto him, Thou hast answered right; this do, and thou shalt live. <sup>29</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbour? <sup>30</sup> And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded *him*, and departed, leaving *him* half dead. <sup>31</sup> And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side; <sup>32</sup> and likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side: <sup>33</sup> but a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*, <sup>34</sup> and went to *him* and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him: <sup>35</sup> and on the morrow, when he departed, he took out two pence and gave *them* to the host,

*The two Great Commandments.*

LUKE on the lawyer's dress.] <sup>27</sup> "It is these commands," responded the other:

X. "Devote to Jehovah your God the supreme affection of your heart and service of your life;"<sup>o</sup> and, 'Love your fellow with the same kindly concern for his welfare as you entertain toward yourself.'"† <sup>28</sup> "Well," returned Jesus, "you have furnished a correct answer to your own question. You have only to observe faithfully these precepts, and you will assuredly obtain the blessedness for which you inquire."

<sup>29</sup> Anxious to make out some plausibility, nevertheless, in his question, the jurist now asked, [as if for further information,] "Whom, then, am I to consider as my 'fellow' in this command?" <sup>30</sup> To this Jesus replied by the following illustration: "We will suppose some Jew makes a journey from his residence at Jerusalem to the city of Jericho; and [in passing through the lonely intervening tract,] he is attacked by a party of the banditti infesting that region, who having robbed him of his very clothes, and severely wounded him [in his attempts at self-defence], then make off with the booty, leaving the poor fellow for dead on the ground. <sup>31</sup> While he lies in this hapless state, some priest, it may be, chances to pass along the road, but on noticing the lifeless creature, he haughtily pursues his journey without stopping to relieve him. <sup>32</sup> In like manner, perhaps, a Levite, on arriving at the spot, merely approaches the unconscious sufferer, and after casting a curious glance upon him, passes on. <sup>33</sup> But at length some Samaritan traveller comes up to the place where the unfortunate man lies extended, and [despite his national animosity,] his sympathy is touched at the sight; <sup>34</sup> he approaches the senseless outcast, and [finding signs of life,] bandages his wounds, after dressing them with a healing mixture of oil and wine. [Having thus restored the sufferer to animation,] he lifts him up, lays him on his own mule, and having carried him to the nearest *caravan'serai* [i. e. public house], he stays there and takes care of him during the night. <sup>35</sup> On the next morning, as he is preparing to con-

<sup>o</sup> Deut. vi, 5; compare Matt. xxii, 37; &c. This language, minutely interpreted by some (the "mind" being put for the intellect, the "heart" for the emotions, the "soul" for the will, and the "strength" for the vigorous

exercise of all these powers), is rather a general expression for the *entire faculties of our nature*; and the multiplication thus implies completeness, including the above particulars.

† Levit. xix, 18; compare Matt. v, 43; &c.

## LUKE X.

and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. <sup>36</sup> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? <sup>37</sup> And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## SECTION LXXXV.—LUKE X.

<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. <sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet and heard his word: <sup>40</sup> but Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. <sup>41</sup> And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: <sup>42</sup> but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

*Who is our Neighbour.*

LUKE tinue his journey, the generous stranger takes out two *dena'ri* [i.e. about X. 30 cents] from his purse, and handing them to the keeper of the *caravan serai*, tells him, 'Nurse this invalid [carefully, till he is entirely well]; and whatever additional expense you incur [in attending upon his wants], I will reimburse to you on my return.' <sup>36</sup> Now which of these three travellers," asked Jesus, "would seem to you to be acting the part of a 'fellow' to the individual maltreated by the robbers?" <sup>37</sup> "Why," replied the lawyer, "it would be the one that extended to him the benevolent relief." "Well, then," rejoined Jesus, "do *you* in your future conduct imitate his humane spirit!"<sup>o</sup>

§ 85.—*A Visit with Martha and Mary.*

(Bethany; [former part of *November?*] A. D. 28.)

<sup>38</sup> After spending some time with his disciples in such excursions [of instruction in the neighbourhood of the metropolis], Jesus visited the little village of Bethany; and here he was welcomed to the hospitable residence of a certain female named Martha, [where he had often before been entertained.]† <sup>39</sup> She had a sister named Mary, who taking her seat along with the disciples at their Master's feet, [while he was delivering his instructions to those assembled in the house,] listened with avidity to his communications. <sup>40</sup> Martha, however, was too much taken up with her domestic labours to allow her an opportunity for this, and [vexed at her sister's seeming leisure,] she applied to Jesus with this expostulation, "Master, is it a matter of indifference to you, that my sister has left the burden of the house-work upon me alone? Do bid her take hold with me!" <sup>41</sup> But Jesus reprovingly replied to her complaint, "Martha! Martha! you give yourself much needless anxiety and disturbance about your various family concerns. <sup>42</sup> There is really but *one* interest that is of vital

<sup>o</sup> This pointed direction contains (besides the admirable elucidation of the general principle of benevolence) a special reflection upon the lawyer's design in proposing the question: and it seems to have silenced him. The narrow-mindedness of the Jews on this subject, was proverbial.

† See John viii, 1, § 89. The reason why Martha is here called his hostess, seems to be that as the elder sister she had charge of the

domestic affairs, and may therefore have invited Jesus to tarry with them, in the absence of her unmarried brother Lazarus. Luke mentions her name so formally, because he does not elsewhere allude to the family. There is no evidence that the invitation was to any special feast, but there were doubtless *preparations* making for the usual evening meal, corresponding in importance to our *dinner*.

SECTION LXXXVI.—LUKE XI.

<sup>1</sup> And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup> And he MATTHEW VI. said unto them, When ye pray, say after <sup>3</sup> After this manner therefore pray this manner, Our Father which art in heaven, ye: Our Father which art in hea-

*Mary's Wise Choice.*

LUKE importance;° and Mary has selected precisely that most excellent pur-  
X. suit, nor must she be diverted from it."

§ 86.—*Directions concerning Prayer.*

([Mount of Olives?]) [late in November?] A. D. 28.)

LUKE <sup>1</sup> As Jesus was on his way [toward the metropolis, after leaving the hos-  
XI. pitable residence of the two sisters at Bethany], he turned aside from the path to a retired spot for private prayer; and on having finished his devotions, he was accosted by one of his disciples, who accompanied him, with this request, "Master, will you favour us [in addition to your previous instructions,] with some *form* of prayer [adapted to our relation as your disciples? in the same manner as John the Baptist used to furnish outlines of prayer to his followers.]"† <sup>2</sup> In compliance with their desire, Jesus delivered to them this suggestion: "In your [social] worship, you will find it profitable to frame your supplications after the following

"MODEL OF PRAYER.‡

"Our Heavenly Father, may Thy character be universally adored, and Thy "Messiah's Reign" speedily established, till all mankind shall conform to Thy

° That is, the well-being of the soul, in contrast with the "many" distracting matters of her family in a temporal respect.

† It was a frequent practice with the Jewish teachers to indite such concise liturgical forms of devotion for their catechumens, the public use of which served to distinguish the pupils of each Rabbi.

‡ This prescription relates specially to the style and spirit of public prayer; private prayer had been discussed previously, § 45. The form is given rather for the reasons above stated, than for any peculiar efficacy or obligation of a particular arrangement or class of petitions, much less of words. Still this schedule is wonderfully complete, as well as succinct, and felicitously suited to all times, characters and cir-

cumstances. As Christians, however, we must ever use it in deep-felt reliance upon the aid of the Holy Spirit, and penitent dependence upon the merits of Jesus Christ; elements which the spiritual Jew would also readily apprehend. It will be perceived that it not only begins with a declaration of reverential loyalty to the Supreme Jehovah, but also concludes with expressions of praise to the Triune God. Most of its sentiments were already familiar to the Jews of those days (and hence more readily appreciated by the disciples); yet they are so wrought into a harmonious whole, that they are capable of being resolved into the most rhetorical system, as the following scheme (in which the clauses are arranged in the order of the original words) will show:—

THE "LORD'S PRAYER."

GRADATIONS.	PRO'LOGUE.		BODY OF THE PRAYER.		[[EPI'LOGUE.
	Address.	Homage.	Petitions.	Dozology.	
General.	{ Fa- ther	hallowed be Thy name!	Give us this day our daily bread;	for Thine is the kingdom	} forever.
Christian.					
Consummation.	who art in heaven,	Thy will be done on earth, as it is in heaven!	and lead us not into temptation, but deliver us from evil:	and the glory,	

ATTESTATION.—Amen.]]

The authenticity of the conclusion, however, is very questionable, as it is not found in the most reliable manuscripts; I have therefore inclosed it in double brackets, in preference to expunging it altogether.—The word "daily," before "bread," should have been rather translated "needful" or "for subsistence," which

would have avoided the tautology arising from the addition "day by day."—The condition of forgiveness to others in turn is inserted in the very prayer for pardon, in order to remind us of the absolute character of the duty; comp. verses 14, 15 of Matt. below. The penitence of offenders, however, is in both cases obviously understood.



## LUKE XI.

hallowed be thy name : thy kingdom come ; thy will be done, as in heaven, so in earth. <sup>3</sup> Give us day by day our daily bread : <sup>4</sup> and forgive us our sins, for we also forgive every one that is indebted to us ; and lead us not into temptation, but deliver

us from evil. [For thine is the kingdom and the power and the glory, forever. Amen.] For if (when ye stand praying) ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>5</sup> And he said unto them,

Which of you shall have a friend, and shall go unto him at midnight and say unto him, Friend, lend me three loaves : <sup>6</sup> for a friend of mine in his journey is come to me, and I have nothing to set before him ? <sup>7</sup> And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee. <sup>8</sup> I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many

## MATTHEW VI.

ven, hallowed be thy name : <sup>10</sup> thy kingdom come ; thy will be done in earth as it is in heaven. <sup>11</sup> Give us this day our daily bread : <sup>12</sup> and forgive us our debts, as we forgive our debtors ; <sup>13</sup> and lead us not into temptation, but deliver us from

evil. [For thine is the kingdom and the power and the glory, forever. Amen.] <sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you ; <sup>15</sup> but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

## MARK XI.

<sup>25</sup> And when ye stand praying, forgive, if ye have aught against any : that your Father also which is in heaven may forgive you your trespasses ; <sup>26</sup> but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

*The Lord's Prayer.*

LUKE "sovereign pleasure with the same alacrity as do celestial beings! <sup>3</sup> Grant XI. "us daily the supplies of life, <sup>4</sup> and pardon, [we beseech Thee,] our unworthy sins, even as we forgive the offences of others toward ourselves; and moreover, do Thou mercifully protect us from all unholy enticements, that we "be not again overcome by transgression. " [[For these favours, we humbly "ascribe to Thee supreme and eternal dominion and majesty! Amen.]]<sup>1</sup>

<sup>2</sup> "The duty (expressed above) of forgiving all your fellow-mortals their faults toward yourselves,<sup>3</sup> [when acknowledged with regret,] is an indispensable condition in order to your receiving pardon at the hands of God."<sup>1</sup>

<sup>5</sup> Jesus then proceeded [to illustrate the necessity of earnestness in prayer, in the following manner]: "Suppose one of you should repair to the house of some friend of his, at the unseasonable hour of midnight, <sup>3</sup> with this request, 'Neighbour, have the kindness to lend me three biscuits; <sup>6</sup> a friend of mine has just arrived at my house after his nocturnal journey, and I have not a morsel to give him to eat.' <sup>7</sup> Suppose now, your friend, at whose door you are knocking, should reply to you from the inside, 'Can you not get along without putting me to that trouble? The door is bolted fast, and my children are all abed, as well as I; so that I should have to get up and supply you myself, which I cannot well do at this hour.' <sup>8</sup> If notwithstanding this repulse, the man outside persists in his request, before long the other, who could not be induced on the mere strength of friendship, will yet, I warrant you, be prevailed upon by his pertinacity to get up and help him to whatever

<sup>a</sup> Matt. vi, 13.

<sup>b</sup> Matt. vi, 14, 15.

## LUKE XI.

as he needeth: <sup>9</sup> and I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>10</sup> for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

<sup>11</sup> If a son shall ask bread of any of you that is a father, will he give him a stone? or [if] *he ask* a fish, will he for a fish give him a serpent? <sup>12</sup> or if he shall ask an egg, will he offer him a scorpion? <sup>13</sup> if ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give (good things) the Holy Spirit to them that ask him?

## MATTHEW VII.

<sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup> for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. <sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup> or if he ask a fish, will he give him a serpent? <sup>11</sup> if ye

then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

## SECTION LXXXVII.—JOHN IX.

<sup>1</sup> And as *Jesus* passed by, he saw a man which was blind from *his* birth:

*Persistence in Prayer.*

LUKE he requires.<sup>9</sup> <sup>9</sup> On the same principle [of the success of assiduous application], I charge *you*, Entreat your Almighty Friend [with fervency that will not be denied, for the spiritual food you crave], and it will certainly be granted you; search [with indefatigable diligence in the ways of His grace], and you will not fail eventually to discover the blessings you need; knock [vigorously at the door of His promises], and it will soon be opened to meet your wants: <sup>10</sup> for no one ever thus applies to Him in vain.

<sup>11</sup> "Suppose again, one of you who is a parent, should be asked by his child for a piece of bread, would he present him with [something as unsatisfactory as] a stone, in reply?—much less would he offer him [anything as hurtful as] a serpent instead of a fish, <sup>12</sup> or a scorpion for an egg! <sup>13</sup> If *you*, then, with all the error and evil tendencies of your human nature, are yet capable of bestowing what is suitable upon your children, how much more likely is your *Heavenly* Father, [who is all perfection,] to confer "that best of all gifts," the influence of the Holy Spirit, upon those that implore it of Him!"

§ 87.—*A Blind Man Cured.*†

(Jerusalem; *Saturday, November 27,* A. D. 28.)

JOHN <sup>1</sup> [Soon after reaching the capital,] as *Jesus* was passing along [one of its streets], he observed a beggar sitting there, who had been entirely

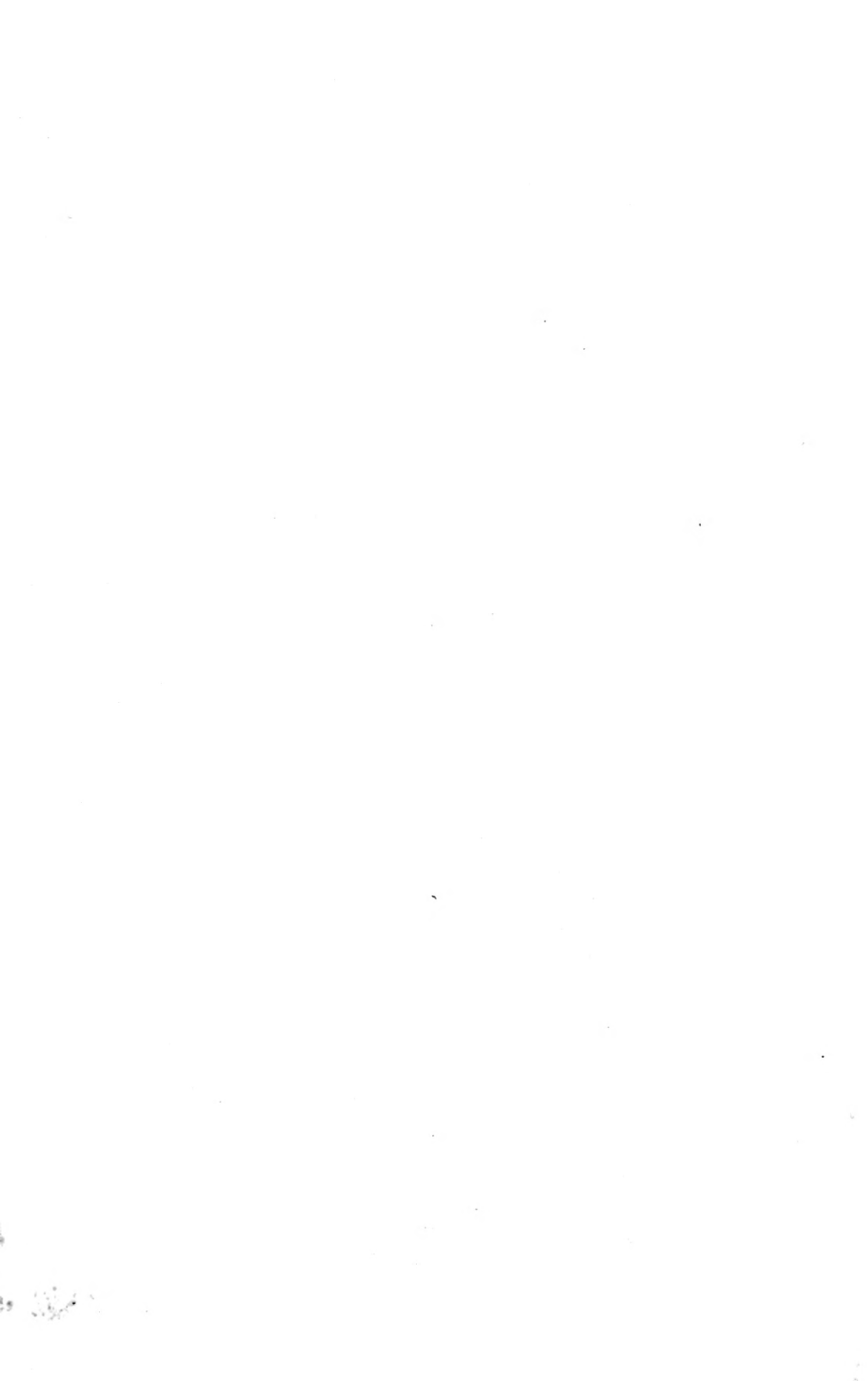
<sup>a</sup> Matt. vii, 11.

<sup>9</sup> Compare Luke xviii, 5.

† This part of John's narrative is inserted here, because the raising of Lazarus (§ 91) must have been subsequent to Christ's visit with his sisters (§ 85,—no allusion to such an event then occurring), and the other events here recorded are so closely connected as to show that they immediately succeeded each other. Thus, the discourse in the beginning of chapter x, is evidently a continuation of that with which chapter ix closes, resulting from the cure of the blind man; and in Christ's discourse at the Feast of Dedication (x, 26), there is a clear reference to its illustration of the shepherd, and indeed a recapitulation of its very language (compare verses 4 and 27), as being lately ad-

ressed to the same audience. The apparent connexion between the last verse of chapter viii, and the first one of chapter ix, ("and so *passed by*"—"and as he *passed by*,") is merely accidental in the words; for we cannot suppose that the Jews would have taken up stones against Christ (viii, 59) on the Sabbath (ix, 14). Again, this miracle is assigned as the ground of the hierarchal persecution which drove *Jesus* from Jerusalem (x, 39, 40), during which absence he received the message of Lazarus's death (xi, 6, 7), which moreover occurred soon after his departure (xi, 8, 37); and the resuscitation of Lazarus (together with the previous enmity) caused the consultation of the Sanhedrim (xi, 47), as in § 92.

† The manner of expressing the time in chap-





THE TEMPLE OF SOLOMON, AS NOW SEEN FROM ITS SOUTHERN BENCH.

After Dr. Schumacher's plan, 1851.

## JOHN IX.

<sup>2</sup> and his disciples asked him saying, Master, who did sin, this man or his parents, that he was born blind? <sup>3</sup> Jesus answered, Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him: <sup>4</sup> I must work the works of him that sent me, while it is day; the night cometh, when no man can work: <sup>5</sup> as long as I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup> and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore and washed, and came seeing.

<sup>8</sup> The neighbours therefore, and they which before had seen him that he was [blind], said, Is not this he that sat and begged? <sup>9</sup> Some said, This is he: others said, He is like him: but he said, I am he. <sup>10</sup> Therefore said they unto him, How were thine eyes opened? <sup>11</sup> He answered and said, A man that is called Jesus made clay and anointed mine eyes,

*Christ Cures the Blind Man.*

JOHN IX. blind from his very birth. <sup>2</sup> [As the afflicted man, hearing the sound of the footsteps of the company, implored their charity, repeating the tale of his sufferings from want of sight,] the disciples asked their Master, "Whose sin was the judicial cause of this man's being born blind, his own or that of his parents?" <sup>3</sup> Jesus replied, "[You quite misconceive the moral design of Providence in this man's congenital blindness;] it is not an infliction for sin either on the part of himself or his parents, but is intended to be the occasion of an exhibition of the miraculous agency of God in his relief. <sup>4</sup> Accordingly, as His Representative on earth, it behoves me to be continually engaged in performing these acts of His enjoined upon me, while the day of my mission lasts; for it will soon close in a tragic 'night—that hour unpropitious for all labour.' <sup>5</sup> So long, however, as I remain among men, I will not cease to be their [bodily as well as spiritual] illuminator." <sup>6</sup> With these remarks, ordering the blind man to approach, he spit upon the ground, and having thus formed a paste of clay, applied it as an ointment to the patient's eye-lids, <sup>7</sup> and then bade him, "Go and wash [your eyes] in the Fountain of Shilo'ah" (a Hebrew name equivalent to *Sent* [i. e. a gushing forth of water]). On obeying the direction, the blind man retired from the ablation with perfect vision.

<sup>8</sup> Seeing his altered appearance, his neighbours who had formerly known him as a blind pauper, now exclaimed to one another, "Is not this the man that used to sit along the streets begging?" <sup>9</sup> Some replied, "It is surely the same;" and others, "He is certainly very much like him." The man himself, however, assured them, "I am the very person." <sup>10</sup> "How then," asked they, "have your eyes come to be capable of sight?" <sup>11</sup> "A person whom they call Jesus," replied he, "applied a salve of

Discussion on  
the Subject.

ter x, 22, implies that the Festival there referred to, was not long after the events previously related; for Christ was still in the same vicinity, and the controversy seems to have been still fresh (verse 24, compared with verse 19). I have therefore placed the events of this section on the Sabbath preceding the Festival, and have allowed two days to intervene between the Festival and the examination before the San'hedrim, which could not well have convened on the Sabbath.

<sup>o</sup> There would seem here to be blended the

general impression, prevalent among the Jews of that age, that remarkable calamities were the punishments of sin (compare Luke xiii. 2),—children being deemed liable oftentimes for the crimes of their parents (compare Jer. xxxi. 29),—with a hesitating reference to the doctrine (not unfrequently broached in the Rabbinical writings), that unborn infants are capable of committing sin. The early dogma of the pre-existence or transmigration of souls in other bodies, may possibly be hinted at, which taught that sins of a former life were thus purged away.

## JOHN IX.

and said unto me, Go to the pool of Siloam and wash : and I went and washed, and I received sight. <sup>12</sup> Then said they unto him, Where is he ? He said, I know not.—<sup>14</sup> And it was the sabbath-day when Jesus made the clay and opened his eyes.

## SECTION LXXXVIII.—JOHN IX.

<sup>13</sup> They brought to the Pharisees him that aforetime was blind.—<sup>15</sup> Then again the Pharisees also asked him how he had received his sight : he said unto them, He put clay upon mine eyes, and I washed, and do see. <sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day : others said, How can a man that is a sinner do such miracles ? and there was a division among them. <sup>17</sup> They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes ? He said, He is a prophet. <sup>18</sup> But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight : <sup>19</sup> and they asked them saying, Is this your son, who ye say was born blind ?

*Inquiries concerning Christ.*

JOHN IX. clay to my eyes, and told me to 'go to the Fountain of Shilo'ah, and wash them;' and on doing so, I gained my eye-sight." <sup>12</sup> They then asked him, "Where is that person ?" But he could only answer, "I do not know [where he has gone by this time]."—<sup>14</sup> The day on which this cure was effected, chanced to be the sabbath.

§ 88.—*The Investigation before the San'hedrim, with Christ's Discourses on the Subject.*

(Jerusalem ; Sunday, November 28, A. D. 28.)

<sup>13</sup> On the next day, the late blind man was examined before the San'hedrim, [with special reference to the alleged violation of the sabbath in his cure]. <sup>15</sup> The court repeated the question [before asked by his neighbours],<sup>o</sup> "How came you to see ?" to which he answered as before, "My benefactor applied some clay to my eyes, and after washing them, I found myself possessed of vision." <sup>16</sup> Some of the members (being of the Pharisaiical party) hereupon insisted, "This pretended teacher cannot be a divine ambassador, for he does not observe the divine ordinance of the sabbath;" while others [of more liberal views] urged in reply, "But how could a vile impostor perform such miracles as this ?" A division of opinion therefore ensued among them.

<sup>17</sup> [Being thus baffled in their attempt to impeach Jesus directly,] his enemies now returned to the man who had been the subject of the cure, with this interrogation, "What do *you* think concerning him, in having cured you of blindness on the sabbath ?" [hoping to make out a collusion between them, and thus destroy the evidence for the cure.] The man frankly declared, "I believe he is a prophet." <sup>18</sup> The hostile Pharisees accordingly employed this avowal, as an argument for refusing to credit the man's assertion that he was born blind, unless his parents should be summoned and vouch for the fact. Having sent for them, therefore, <sup>19</sup> they demanded of them in a brow-beating tone, "Is this a son of yours whom you are prepared to testify to, as having been born blind ?

<sup>o</sup> Verse 10, § 87.

## JOHN IX.

how then doth he now see? <sup>20</sup> His parents answered them and said, We know that this is our son, and that he was born blind; <sup>21</sup> but by what means he now seeth we know not, or who hath opened his eyes we know not: he is of age, ask him; he shall speak for himself. <sup>22</sup> (These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue: <sup>23</sup> therefore said his parents, He is of age; ask him.) <sup>24</sup> Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner. <sup>25</sup> He answered and said, Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see. <sup>26</sup> Then said they to him again, What did he to thee? how opened he thine eyes? <sup>27</sup> He answered them, I have told you already, and ye did not hear; wherefore would ye hear *it* again? will ye also be his disciples? <sup>28</sup> [Then] they reviled him and said, Thou art his disciple; but we are Moses' disciples: <sup>29</sup> we know that God spake unto Moses; *as for this fellow*, we know not from whence he is. <sup>30</sup> The man answered and said

*The man's Parents Questioned.*

JOHN IX. How then has he of late become possessed of sight?" <sup>20</sup> The parents made answer, "He is indeed our son, and was certainly born blind; <sup>21</sup> but we are unable to say by what means he is now possessed of sight, nor have we any personal knowledge of any one's having enabled him to use his eyes. He is of age, however, and can readily answer your questions for himself." <sup>22, 23</sup> The parents were thus guarded in their reply [to the latter part of the question], from fear of the Jewish hierarchy; for they were aware that the Sanhedrim had passed a resolution, that any person who should publicly acknowledge the Messiahship of Jesus, should incur the penalty of religious excommunication [in the second degree.]<sup>2</sup>

<sup>24</sup> Failing in this direction], the prosecutors again summoned the late blind man for cross-questioning, and thus exhorted him [with a view to make him implicate himself by a further avowal], "Confess now the truth concerning your cure in the fear of the Omniscient; † for we have positive knowledge that this Jesus to whom you attribute it, is a flagitious impostor." <sup>25</sup> [Indignant at this imputation upon his benefactor,] the man retorted, "That he is such a character, I am yet to be convinced; but of this one thing I am certain, at all events, that I used to be stone blind, but I now have the perfect use of my eyes: [and this is proof enough in the case for me!]" † <sup>26</sup> They then asked him more in detail, [as if to fairly canvass the matter, but really in order to catch at some discrepancy or improbability,] "What operation did he perform upon you? by what process did he cure your eyes?" <sup>27</sup> The man scornfully replied to these quibbles, "I have told you once already, how he did it; † but you would not listen to such a means as being efficacious. Why do you ask me to repeat the account? is it because you have a mind to become his followers yourselves?" <sup>28</sup> [This cutting jeer was too much for their pretended sincerity, and] they broke out at once in a torrent of invectives, "You are his proselyte; we are disciples of Moses: <sup>29</sup> for we know that Moses was divinely inspired, but this pretender has come from nobody knows what source of authority!" <sup>30</sup> "Strange indeed," sarcastically rejoined the man, "that you-

<sup>2</sup> Compare § 80.

† Compare Josh. vii, 19; &amp;c.

‡ See verse 17.

|| See verse 15..

## JOHN IX.

unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes: <sup>31</sup> now we know that God heareth not sinners; but if any man be a worshipper of God and doeth his will, him he heareth: <sup>32</sup> since the world began, was it not heard that any man opened the eyes of one that was born blind; <sup>33</sup> if this man were not of God, he could do nothing. <sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? <sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup> And he said, Lord, I believe: and he worshipped him. <sup>39</sup> And Jesus said, For judgment I am come into this world; that they which see not, might see, and that they which see, might be made blind. <sup>40</sup> And *some* of the Pharisees which were with him heard these

*The Blind Man's Argument.*

JOHN should not know his origin, when he has the ability to give me eye-sight! IX. <sup>31</sup> It is very certain that God does not regard 'flagitious impostors,'<sup>31</sup> so as to enable them to perform such miracles; † it is only those that piously conform to the will of God, that are thus honoured. <sup>32</sup> Such a wonder was never heard of before, as any one's bestowing eye-sight upon a person born blind; <sup>33</sup> and surely if this teacher were not a messenger from God, he could not perform such an act." <sup>34</sup> [Irritated beyond measure at this bold refutation from an inferior,] the opposing party furiously exclaimed, "You low-lived wretch, marked to the core by sin at your very birth! † have you the effrontery to attempt to instruct *us*?" and in their rage they ordered him to be violently thrust out [of their presence, following up the expulsion by a sentence of excommunication against him as an adherent of Jesus. †]

<sup>35</sup> In the course of the day, Jesus, being apprised of the man's ignominious ejection by the San'hedrim, met him [in the street], and thus accosted him, "Have you faith in the Messianic 'Son of God'?"<sup>35</sup> <sup>36</sup> The man assentingly asked, "Can you inform me concerning him, dear sir; I would gladly confide in him." <sup>37</sup> Jesus then plainly announced himself to him, "You *have* seen him; yes, it is himself that now speaks to you!" <sup>38</sup> [Overwhelmed with emotions of joyful conviction,] the man cried out, "O yes, Master, I do believe in you!" at the same time prostrating himself in humble adoration before him. <sup>39</sup> Jesus turned to the bystanders with this remark, [to which the illustration before them gave point,] "One great object of my mission to mankind, is to [furnish a discriminative] test [of] their moral character,<sup>39</sup> and [as the result of the choice of receiving or rejecting me thus afforded them,] to bestow spiritual sight upon those who are blind from mere ignorance, and develop the real blindness of those who fancy they see religious things clearly." <sup>40</sup> A number

Verses 24, 25.

See Prov. xxviii, 9; Psa. l, 16; &c.

† This language is a malicious slur upon his rank as a beggar, and his blindness as a peculiar index of native villainy; compare verse 2 above.

‡ See verse 22.

¶ The man's mind seems to have been exer-

cised with a deeper surmise as to Christ's real character, than when he professed his belief in him as a *Prophet* before the San'hedrim (verse 17), and the Saviour's question was judiciously framed so as to lead him to an unprompted avowal of his longings for the Messiah, as likely to be satisfied in his Benefactor. <sup>39</sup> Compare Luke ii, 35; x, 21;—John viii, 15.



## JOHN IX.

words, and said unto him, Are we blind also? <sup>41</sup> Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

## JOHN X.

<sup>1</sup> Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber; <sup>2</sup> but he that entereth in by the door, is the shepherd of the sheep: <sup>3</sup> to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out: <sup>4</sup> and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice: <sup>5</sup> and a stranger will they not follow, but will flee from him; for they know not the voice of strangers. <sup>6</sup> This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. <sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep: <sup>8</sup> all that ever came before me are thieves and robbers; but the sheep did not

*The Pharisees Sinned against Light.*

JOHN of Pharisees, who had now gathered around the place, stung by this IX. reflection upon themselves, contemptuously asked him, "It may be, you would insinuate that *we* too are poor blind ignoramuses?" <sup>41</sup> [To this braggart challenge.] Jesus returned with dignified emphasis, "If you *were* simply blind for want of information, your misapprehension of me might admit some apology; but inasmuch as you repel all conviction by the bigoted claim, 'We are the well-enlightened,'<sup>o</sup> your unbelief becomes an unmitigated crime!"<sup>†</sup>

JOHN <sup>1</sup> [Then addressing the crowd, Jesus thus depicted their X. Pharisaical teachers,] "I solemnly assure you, that whatever person [especially in insinuating himself among the flock of God's people as a religious pastor,] avoids entering the sheep-fold through [a preparatory acceptance of me] the true wicket-gate, but clambers over into the fold by some clandestine passage, is no better than a stealthy thief; <sup>2</sup> whereas the genuine shepherd is shown by his going frankly in at the proper entrance. <sup>3</sup> The door-keeper admits the latter as of legitimate authority, and the sheep listen to his familiar voice; and when he calls those of the sheep that belong to him by their accustomed names, they recognise the sound and readily follow him. <sup>4</sup> Having thus led them out, he goes before them through the pastures, the sheep obediently following the wonted voice of their master; <sup>5</sup> but instead of following a stranger, they will run from him in alarm at the unfamiliar sound of his call."<sup>‡</sup> <sup>6</sup> Perceiving, however, that the auditors at whom this allegory was chiefly aimed, were indisposed to apply it [thus concisely expressed,] to themselves, <sup>7</sup> Jesus proceeded [to repeat it more in detail: "In plain terms, despite your prejudices,] I assure you, *I* am the true Door to the sheep-fold of God's genuine worshippers; <sup>8</sup> and all [you Pharisaic pastors], who up to my time have usurped the charge of His flock, are mere thievish intruders,—to whose harsh mandates His true sheep have accordingly refused to yield a cor-

<sup>o</sup> See chapter vii, 49.<sup>†</sup> Compare chapter iii, 19.<sup>‡</sup> The particulars of this parable must not be too much pressed; it is merely designed as a

general illustration of the gentle treatment of true-hearted pastors toward their flock, and therefore finds its highest example in Christ himself. Compare verse 9, &amp;c.

## JOHN X.

hear them: <sup>9</sup> I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup> The thief cometh not but for to steal and to kill and to destroy; I am come that they might have life, and that they might have *it* more abundantly. <sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep; <sup>12</sup> but he that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep: <sup>13</sup> the hireling fleeth, because he is a hireling and careth not for the sheep. <sup>14</sup> I am the good shepherd, and know my *sheep*, and am known of mine: <sup>15</sup> as the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold *and* one shepherd. <sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again: <sup>18</sup> no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again: this commandment have I received of my Father. <sup>19</sup> There was a division therefore again among the Jews for these sayings: <sup>20</sup> and many of them said, He hath a devil and is mad; why hear

*The Sheep and the Shepherd.*

JOHN dial assent. <sup>9</sup> But whoever enters the fold through me, the legitimate X. portal of admission to the divine favour, will thereby be secured from spiritual thieves, and enjoy access at will to the pastures of life-giving grace. <sup>10</sup> On the other hand, the roving marauder of a false teacher only pounces upon the fold in order to steal and butcher and destroy its inmates; whereas *my* errand is to impart to them *life* of a higher and more abundant character than they now enjoy.† <sup>11</sup> Yes, I am the benignant Chief-shepherd himself, such a one as is ready to hazard his own life for the preservation of the flock, <sup>12, 13</sup> and no hireling under-shepherd [such as you], who cares not for the safety of sheep that do not belong to him, but when he sees some [pernicious error like a] ravenous wolf approach, abandons the flock, with coward venality, to be torn in pieces and scattered by the fierce beast. <sup>14</sup> Not so do I, the kind-hearted Shepherd, who am endeared to the flock that is my own, by a mutual intimacy of spirit <sup>15</sup> like that which subsists between my Father and myself; for I am actually about to sacrifice my life to retrieve them from their spiritual peril. <sup>16</sup> Yes, and not the flock of this nation only will I thus redeem; I anticipate another flock [the Gentiles], which I must annex, so soon as they learn to obey my voice, and then there will be but one general fold, under a single chief-shepherd. <sup>17</sup> This consummation of my mission by the resignation of my life in the behalf of man,—but soon to resume it,—meets the highest complacency of my Father, being voluntary on my part; <sup>18</sup> for no being whatever compels me to the sacrifice,—I freely exercise my privilege of surrendering my life, and will equally regain it by the energy of my own nature; and in all this earthly career, I am fulfilling the grand purport of those instructions delivered to me in the intimacy of my Father's counsels.”

<sup>19</sup> Here a diversity of opinion again† arose among the audience, respecting the truthfulness of this discourse; <sup>20</sup> many decrying him in the debate by such

<sup>9</sup> As specially exhibited in the case of this blind man, when arraigned before them.

† The figure changes in this sentence from the

door to the *shepherd*, the latter emblem being carried through the rest of the discourse.

‡ See chapter ix, 16.

## JOHN X.

ye him? <sup>21</sup> others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

## SECTION LXXXIX.—JOHN X.

<sup>22</sup> And it was at Jerusalem the feast of the dedication, and it was winter: <sup>23</sup> and Jesus walked in the temple in Solomon's porch. <sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me: <sup>26</sup> but ye believe not, because ye are not of my sheep. As I said unto you, <sup>27</sup> my sheep hear my voice, and I know them, and they follow me: <sup>28</sup> and I give unto them eternal life,

*Christ Charged as a Demoniac.*

JOHN impatient remarks as these, "Nonsense! he is merely uttering the raving X. suggestions of a demon! Why listen to him?" <sup>21</sup> Whilst others pleaded, "But these declarations are not the incoherent language of a demoniac. And then, can a demoniac exercise the sacred power of bestowing sight upon the blind?"

§ 89.—*Christ's Discourses at the Festival of Dedication.*

(Jerusalem, the Temple, Solomon's Portico; between the *Tuesdays*, November 30, and December 7, A. D. 28.)

<sup>22</sup> The celebration of the anniversary of the Renewal of the Temple services, which was now at hand, Jesus attended at Jerusalem; <sup>23</sup> and one day as he was walking about under the shelter of Solomon's Portico, <sup>22</sup> it being the season of the winter rains, <sup>24</sup> a party of the hierarchal Jews clustered around him with this interrogation, [by which they hoped to elicit some ground of inculpation,] "How long do you intend to keep our minds in suspense as to your character? Tell us at once in so many words, Are you the Messiah?" <sup>25</sup> [To this insidious duplicity,] Jesus replied, "I have already told you [time and again], who I am; † but you would not believe my declaration,—yet the very miracles that I am continually performing by my Father's authority, are of themselves sufficient evidence of my character as His representative; <sup>26</sup> but no! you are determined not to credit my claims, for you have evidently no affinity with my flock [in docility nor consequently in discipleship]. On the contrary, as I lately assured you, † <sup>27</sup> my true sheep listen with a teachable spirit to the voice of my instructions, and whilst I acknowledge them as mine [by the bestowal of spiritual blessings], they reciprocate my care by following me with obedient steps; <sup>28</sup> and thus I lead them forth to the reception of immortal blessedness at my

<sup>2</sup> This Festival was held (according to the Apocrypha and Josephus) in commemoration of the purification of the Temple at the reinstatement of the Jewish religion (after its abolition by Antiochus), beginning on the 25th of the (9th) month Kislev. This gives the following computation:

A. D. 29, Full Moon of Nisan,	
March	18, 9h. 15m. P. M.
Half Moon.....	14, 18 22
New Moon, March	4, 2 53 A. M.
4 preceding months.....	120
	124 2 63
4 lunations.....	118 2 66
New Moon, A. D. 28, Nov.	5, 11 67 P. M.

Hence, the 1st of Kislev began this year with the sunset of November 5, and consequently the 25th of Kislev with that of November 29. The Festival lasted eight days (? a week).

† See chapter v, 17, 18; viii, 38, 42, 54, 58; x, 15; &c. Christ was always very guarded in asserting his Messiahship, either to his friends or enemies, owing to the perversion or dangerous use to which they were both prone to apply that title; yet he was far from disclaiming that office (see chapter iv, 26; Matt. xvi, 16, 20; xxvi, 63, 64), which was indeed included under the general acceptance of the phrase "Son of God."

‡ See verses 3, 4, 14. Compare David's inimical description of this experience in Psa. xxiii.

## JOHN X.

and they shall never perish, neither shall any pluck them out of my hand; <sup>29</sup> my Father which gave *them* me is greater than all, and none is able to pluck *them* out of my Father's hand: <sup>30</sup> I and *my* Father are one. <sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods unto whom the word of God came, (and the scripture cannot be broken;) <sup>36</sup> say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? <sup>37</sup> If I do

*Protection of Christ's Sheep.*

JOHN pastoral hand,—a privilege which will preserve them evermore [from X. spiritual famine, malady or death], and of which no ruthless prowler will be suffered to deprive them against their will by snatching them from my protective fold.<sup>o</sup> <sup>29</sup> No! for my Father, whose gracious Spirit wins them to my care,<sup>†</sup> is more powerful than all their foes combined, so that no being whatever can wrest them from *His* loved embrace; <sup>30</sup> and in their salvation, I am identified with my Father by a unity of nature.<sup>‡</sup>

<sup>31</sup> At this announcement, some of the Jewish hierarchy in a trans- Violent Result. port of fanaticism again; caught up some stones, which they were about to hurl at him [as a blasphemer; when others less violent interposed, that they might accomplish their designs more securely by other means<sup>||</sup>]. <sup>32</sup> Jesus meantime calmly met their fury with this only remonstrance, "Many are the beneficent deeds, that I have publicly performed among you as my Father's Delegate; for which of these would you now stone me?" <sup>33</sup> [In tones still quivering with rage,] his assailants scowled back the reply, "It is for no *good* act which you have *ccer* done, that we would fain stone you, but for your daring blasphemy in arrogating *divinity* to yourself, a mere man!"<sup>¶</sup> <sup>34</sup> "As to any such claim being criminal on my part," returned Jesus, "what will you say to the declaration of your own Scriptures,—

'Mark now [your sentence] published from on High,  
[Ye magistrates who persevere in fraud:  
Although] you occupy the rank of *gods*,—  
[In honour raised above the menial mass,—  
Yea, in their sight are all with majesty  
Supreme as if Jehovah's offspring, clothed; . . . ]'<sup>o</sup>

<sup>35</sup> Since, then, Jehovah here addresses His subjects with the full title of '*gods*,' in the very language of that Holy Writ itself, whose propriety you cannot question; <sup>36</sup> why should you charge me, the Father's consecrated Legate to mankind, with blasphemy, in calling myself the Son of God? <sup>37</sup> If indeed I do not perform acts in keeping with my Father's, then you are at liberty to with-

<sup>o</sup> Compare Rom. viii. 28-39; 1 Pet. iii. 13.

<sup>†</sup> Compare chapter vi. 44.

<sup>‡</sup> See chapter viii. 59.

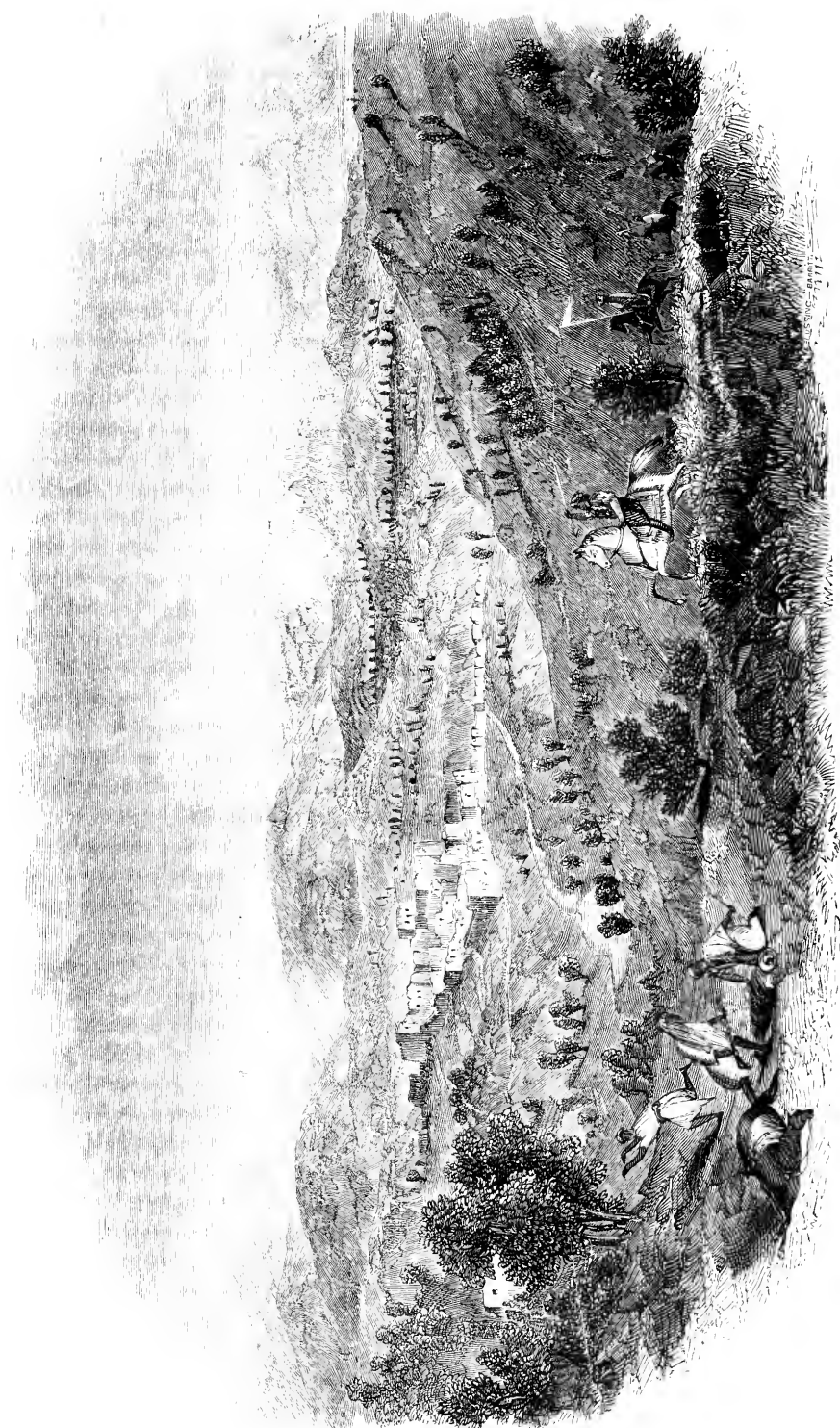
<sup>||</sup> Compare verse 39. The failure of this *mobbing* procedure on the former occasion, probably led them to wait till they might more effectually entrap him.

<sup>¶</sup> So they had a right to understand his de-

claration, verse 30; nor does he at all intimate that they were in error as to his *claim*.

<sup>o</sup> Psa. lxxxii. 6. This quotation is made as an argument in *their own style*, and not as being a parallel case entirely. I have appended the rest of the verse ("and are all of you children of the Most High"), as completing the idea.





MODERN BETHANY.  
FROM THE SOUTH-WEST.

## JOHN X.

not the works of my Father, believe me not : <sup>38</sup> but if I do, though ye believe not me, believe the works ; that ye may know and believe that the Father *is* in me, and I in him. <sup>39</sup> Therefore they sought again to take him ; but he escaped out of their hand.

## SECTION XC.—JOHN X.

<sup>40</sup> And *he* went away again beyond Jordan, into the place where John at first baptized : and there he abode. <sup>41</sup> And many resorted unto him and said, John did no miracle ; but all things that John spake of this man, were true. <sup>42</sup> And many believed on him there.

## SECTION XCI.—JOHN XI.

<sup>1</sup> Now a certain *man* was sick *named* Lazarus, of Bethany the town of Mary and her sister Martha.—<sup>3</sup> Therefore his sisters sent unto him saying, Lord, behold, he whom thou lovest is sick. <sup>4</sup> When Jesus heard

*Proof of Christ's Sonship.*

JOHN hold your confidence from me ; <sup>38</sup> but inasmuch as I do perform such acts, X. I call upon you to yield your credence, if not on the strength of my personal declarations, yet at least to the evidence of my miraculous acts,—and thus consent to acknowledge with conviction, that I and my Father are blended in action as in nature.” <sup>39</sup> This plea of Jesus, however, only served to incite his opponents [on account of the impression they perceived it was making upon the populace,<sup>o</sup>] to another effort to arrest him on the spot ; † but the attempt was frustrated by Jesus availing himself of the confusion it created, to slip out of their reach.

§ 90.—*Christ Withdraws from Jerusalem, and Gains more Converts.*

(Bethany-beyond-Jordan ; December, A. D. 28.)

<sup>40</sup> [The Festival of Dedication being over,] Jesus retired from the capital, [to allow the rage of his enemies to abate ;] and again visited the tract of country on the eastern shore of the Jordan, around Bethany, the scene of a part of John the Baptist's early ministrations. † Here he spent several weeks in teaching and performing miracles ; <sup>41</sup> while multitudes flocked about him, under the impulse of sentiments which they expressed in such terms as these, “ John [although unquestionably a great prophet,] performed no miracles as this Teacher does, but his prophetic testimony [as to his Successor's superiority] has certainly been verified in him.” † <sup>42</sup> [Being thus prepossessed in favour of Jesus,] great numbers of them soon became fully convinced of his Messiahship.

§ 91.—*The Revivification of Lazarus.*

(Bethany [near Jerusalem] ; [January ?] A. D. 29.)

JOHN <sup>1</sup> [While Jesus was thus engaged in Pere'a,] a certain inhabitant of the XI. village of Bethany-in-Judea, by the name of Lazarus, the brother of the friendly sisters Martha and Mary, chanced to fall dangerously ill. <sup>3</sup> Accordingly, his sisters [in the hope of thus securing a cure,] sent the following word to Jesus, “ Master, our brother—dear, we know, to your-  
The News Received.  
self as well as to us—is very sick. [Can you not hasten to his relief ?]” <sup>4</sup> On

<sup>o</sup> Compare chapter viii, 30.

† See chapter vii, 30, 44.

‡ See chapter i, 28.

§ See especially chapter iii, 30.

## JOHN XI.

that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. <sup>5</sup> Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup> When he had heard therefore that he was sick, he abode two days still in the same place where he was.

<sup>7</sup> Then after that saith he to his disciples, Let us go into Judea again. <sup>8</sup> His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? <sup>9</sup> Jesus answered, Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world; <sup>10</sup> but if a man walk in the night, he stumbleth, because there is no light in him. <sup>11</sup> These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. <sup>12</sup> Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup> (Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.) <sup>14</sup> Then

*Christ's Delay in Visiting Lazarus.*

JOHN XI. receiving this intelligence, Jesus merely observed, "This illness of his will not terminate [as to its permanent issue,] in his death, but is destined to result in a stupendous exhibition of the divine power, by which the fame of the 'Son of Man' will be enhanced."<sup>o</sup> <sup>5</sup> [The message, however, in reality deeply touched his sympathy,] for he felt a great affection for the whole family; <sup>6</sup> but he deemed it prudent [not to alarm them by expressing his concern] on hearing the sickness, [and important engagements required him] still to remain where he was for the present.

<sup>7</sup> On the second day after the arrival of the news, † [having now <sup>Jesus Sets out.</sup> despatched all that was urgent in his business in that region,] Jesus proposed to his disciples that they should "return into Judea." <sup>8</sup> But they thus remonstrated against such a course, "Why, Teacher, the Jewish hierarchy were so very lately bent on stoning you, and will you venture among them again?" <sup>9</sup> Jesus replied [in the enigmatical but piquant language of the adage], "Does not each day contain its fixed number of twelve hours? and 'if a traveller journey during these hours of day-light, he advances with security,' enjoying the beams of the natural sun on his path; <sup>10</sup> whereas, if he waits till the inopportune season of night, he will unavoidably stumble over some fatal obstruction in the dark: [just so, if I industriously proceed to my providential sphere of labour during the appointed time of my sojourn on earth, I need be apprehensive of no mishap; but if I timidly defer the performance of whatever good task comes in my way, until it is entirely pleasant for me to undertake it, ere that opportunity may arrive, the auspicious but limited period of my mission will have closed, when I will be disappointed of any successful prosecution of its interests."† <sup>11</sup> Perceiving that the disciples failed to apprehend the force of his reply,] Jesus added in explanation, "Our friend Lazarus is 'asleep,' and I am going to awake him." <sup>12</sup> "Certainly then, Master," rejoined they, "if he is enjoying a quiet slumber, he will recover; [and there is therefore no call for your hazarding yourself in Judea to cure him.]" <sup>13</sup> Jesus corrected this misapprehension of his language, <sup>14</sup> by telling them in plain terms,

<sup>o</sup> Compare verses 45, 47; chapter xii, 11, 18. This reply was designed to comfort the sisters, (who gathered some assurance from it, verse 22.) and also discloses the propriety of Christ's staying away, until Lazarus should have actually expired, and thus the miracle be irrefragable.

† See verse 17.

‡ Compare chapter ix, 4.



## JOHN XI.

said Jesus unto them plainly, Lazarus is dead : <sup>15</sup> and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. <sup>16</sup> Then said Thomas (which is called Didymus) unto his fellow-disciples, Let us also go, that we may die with him.

<sup>17</sup> Then when Jesus came, he found that he had *lain* in the grave four days already. <sup>18</sup> (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:) <sup>19</sup> and many of the Jews came to Martha and Mary, to comfort them concerning their brother. <sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat *still* in the house. <sup>21</sup> Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died: <sup>22</sup> but I know that even now, whatsoever thou wilt ask of God, God will give *it* thee. <sup>23</sup> Jesus saith unto her, Thy brother shall rise again. <sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup> Jesus said unto

*The Apostles attempt to Dissuade him.*

JOHN XI. "Lazarus is dead. <sup>15</sup> Our absence at his decease, however, is a matter of joy to me, on *your* account; as it will afford an opportunity of enlarging your confidence in me [by his resuscitation]. But now let us go where he is." <sup>16</sup> At this intimation of settled determination, Thomas (otherwise called Didymus [i. e. the "*Twin*," in Hebrew and Greek respectively,]) exclaimed to his fellow-disciples [with affectionate bluntness, "Well, if our Master will run the risk of his life among his enemies,] let us go with him and share his fate!"

<sup>17</sup> On arriving at the village of Bethany (in Judea, <sup>18</sup> about Preparatory  
Colloquies. 15 *stadia* [i. e. nearly 1½ miles] from Jerusalem), <sup>17</sup> Jesus ascertained,—from the numbers of Jews who were repairing from Jerusalem to the residence of Martha and Mary, in order to condole with them for the loss of their brother,—<sup>17</sup> that Lazarus had been buried now four days [both extremes included].<sup>o</sup> <sup>20</sup> No sooner had Martha [who happened to be out of doors engaged in some domestic concern,] heard that Jesus was approaching, than she hastened to the outskirts of the village to meet him; but Mary [being uninformed of his coming,†] continued sitting in silent grief within the house. <sup>21</sup> On reaching Jesus, Martha said to him, "Master, had you only been here at our request, you might have prevented my brother's death; <sup>22</sup> yet I am aware that even now [the assurance you sent us may be verified,‡ for] whatever petition you should make to God in our behalf, would doubtless be granted you." <sup>23</sup> Jesus reassured her, "Your brother will certainly revive." <sup>24</sup> "Ah yes," rejoined Martha, "I know he will revive at the final resurrection; [but he is lost to us on earth!]" <sup>25</sup> Jesus then more distinctly declared, "I am the

<sup>o</sup> Lazarus must either have died (of a sudden attack apparently) a few hours after the news was despatched to Jesus, and been buried on the next day, when the message was being delivered to Christ, (the climate being too warm, even at that season, to allow the corpse to be kept longer,) or (as is more likely,) he both died and was buried on the latter day. Jesus waited till the second ensuing day (verse 6, where time is reckoned in the Jewish manner of counting parts as whole days; compare chapter iv. 40, 43); and on the third (as *we* say), reached Bethany.

† See verse 28.

‡ See verse 4. The latter part of Martha's address (verse 22) is not so much intended as a

softening down of the distrustful reproach contained in the former part (verse 21),—since the more tender-hearted, and certainly not less confidently respectful Mary unqualifiedly uses the same in verse 32,—as it is rather a pleading of the slight intimation of relief from her only reliance, prompted by the fondness of despairing bereavement. That she did not definitely expect her brother's resuscitation is evident from her not seizing upon Christ's hints to that effect (verse 23), as well as from her conduct at the grave (verse 39); yet she seems to have had a vague *hope* (here delicately expressed almost as a request,) that something of the kind might be done.—Mary seems overwhelmed with grief—mingled with a patience significant of faith.

## JOHN XI.

her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; <sup>26</sup> and whosoever liveth and believeth in me, shall never die. Believest thou this? <sup>27</sup> She saith unto him, Yea, Lord; I believe that thou art the Christ the Son of God, which should come into the world. <sup>28</sup> And when she had so said, she went her way, and called Mary her sister secretly saying, The Master is come, and calleth for thee. <sup>29</sup> As soon as she heard *that*, she arose quickly and came unto him: <sup>30</sup> (now Jesus was not yet come into the town, but was in that place where Martha met him.) <sup>31</sup> The Jews then which were with her in the house and comforted her, when they saw Mary that she rose up hastily and went out, followed her saying, She goeth unto the grave to weep there. <sup>32</sup> Then when Mary was come where Jesus was and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup> When Jesus therefore saw her weeping and the Jews also weeping which came with her, he groaned in the spirit and was troubled, <sup>31</sup> and said, Where have ye laid him? They say

*Christ, the Resurrection and the Life.*

JOHN XI. author of that resurrection and the procurer not only of the life which it ushers in, but of all other: whoever therefore confides in me, even though he must die corporeally, shall enjoy a spiritual and blissful immortality,—<sup>26</sup> nor will any living being that confides in me, perish forever either in soul or body. Do you fully credit this? [Then why be apprehensive lest I shall not redeem my pledge in reference to your brother, since I am competent to a resuscitation so much higher and more general?] <sup>27</sup> Martha [still not clearly discerning the drift of his remarks.] could only respond with fervent devotion, “Yes indeed, Master; I do believe that you are no less than the Messiah, even the ‘Son of God’ so long expected to appear!” <sup>28</sup> With these words she hastened back, [animated by the anticipation of relief,] and summoned her sister Mary, telling her privately,† “The Teacher is just entering the village, and wishes to see you!” † <sup>29</sup> On hearing this intelligence, Mary at once rose up and hastened out to meet him; <sup>30</sup> for Jesus had not yet come within the village, but remained still in the same spot where Martha had first met him. <sup>31</sup> Her Jewish visitors meanwhile, who were condoling with her in the house, seeing Mary rise abruptly and leave the room, whispered to each other, “She is going out to the sepulchre, to weep there;” they therefore followed [in order to mourn with her]. <sup>32</sup> But Mary, on reaching Jesus, immediately threw herself in dependent grief at his feet, sobbing out [in a half-reproachful, half-imploing tone], “O Master, if you had only been present, my brother’s life would have been saved!” <sup>33</sup> At the sight of Mary’s tears of anguish, with her Jewish companions also weeping around her, Jesus was so deeply affected‡ that he with difficulty restrained his emotions <sup>34</sup> sufficiently to inquire, “Where is he buried?”

° Compare chapter i. 4.

† This privacy was altogether consonant with their intimacy with Christ, and the private nature of their bereavement and grief.

‡ As she probably had naturally concluded under the present circumstances, from his known interest in Mary (see § 85,) as well as that she might witness what might occur.

§ This is the construction which the context seems to require to be put upon the “groaning”

of Jesus in this case; the sympathies of his *human* nature apparently “unmanning” him, as is often the case with others from whom it might not be looked for (compare Acts xxi. 13); yet the sisters’ want of appreciation of his promise on their behalf, may have called forth a *sigh* from his bosom ever so sensitive in the matter of confidence in him,—an idea which is favoured by the intimation of a similar groan at the Jews’ unbelief in verse 38.

## JOHN XI.

unto him, Lord, come and see. <sup>35</sup> Jesus wept. <sup>36</sup> Then said the Jews, Behold how he loved him! <sup>37</sup> And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? <sup>38</sup> Jesus therefore again groaning in himself, cometh to the grave; (it was a cave, and a stone lay upon it;) <sup>39</sup> Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been *dead* four days. <sup>40</sup> Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? <sup>41</sup> Then they took away the stone [*from the place* where the dead was laid]. And Jesus lifted up *his* eyes and said, Father, I thank thee that thou hast heard me: <sup>42</sup> and I knew that thou hearest me always; but because of the people which stand by, I said *it*, that they may believe that thou hast sent me. <sup>43</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> And he that was dead came forth, bound

*Human Sympathy of Christ.*

JOHN XI. The friends replied, "We will show you his tomb, sir;" <sup>35</sup> and as they led the way, the tender sympathy of Jesus for the distressed family found vent in a flood of silent tears. <sup>36</sup> The Jewish visitors, on witnessing his emotion, remarked in a low tone to each other, "He is weeping! how dear a friend must Lazarus have been to him!" <sup>37</sup> But others less respectful retorted captiously, "Why, then, could not he who pretends to have so lately bestowed sight upon the man born blind, have prevented his friend's decease, [if he really loved him so much?]" <sup>38</sup> Without noticing this cavilling whisper—so soon to be refuted,—Jesus proceeded to the tomb,—which was a sepulchral cave hewn in the face of a rock, with a slab of stone set up to close the entrance,—and in a voice still choked with emotion, <sup>39</sup> bade the attendant friends, "Remove the stone door;" upon which Martha [supposing he wished merely to take a look at the remains of his friend,] interposed the remark, "Master, the corpse is by this time offensive, being now buried parts of four days." <sup>40</sup> But Jesus chidingly replied to her, "Did I not tell you, that if you would only confide in my competency and faithfulness, you should witness a display of divine power in this case?" <sup>41</sup> The friends thus reassured removed the stone from the entrance of the vault where the deceased lay, and Jesus then raising his eyes toward heaven [in anticipation of the divine sanction], uttered the following pathetic ejaculation, "Father, I bless Thee for [seconding my designs in this case by] Thy effective approval: <sup>42</sup> yes, I indeed need not this evidence that Thou always regardest my invocations [—even when mentally expressed!—with ratifying concurrence]; but I now pray audibly to Thee, on account of the crowd that stand around me, so that Thy public attestation may convince them that I am [no Satanic agent, || but] Thy true Messenger [accredited by palpable tokens of Thy aid]." <sup>43</sup> After this brief adjuration, Jesus exclaimed in a loud tone of authority, "Lazarus, come forth!" <sup>44</sup> Instantly the reanimated corpse issued from the sepulchre, with his feet and hands still wrapped in the

° These were evidently Pharisaical sectaries (see verse 46), whose spleen was unchecked by any regard for friendship even in such solemn circumstances. Their sneer imputes to Christ *imposture* in the previous cure (§ 87), and *insincerity* in his present lamentation.

† See verse 26, compared with verse 4.

‡ See Mark vi. 41; vii. 34. There may also here be an allusion to Martha's language, verse 22.

|| See §§ 51, 50.

¶ Compare chapter xii, 30.

## JOHN XI.

hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. <sup>45</sup> Then many of the Jews which came to Mary, and had seen the things which [Jesus] did, believed on him: <sup>46</sup> but some of them went their ways to the Pharisees, and told them what things Jesus had done.

## SECTION XCII.—JOHN XI.

<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles: <sup>48</sup> if we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation. <sup>49</sup> And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, <sup>50</sup> nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. <sup>51</sup> (And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation; <sup>52</sup> and not for that nation only, but that

*Lazarus Raised to life.*

JOHN XI. grave-clothes,<sup>7</sup> and the napkin yet fastened around his eye-brows. Jesus now directed the friends to "disencumber him of these habiliments, that he might return home as usual."

<sup>45</sup> Numbers of [the better disposed part of] Mary's Jewish companions in grief, witnessing this miracle of Jesus, were led by it to a full admission of his character; <sup>46</sup> but some of the rest, being partisans of the Pharisaical leaders, went and invidiously reported the whole matter to them.

§ 92.—*The Determination of the San'hedrim.*

(Jerusalem; [January?] A. D. 29.)

<sup>47</sup> On receiving these reports of Jesus's proceedings, the Pharisaical hierarchy convened the San'hedrim [for the purpose of deliberating on the subject], and thus introduced the business of the meeting, "What measures had we better take with reference to this impostor, who is gaining such celebrity by the magical wonders that he is constantly effecting? <sup>48</sup> If we let him go on with merely the slack strictures that we have thus far contented ourselves with passing upon him, the whole populace will be led away by his trickery, [and in their enthusiastic confidence in his Messiahship will presently proclaim him their king;] and then the jealous Romans will overwhelm us [indiscriminately with their forces, and in their vengeance at the rebellion will] raze our city and blot out our nation!" <sup>49</sup> One of their number, Caiaphas, who <sup>Advice of</sup> <sup>Caiaphas.</sup> was also High Priest at that time,† [after listening to this puzzled yet anxious inquiry, which betrayed the timorous spirit of the speakers,] boldly delivered his own opinion of the propriety of rigorous measures, in the following reproachful terms, "You are very short-sighted [in your hesitating proposal under the present emergency], <sup>50</sup> not to consider that it would be good policy for us to cause this individual to be put to death at once, and thereby secure the safety of the populace, rather than allow the entire nation to be destroyed by his seditious means!" <sup>51</sup> In this violent harangue, he unconsciously uttered an important prophetic sentiment, namely that Jesus *should die on the behalf of the nation*;—<sup>52</sup> nor was this prediction of which he, as bear-

<sup>7</sup> These were probably not so tight as to impede motion very greatly.

† See Luke iii. 2.

## JOHN XI.

also he should gather together in one the children of God that were scattered abroad.)<sup>53</sup> Then from that day forth they took counsel together for to put him to death.

## SECTION XCIII.—JOHN XI.

<sup>54</sup> Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

## MARK X.

<sup>1</sup> And he arose from thence and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and as he was wont, he taught them again, and healed them there.

## MATTHEW XIX.

<sup>1</sup> . . . and came into the coasts of Judea, beyond Jordan: <sup>2</sup> and great multitudes followed him; and he healed them there.

## SECTION XCIV.—LUKE XIII.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath: <sup>11</sup> and

*The Atonement Unwittingly Foretold.*

JOHN XI. ing the typical office of High Priest,<sup>o</sup> was providentially made the appropriate though unworthy instrument, confined in its extent to the Jewish nation, but received its full accomplishment in the subsequent incorporation of all God's children, scattered in heathen countries also, into one family.—<sup>55</sup> This counsel [so decidedly expressed and from so high a source,] swayed the assembly to the adoption of a resolution, from that time vigorously prosecuted, that they would insure the death of Jesus.

§ 93.—*Christ Retires from the neighbourhood of Jerusalem, and after-ward Attracts numerous Followers beyond the Jordan.*

(Ephron and Pere'a; [January and February?] A. D. 29.)

<sup>64</sup> [Being apprised of this definitive resolve on the part of the Sanhedrim for his destruction,] Jesus judged it imprudent for him to travel for the present in so exposed a manner near the metropolis; † he therefore left Bethany, and repaired with his disciples to a town by the name of Ephron, † situated on the north-western edge of the Desert of Judea. After remaining here for a few MARK X. weeks, <sup>1</sup> he crossed over into Pere'a, [designing thence to proceed south-ward] on the eastern shore of the Jordan, just out of the confines of Judea. Here he was followed, wherever he went, by crowds of people, whom he instructed as usual, <sup>a</sup> and cured of their diseases.<sup>1</sup>

§ 94.—*A Female Cured of Spiritual Paralysis. ||*

(Pere'a; [latter part of February?] A. D. 29.)

LUKE XIII. <sup>10</sup> [In the course of this itinerancy,] as Jesus was teaching one Sabbath in a synagogue of that region, <sup>11</sup> there chanced to be present a woman

<sup>a</sup> Matt. xix, 2.

<sup>o</sup> Compare Heb. vi, 20.

† This settled withdrawal of Christ from the capital naturally introduces the notice in Matthew and Mark of Christ's journey to the other side of the Jordan, they having omitted all account of the events at Jerusalem.

† Mistranslated by "Ephraim," at 2 Chron. xiii, 19. It was also known as Ophrah.

|| The narrative of Luke is here resumed, as naturally connecting itself with the "teaching" (verse 10) referred to in the latter part of § 93, and as supplying the events during the interval

## LUKE XIII.

behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.<sup>12</sup> And when Jesus saw her, he called *her to him* and said unto her, Woman, thou art loosed from thine infirmity:<sup>13</sup> and he laid *his* hands on her: and immediately she was made straight, and glorified God.<sup>14</sup> And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath-day.<sup>15</sup> The Lord then answered him and said, *Thou hypocrite!* doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?<sup>16</sup> and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?<sup>17</sup> And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

## SECTION XCV.—LUKE XIII.

<sup>22</sup> And he went through the cities and villages, teaching and journeying

*The Infirm Woman Cured.*

LUKE XIII. afflicted by demoniacal influence with a nervous weakness in the back, of eighteen years' continuance, which had bent her body together to such a degree that she was totally unable to stand erect.<sup>12</sup> Seeing the invalid, Jesus summoned her with this behest of relief, "Madam, I pronounce you cured of your spinal debility!"<sup>13</sup> at the same time laying his restoring hand upon her. Instantly she was enabled to stand up straight, and poured forth her acknowledgments to God for her cure.<sup>14</sup> The President of the Synagogue, however, vexed at Jesus for having effected the cure on the Sabbath, [yet not daring to reprehend him directly,] told the people in a scolding tone, "There are six secular days in the week, during which all kinds of labour must be performed; if you wish to receive cures, apply on one of those days, and not on the Sabbath."<sup>15</sup> To this bigoted reflection upon himself, Jesus replied, "What a hypocritical direction! is not every one of you in the habit of letting your beasts of burden out of their stalls on the Sabbath, and driving them to the watering-place?"<sup>16</sup> Was it not much more suitable, then, for me to release this female, [not merely of a higher order of creation, but of the highest class of human beings,] a descendant of Abraham,—crippled by a Satanic spell these eighteen years, from her physical disability on the Sabbath?"<sup>17</sup> Refuted by this rejoinder, his opponents hung their heads in confusion, while the people unanimously expressed their gladness at this another of his signal achievements.

§ 95.—*Christ Sets out leisurely for Jerusalem, Teaching on the Way.*

(Pere'a; [close of February?] A. D. 29.)

<sup>22</sup> Jesus now directed his course toward Jerusalem, [still keeping on the eastern side of the Jordan, and] publicly instructing the inhabitants of the towns and

of absence from Judea intimated in the former part of the same section. From verses 22 and 33, it is moreover plain that these incidents occurred very shortly before the Passover, and therefore come in just before John xi, 55; while

the allusion to Herod (§ 96) shows that they transpired in his territory, and therefore during this journey in Pere'a, which indeed is the only occasion left for them by the preceding adjustments.

## LUKE XIII.

toward Jerusalem. <sup>23</sup> Then said one unto him, Lord, are there few that be saved? And he said unto them,

MATTHEW VII.

<sup>24</sup> Strive to enter in at the strait gate: <sup>13</sup> Enter ye in at the strait gate: . . . [because] strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat. For many, I say unto you, will seek to enter in, and shall not

<sup>14</sup> [because] strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it;—<sup>13</sup> . . . for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat.—

be able: <sup>25</sup> when once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. <sup>26</sup> Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught

MATTHEW VII.

<sup>25</sup> Many will say to me in that day,

*Christ Teaches on his Way to Jerusalem.*

LUKE XIII. villages in his ronte. <sup>23</sup> On one of these occasions, he was accost- Who attain ed by a querulous hearer with this question, "Sir, are [we to infer Salvation. from your statements, that] only a few [of our chosen people] are to be participants in the immunities of the 'Messiah's Reign'?" [Without deigning to gratify directly the curiosity of this inquiry,] Jesus exhorted all those around him in the following terms: <sup>24</sup> "[Your great concern should be, to] strain every nerve [so to advance in the path of the divine requirements], that you may individually gain admission through that narrow portal; <sup>a</sup> for the lane by which the mansion of eternal felicity is approached, is hemmed in [by God's restrictive rules], and the very entrance to that access is contracted [to the close dimensions of His commands],—so that comparatively few of you, I fear, will search out that narrow passage!; <sup>b</sup> while on the other hand, a spacious avenue with wide-spread gates conducts to the abode of perdition, and crowds, alas! turn from the highway of human life into that fatal thoroughfare.] Yes, numbers [of The Late- your deluded countrymen, I warn you,] will eventually [essay, with Visitors. fond self-righteous hopes, to] claim admittance to the sacred residence of final bliss, but without success; <sup>25</sup> for from the decisive hour, when [at the close of each one's day of earthly probation,] the divine Proprietor shall rise [from his seat of hospitable invitation to his festive board,] and bolt the door [as at night-fall against all tardy guests], thereafter though you [with too late repentance should arrive for entertainment, and] standing outside commence to rap for admission, with the familiar address, 'Dear Sir, open the door, we pray you, to let us in!' yet will He disdain your entreaties with the cold reply, 'I wish no acquaintance with such unseasonable comers!' <sup>c</sup> <sup>26</sup> [In your application to me] 'at that solemn day of adjudication, you [who now reject me] may attempt to claim [my recognition by pleading as well-known friends, 'But, dear Sir, do not hesitate to admit us; do you not recollect we used to be on intimate terms with you?']—we have taken many a meal with you, and [are your

<sup>a</sup> Matt. vii, 14.<sup>b</sup> Matt. vii, 13.<sup>c</sup> Matt. vii, 22.

<sup>c</sup> The figure of the *mansion of life* is here carried out in the debarring of all stragglers at night, (so requisite a precaution in the East, where roving marauders prowl about,) and they are here pictured out as endeavouring to gain

admission by the asseveration of old acquaintance; but the trick is seen through, and they are still denied. In the following passage, the allusion is developed with a more *literal* bearing upon the case in hand.

## LUKE XIII.

in our streets: Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

<sup>27</sup> But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

<sup>28</sup> There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets, in the kingdom of God, and you yourselves thrust out:

<sup>29</sup> and they shall come from the east and from the west and from the north and from the south, and shall sit down in the kingdom of God; but the children of the kingdom shall be cast out into outer darkness: <sup>30</sup> and behold, there are last, which shall be first; and there are first, which shall be last.

## MATTHEW VII.

Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

## MATTHEW VIII.

<sup>12</sup> . . . there shall be weeping and gnashing of teeth.—

<sup>11</sup> And I say unto you, That many shall come from the east and west,

and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; <sup>12</sup> but the children of the kingdom shall be cast out into outer darkness: . . .

## SECTION XCVI.—LUKE XIII.

<sup>31</sup> The same day there came certain of the Pharisees saying unto him,

*Christ Teaches on his Way to Jerusalem.*

LUKE countrymen who] have often heard you discourse publicly in our streets; <sup>31</sup> XIII. "yes, [some of you may perhaps represent yourselves as my actual followers,] declaring, 'Why, Master, by your authority we were formerly enabled to utter prophecies, exorcise demons, and effect a variety of miracles; [surely you will not now exclude us!]' <sup>32</sup> But such intruders will only hear the Master-of-the-house say from within, 'I tell you, I believe not a word of your pretensions. Begone; you are bent on mischief!'—<sup>33</sup> for I will then [be your inexorable Judge, and] repudiate any acquaintance or company with all you that practise unholiness. <sup>34</sup> At that rejection, [great will be your disappointment]—so bitter as to be expressed only by the tears of despair and teeth ground together in anguish, —when you behold <sup>35</sup> the myriads of redeemed saints assembling from all quarters of the earth, and reclining at the banquet of endless delight in the 'Reign of the Divine Messiah,' <sup>36</sup> in company with all the holy patriarchs and prophets; while you, 'the expectant heirs of that 'Reign' by national selection,' will yourselves be excluded from its mansion for your present impenitence 'into the out-door darkness of privation.' <sup>37</sup> Yes, mark you this, that [in the moral discriminations and awards of that period,] the relative position of many of you [Jews with respect to Gentiles,] will be precisely reversed as to the favour of God!"

§ 96.—*The Insidious Warning against Herod.*

(Pere'a; [close of February?] A. D. 29.)

<sup>31</sup> On the same day with the above discourse, a party of Pharisaical emissaries [of Herod An'tipas, who was jealous of Jesus's popularity,] came to him with

<sup>a</sup> Matt. vii, 22.

<sup>b</sup> Matt. vii, 23.

<sup>c</sup> Matt. vii, 12.

<sup>o</sup> There is here (as usual) a blending of the retributions of eternity with the inflictions about to befall the Jews in a temporal and ecclesiastical sense, with a special reference to the calling of the Gentiles; the whole being couched under the previous figure of a house of feasting.



## LUKE XIII.

Get thee out and depart hence; for Herod will kill thee. <sup>32</sup> And he said unto them, Go ye and tell that fox, Behold, I cast out devils and I do cures to-day and to-morrow, and the third *day* I shall be perfected: <sup>33</sup> nevertheless, I must walk to-day and to-morrow and the *day* following; for it cannot be that a prophet perish out of Jerusalem.

## SECTION XCVII.—LUKE XIV.

<sup>1</sup> And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. <sup>2</sup> And behold, there was a certain man before him which had the dropsy: <sup>3</sup> and Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? <sup>4</sup> And they held their peace. And he took *him* and healed him, and let him go: <sup>5</sup> and answered them saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? <sup>6</sup> And they could not answer him again to these things.

<sup>7</sup> And he put forth a parable to those which were bidden, when he

*Christ Warned of Herod.*

LUKE this hypocritical advice, "You had better make haste out of Herod's territory, for he is concerting your death." <sup>32</sup> [Aware of their artifice,] Jesus replied, "Just go back and tell that fox, that [he need not put himself to such trouble to get rid of so inoffensive a person as I; for] I am only going to expel demons and cure diseases a day or two longer in his dominions, and after a very limited time I am about to finish my career. <sup>33</sup> But I shall have a few days yet in which to continue my itinerancy; for it is scarcely possible for any prophet to perish elsewhere than in Jerusalem!"

§ 97.—*While Taking a Meal with an eminent Pharisee, Christ Cures a Dropsical Patient, and Discourses to the Company concerning Modesty, Charity, and the necessity of a Prompt Compliance with the Offers of the Gospel.*

(Pere'a; [beginning of March?] A. D. 29.)

LUKE <sup>1</sup> Having accepted an invitation tendered him one Sabbath [in the course XIV. of this journey,] by one of the managers of the synagogue of the town where he chanced to be, who was a Pharisee, to take a place at his board in company with his host's associates, who closely watched his movements [with the desire of detecting some ground of disparagement], <sup>2</sup> Jesus noticed a man afflicted with the dropsy, [who had silently placed himself in his view, in hopes of a cure. <sup>3</sup> Aware of this captious state of mind,] Jesus accosted the Pharisaical Jurists about him with this question, "Is it allowable to cure a disease on the Sabbath?" <sup>4</sup> They, however, [fearful of committing themselves by an answer that might be refuted,] made no reply. Jesus, therefore, touching the invalid, cured him, and then dismissed him. <sup>5</sup> He now turned to the company with this answer to his own question, "Suppose one of you had a beast of burden that should fall into a well-pit on the Sabbath, would he not immediately extricate it?" <sup>6</sup> His opponents were unable to object a word of reply to this vindication of his conduct.

<sup>7</sup> Observing how anxious the guests were to select the most honourable positions at the table, Jesus addressed to them this

Chief Places not to be Usurped.

<sup>o</sup> Compare Matt. xii, 11.

## LUKE XIV.

marked how they chose out the chief rooms; saying unto them, <sup>8</sup> When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him, <sup>9</sup> and he that bade thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room: <sup>10</sup> but when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee: <sup>11</sup> for whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. <sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends nor thy brethren neither thy kinsmen nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee: <sup>13</sup> but when thou makest a feast, call the poor, the maimed, the lame, the blind; <sup>14</sup> and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

## MATTHEW XXII.

## LUKE XIV.

<sup>1</sup> And Jesus answered and spake unto them <sup>16</sup> Then said he unto him,

*Christ Discourses at a Pharisee's Table.*

LUKE maxim, <sup>8</sup> "When you are invited by any one hereafter to a festive banquet, XIV. never recline in the most eminent post, lest a more distinguished guest than yourself be invited, <sup>9</sup> and your host should come and tell you, 'Make room for this gentleman at the head of the table;' and thus you be obliged to surrender your place, and submit to the mortification of taking a less honourable one."<sup>9</sup> <sup>10</sup> But on being invited, do you rather go to the foot of the table and there recline, so that when your host enters the room, he may say to you, 'Friend, you are entitled to a place farther up;' and thus you will secure the respect of your fellow guests. <sup>11</sup> [For in this as in all other matters, a man is sure to find at last his proper level,] assuming vanity being depressed, while retiring worth is elevated."

<sup>12</sup> He next turned to the host with this advice, "For the future, when you prepare a convivial meal, rather than invite your friends, relatives and wealthy neighbours, in the prospect of their returning you the favour, <sup>13</sup> do you call in beggars, cripples, lame and blind persons; <sup>14</sup> and your genuine benevolence will then be blessed with the assurance, that, although these penniless persons cannot repay you themselves, yet you will be rewarded when the righteous dead shall rise to their eternal bliss."†

<sup>15</sup> Here one of the auditors at the table exclaimed [with affected piety], "Yes, happy indeed are we [Jews], who are privileged with the assurance of sharing in that feast under the 'Reign of the Divine Messiah,' [both here and hereafter!]"

MATT. <sup>1</sup> With the design of correcting this self-complacent MATT. XXII. bigotry,] Jesus replied by the following illustration [of Marriage Feast.

<sup>9</sup> On this whole precept compare Prov. xxv, 6, 7. good to constitute (together with the living) the members of the Messial's government; hence

† The Jews looked for a resurrection of the remark that follows.

## MATTHEW XXII.

again by parables, and said, <sup>2</sup> The kingdom of heaven is like unto a certain king, which made a marriage for his son, and bade many; <sup>3</sup> and sent forth his servants at supper-time, to call them that were bidden to the wedding: and they would not come. <sup>4</sup> Again he sent forth other servants saying, Tell them which are bidden. Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

<sup>5</sup> But they all with one consent began to make excuse: the first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused; and another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused; and another said, I have married a wife, and therefore I cannot come: so they made light of it, and went their ways, one to his farm, another to his merchandise; <sup>6</sup> and the remnant took his servants, and entreated them spitefully, and slew them.

## LUKE XIV.

A certain man made a great supper, and bade many;

<sup>17</sup> and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

## LUKE XIV.

<sup>18</sup> And they all with one consent began to make excuse: the first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused; <sup>19</sup> and another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused; <sup>20</sup> and another said, I have married a wife, and therefore I cannot come.

*Christ Discourses at a Pharisee's Table.*

MATT. the dealings of God with their nation]: <sup>24</sup> The 'Reign of the Divine Messiah' may be compared to the ease of some king, who makes a sumptuous feast at his son's wedding, <sup>3</sup> and sends his domestics around with 'numerous' invitations to his guests. But on their declining the first call, <sup>4</sup> he sends other domestics <sup>5</sup> at the appointed hour, to importune them with the more special message, 'I assure you, my feast is all ready, with its dressed bullocks and fatlings; do not delay to attend the wedding festivities.' <sup>6</sup> 'The guests, however, as if by concert, still beg to be excused, one assigning as his apology, that 'he is just about purchasing a farm, and is obliged to visit it immediately;' <sup>1</sup> another, that 'he has just engaged five yoke of oxen, and has to go and try them,' <sup>1</sup> and another, that 'he is just celebrating his nuptials, and therefore cannot leave home;' <sup>1</sup> <sup>5</sup> and with these pretexts, they carelessly go about their private concerns;—<sup>6</sup> while the rest of the invited carry their insult so far as to seize the messengers, and

a Luke xiv, 16.

b Luke xiv, 17.

c Luke xiv, 18.

d Luke xiv, 19.

e Luke xiv, 20.

o Marriage festivals lasted for a week: on the first day, the first invitation is here represented as sent; on the second, it is repeated more urgently; on the third the insolent guests are warned upon; on the fourth, the paupers are invited; on the fifth, the lowest classes are more earnestly called in; on the sixth, the reckless interloper is detected and punished; and on the last, harmony and complete enjoyment prevail.—The spiritual import of the particulars may be traced thus: the *festiveal* represents the privileges of Christianity, secured by the mystic *espousal* of the church to the *Son of God*; the *first* guests are the Jews, originally invited by *Moses and the prophets*, and lastly by *Christ and his Apostles*; they reject the Gospel (under frivolous *pretences*, some of them even *persecuting* the divine messengers with *martyrdom*),

and are punished by the repudiation of their church and the *desolation* of their country; the *mendicants* denote the outcast Gentiles, chosen in their stead by the repeated invitations of the *pioneers* of Christianity and its *later* missionaries; the unqualified *intruder* corresponds to the hypocritical claimant of God's favour (primarily the presumptuous *Jew*,—without the *robe* of vicarious redemption), who will be exposed and expelled to perdition (by the angelic *servants* of the Almighty) at the day of judgment; and the ensuing quiet satisfaction adumbrates the full fruition of heaven. The parable, however, *secularly* applies with equal truth to the professors of the Gospel in modern days, and to false professors of Christianity at present; for the principle is still the same, the outward circumstances of sinners only having changed.

## MATTHEW XXII.

7 But when the king heard *thereof*, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready; but they which were bidden were not worthy: 9 go ye therefore into the highways, and as many as ye shall find, (the poor and the maimed and the halt and the blind,) bid to the marriage. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in; that my house may be filled. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away and cast *him* into outer darkness: there shall be weeping and gnashing of teeth. 14 For many are called, but few *are* chosen.

## LUKE XIV.

21 So that servant came and showed his lord these things: then the master of the house being angry,

said to his servant, . . . — 24 For I say unto you, that none of those men which were bidden, shall taste of my supper:—21 . . . Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in; that my house may be filled.

*Christ's Discourses at a Pharisee's Table.*

MATT. maltreat and even kill them. 7 At the report of those of his servants who XXII. escape, the enraged sovereign despatches his troops instantly, who take summary vengeance on the murderers, ravaging their city with fire and sword. 8 He then says to his domestics, 'My feast is all ready, but the unworthy guests who slighted my invitations, shall not <sup>a</sup>taste a morsel of it; <sup>1</sup> <sup>9</sup>do you therefore <sup>b</sup>hasten! out into the thoroughfares <sup>9</sup>as well as lanes of the city, <sup>1</sup>and call in <sup>b</sup>here! to the festival all the <sup>9</sup>beggars, cripples, lame and blind! that you can meet with.' 'The servants returning with the report that their 'master's orders are obeyed, but that there is still room to spare,' <sup>1</sup> <sup>a</sup>he then directs them to 'go out once more into the highways as well as hedged paths around the city, and <sup>1</sup>*insist* upon all they find coming in; <sup>1</sup> <sup>10</sup>so they sally forth and gather together all the homeless creatures that they come across, good and bad promiscuously, <sup>9</sup>till the house is at length filled with guests.—<sup>11</sup> Suppose now the king on entering the banquet-room to greet his guests, should espy a fellow there, <sup>1</sup> <sup>The Wedding-</sup>who has neglected to array himself in the appropriate marriage- <sup>Garment.</sup> dress [provided from the royal wardrobe for all]; <sup>12</sup>he would at once ask him 'Sirrah! what business have you in here, without the nuptial apparel on?' 'The wretch has not a word of excuse to offer; <sup>13</sup>so the monarch bids his attendants, 'Here, bind this intruder hand and foot, and then take and hurl him into the darkness out of doors!'—there will his doom be one of anguish expressible only by tears and grated teeth! <sup>14</sup>For many," concluded Jesus, "are the

<sup>a</sup> Luke xiv, 24.<sup>b</sup> Luke xiv, 21.<sup>c</sup> Luke xiv, 22.<sup>d</sup> Luke xiv, 23.

<sup>9</sup> This merely implies that no absolute discrimination can be made in Christ's church on earth as to religious character, for all were expected to invest themselves in the wedding

garment of preparation freely sent to them (see Gen. xiv, 22; Judg. xiv, 12; 2 Kings v, 5; Esther vi, 8), before appearing at the final entertainment; compare Matt. xiii, 40, 41, 48, 49.

SECTION XCVIII.—LUKE XIV.

25 And there went great multitudes with him: and he turned and said unto them, 26 If any *man* come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple.—28 For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish *it*? 29 lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him 30 saying, This man began to build, and was not able to finish. 31 Or what king going to make war against another king, sitteth not down first and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 or else while the other is yet a great way off, he sendeth an embassy and desireth conditions of peace. 33 So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—35 . . . He that hath ears to hear, let him hear.

MATTHEW X.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

*Christ's Discourses at a Pharisee's Table.*

MATT. guests invited to the feast of the 'Messiah's Reign,' but comparatively XXII. few of them are its finally selected participants."

§ 98.—*Resolute Self-denial Requisite for true Discipleship.*

(Pere'a; [early in March?] A. D. 29.)

LUKE 25 As Jesus proceeded on his journey, attended by vast crowds of seeming XIV. devotees, he turned to them with this admonition: 26 "If any person undertakes to be my disciple, without holding in subordination [to the devotion due to me and my cause.] his affection for all his earthly relatives even the dearest,—yes, and his concern for his own life itself; he cannot become my "genuine" follower. 28 [Draw a lesson from the forethought of common life:] Suppose one of you were designing to erect a country-seat; would he not previously sit down [to his writing-tablet.] and calculate the probable cost, so as to ascertain whether he could command funds enough for the purpose? 29 [Certainly;] for he would be anxious to avoid the mortification of being obliged to leave the work uncompleted through a failure of means, after [he had committed himself by] laying the foundation, and then having every passer by the monument of his folly, jeer him as they behold it, 30 "This simpleton began to build a house, but could not finish it!" 31 On the same principle [of precaution], if some king were on the eve of marching to engage in battle with a hostile prince, should he not calmly deliberate first, whether with his army of, say, ten thousand men he is in adequate force to encounter his antagonist, who is at the head, it may be, of a body of twenty thousand? 32 and in case he finds his troops insufficient, then, long before he meets his rival, he despatches ambassadors to him, suing for terms of peace. 33 In imitation of this spirit of prudence," concluded Jesus, "let no one of you 35 (for I wish 'every one who has ears to hear with, to hear' and apply this advice to himself) 33 attempt to become my disciple, who has not fully made up his mind to renounce all his most cherished possessions, [should they come into conflict with his duty toward me.]"

*Deliberation.*  
The Expense of a "Tower."

The King going to War.

## SECTION XCIX.—LUKE XV.

<sup>1</sup> Then drew near unto him all the publicans and sinners, for to hear him: <sup>2</sup> and the Pharisees and scribes murmured saying, This man receiveth sinners, and eateth with them.

## LUKE XIX.

<sup>10</sup> *And he answered,* For the Son of man is come to seek and to save that which was lost.

## MATTHEW XVIII.

<sup>11</sup> For the Son of man is come to save that which was lost.

## LUKE XV.

<sup>3</sup> And he spake this parable unto them saying, <sup>4</sup> What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? <sup>5</sup> and when he hath found it, he layeth it on his shoulders, rejoicing. <sup>6</sup> And when he cometh home, he calleth together his friends and neighbours saying unto them, Rejoice with me; for I have found my sheep which was lost: <sup>7</sup> I say unto you, that likewise joy

<sup>12</sup> How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? <sup>13</sup> And if so be that he find it, verily I say unto you, he rejoiceth

§ 99.—*The Gospel specially Seeks to Reclaim those that are Conscious of their Alienation from God.*

(Pere'a; [early in March?] A. D. 29.)

LUKE <sup>1</sup>[Advancing a little farther,] Jesus was surrounded by all the "Publicans" and similar flagitious characters of the region, eager to listen to his instructions. <sup>2</sup> His attention to these persons so offended the fastidious bigotry of the Pharisaical Scribes standing near, that they whispered scoffingly to each other, "This loose-principled teacher does not scruple to admit the vilest wretches to his audience, and even associate with them at meals<sup>o</sup> [and in other familiar relations!]" <sup>3</sup> From the aspersion couched under this remark, LUKE Jesus vindicated himself by the following reply: <sup>10</sup> "[And very properly,] XIX. for the 'Son of Man's' express errand to earth is, to seek after and rescue the sinful race of man from the spiritual exposure into which they have LUKE erred. <sup>3a</sup> Just imagine your own feelings<sup>1</sup> (to employ a comparison), XV. <sup>4</sup> if one of you should own a hundred sheep, and one of them were to <sup>The Stray</sup> "stray away" and get lost; would he not [as soon as he missed <sup>Sheep</sup> it,] leave the ninety-nine others on the spot, even though in an uninhabited plain destitute of protection, and hasten away <sup>a</sup> to the surrounding hills,<sup>1</sup> to hunt up the fugitive? <sup>5</sup> And when he succeeds in finding it, <sup>b</sup> I warrant you,<sup>1</sup> he secures it from future wandering by laying it on his shoulder with a heart filled with a <sup>b</sup> keener delight on account of its recovery, than he feels even for the possession of the ninety-nine that did not stray;<sup>1</sup> <sup>6</sup> and on reaching his home, he assembles all his friends and neighbours, [who had heard of his loss,] with this joyful tidings, 'Be glad with me, for I have found my lost sheep!' <sup>7, 10</sup> In like manner, I assure you, there is a thrill of joy pervading the angelic residents of heaven on account of a single penitent sinner, that seems to eclipse even the complacency experienced toward a multitude of persons whose holy lives call

<sup>a</sup> Matt. xviii, 12.

<sup>b</sup> Matt. xviii, 12.

<sup>o</sup> See § 57.

LUKE XV.

MATTHEW XVIII.

shall be in heaven over one sinner that re- more of that *sheep*, than of the  
penteth, more than over ninety and nine ninety and nine which went not  
just persons which need no re-  
pentance; even so it is not the will of  
your Father which is in heaven, that one  
of these little ones should perish. astray: <sup>14</sup> even so it is not the will  
of your Father which is in heaven, that one  
of these little ones should perish

<sup>8</sup> Either what woman having ten  
pieces of silver, if she lose one piece, doth not light a candle, and sweep  
the house, and seek diligently till she find it? <sup>9</sup> And when she hath  
found it, she calleth *her* friends and *her* neighbours together saying,  
Rejoice with me, for I have found the piece which I had lost: <sup>10</sup> like-  
wise I say unto you, There is joy in the presence of the angels of God  
over one sinner that repenteth.

<sup>11</sup> And he said, A certain man had two sons: <sup>12</sup> and the younger of  
them said to *his* father, Father, give me the portion of goods that falleth  
to me; and he divided unto them *his* living. <sup>13</sup> And not many days  
after, the younger son gathered all together and took his journey into a  
far country, and there wasted his substance with riotous living: <sup>14</sup> and  
when he had spent all, there arose a mighty famine in that land; and  
he began to be in want. <sup>15</sup> And he went and joined himself to a citizen  
of that country; and he sent him into his fields to feed swine: <sup>16</sup> and he  
would fain have filled his belly with the husks that the swine did eat;

*Christ Came to Save the Lost.*

LUKE for no reformation; <sup>7</sup> nor is my Heavenly Father willing that any one, even  
XV. so insignificant as these 'Publicans,' should perish [without an effort to re-  
trieve him.] <sup>8</sup> The same interest in the behalf of men's souls, may also be illus-  
trated by the case of] any woman, who chances to mislay one of <sup>The Lost Piece</sup>  
ten *drachmas* [i. e. a silver coin current for about 15 cents] that <sup>of Money.</sup>  
she had; does she not light a lamp, sweep her house all over,† and search into  
every crevice and corner with the utmost assiduity, till she finds it? <sup>9</sup> and then  
with what delight does she call upon all her female friends and neighbours to  
'rejoice with her for the recovery of her lost *drachma*!' "

<sup>11</sup> [To exhibit more clearly the injustice of the Pharisees' preju- <sup>The Prodigal</sup>  
dice at his concern for the spiritual welfare of the lower classes,] <sup>Son.</sup>  
Jesus proceeded with the following comparison: "Suppose a wealthy farmer  
has two sons, <sup>12</sup> the younger of whom, on attaining adult age, says to him, 'Fa-  
ther, I wish you would make over to me in advance the share of your property  
which is entailed to me as an inheritance.‡ [and let me try my fortune with it.]'  
So the indulgent parent divides his estate between them, [the elder son still  
remaining with his father as before.] <sup>13</sup> In a few days, the younger son con-  
verts all his property into cash, and travels into a foreign country, where he  
soon dissipates it in profligacy. <sup>14</sup> Having thus squandered all his fortune, a  
severe famine perhaps occurs in the region where he is, which still further  
drains his resources; <sup>15</sup> and [in the extremity of his destitution,] he is at last  
compelled to hire himself out to a resident of the town, who sends him to the  
degrading employment of feeding his swine in the country. <sup>16</sup> Here he [is so

<sup>a</sup> Matt. xviii, 14.

o The allusion to the Pharisees here, is very small articles liable to be dropped among the rub-  
faint, if any be intended. bish on the floor; especially of the poorer classes.  
† Eastern houses being very dark inside, and † See Deut. xxi, 17.

## LUKE XV.

and no man gave unto him. <sup>17</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! <sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, <sup>19</sup> [and] am no more worthy to be called thy son; make me as one of thy hired servants. <sup>20</sup> And he arose and came to his father: but when he was yet a great way off, his father saw him, and had compassion and ran and fell on his neck and kissed him. <sup>21</sup> And the son said unto him, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son. <sup>22</sup> But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet; <sup>23</sup> and bring hither the fatted calf and kill it, and let us eat and be merry: <sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found: and they began to be merry. <sup>25</sup> Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing: <sup>26</sup> and he called one of the servants, and asked what these things meant. <sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath

*Christ Came to Save the Lost.*

LUKE will feed himself, that he] would many a time gladly appease the cravings of  
 XV. hunger with the very *carob*-pods that form the provender of the hogs; but his rigorous master denies him even this pitiful privilege.<sup>o</sup> <sup>17</sup> At length the poor wretch, sobered by his affliction, [comes to his senses as to the deplorable condition to which he has reduced himself by his vicious excesses, and with penitent regret for his folly.] thus reflects: 'How many hired men in my father's employ have a superabundance of food, while I am here starving to death! <sup>18</sup> I will instantly start for home, and frame my entreaties to my father, [when I reach him, in these words, which he surely cannot reject.] "Father, I have acted wickedly toward God in neglecting to observe your parting admonitions! <sup>19</sup> and by my disobedient profligacy I have unfitted myself to be regarded as your son; I only beg you will treat me as one of your hired men."<sup>20</sup> Accordingly he returns to his father, who catches a glimpse of him in the distance, and with compassion [at his altered appearance,] hastens to meet him, embracing him in his arms and kissing him with paternal fondness. <sup>21</sup> The humbled son begins his premeditated confession, <sup>22</sup> but the father [gladdened by his unhopèd-for return, interrupts him in the care of supplying his evident wants, and] bids his domestics, 'Bring the choice robe out of the house, and put it on him, and fetch a ring for his finger, and sandals for his feet; <sup>23</sup> and then run and take the fat calf out of the stall and dress it, and we will have a merry feast: <sup>24</sup> for this is my long-lost son just returned,—after I had given him up for dead, it is as if he had come to life again!' <sup>25</sup> While they are thus rejoicing, the elder son, who has been out in the field at work, on coming near the house, hears unusual sounds, as if of a musical concert and dancing in token of some joyful occurrence; <sup>26</sup> so calling one of the domestics, he asks him 'what it all means?' <sup>27</sup> 'Why,' rejoins the servant, 'your brother has arrived, and your father has

<sup>o</sup> These were frequently eaten by the lower classes; they seem to have been given in certain quantities to the hogs at evening, after being driven home from the pastures in the country, where the prodigal tended them during

the day (compare Matt. viii. 30, 33), but the famine being now severe, he was watched lest he should defraud them of their allowance for his own use. To a Jew, nothing could be more abject than the condition here pictured.



## LUKE XV.

received him safe and sound. <sup>28</sup> And he was angry and would not go in; therefore came his father out and entreated him. <sup>29</sup> And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: <sup>30</sup> but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. <sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine; <sup>32</sup> it was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## SECTION C.—LUKE XVI.

<sup>1</sup> And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him, that he had wasted his goods. <sup>2</sup> And he called him and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig;

*Christ Came to Save the Lost.*

LUKE XV. slaughtered the fat calf for a sumptuous meal, because he has got back safe and sound.' <sup>28</sup> At this news, the elder brother is offended [on account of the attention shown the new comer], and sulkily keeps out of the house; so that presently his father comes out and invites him in. <sup>29</sup> He then peevishly replies to his father's solicitation, 'I have been now working for you so many years, without ever disobeying you, and yet you never gave me so much as a kid for a feast with my friends; <sup>30</sup> but no sooner has this young scape-grace of yours arrived, after having swallowed up his patrimony in debauchery, than you slaughter the fat calf for his entertainment!' <sup>31</sup> 'My dear son,' soothingly returns the father, 'I constantly enjoy your company at home, and all my property is at your service [as my heir]; <sup>32</sup> but it is suitable to the peculiar joyfulness of the occasion, for me to make a feast with special hilarity, when this your long-lost brother, whom we had thought to be dead, has returned to us alive.'

§ 100.—*The Prudence of securing God's Favour by a Devout use of the Privileges of Life.*

(Pere'a; [early in March?] A. D. 29.)

LUKE XVI. <sup>1</sup> [After having thus vindicated his concern for the salvation of the "Publicans,"] Jesus now turned to his followers with this lesson, [drawn from the thrifty though iniquitous policy of that class:] "We will suppose some wealthy person has a steward against whom one [of his other employer's] brings him the accusation, that he is squandering his property by embezzlement. <sup>2</sup> On receiving this information, his master summons him with this stern demand, 'What rascality is this I hear concerning your administration? Make out a full account of your stewardship; you must vacate that office immediately.' <sup>3</sup> [Astounded by this summary ejection,] the steward deliberates thus, 'What business shall I take up, now that my employer removes me from my office? I have not the strength to dig for a livelihood; [I have no trade,] and should have to beg my bread, which is too

## LUKE XVI.

to beg I am ashamed. <sup>4</sup> I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup> And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light: <sup>9</sup> and I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. <sup>10</sup> He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much: <sup>11</sup> if therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? <sup>12</sup> and if ye have not been faithful in that which

*Sanctified Use of Wealth.*

LUKE XVI. shameful to think of.—<sup>4</sup> [A thought strikes me, and] I'll try the project instantly; so that when I am turned out of my stewardship, I shall have some friends to welcome me to their homes.' <sup>5</sup> Accordingly, summoning each of his master's debtors separately, he asks the first, 'How much do you owe my employer?'' <sup>6</sup> The man replies, say, 'One hundred *baths* [i. e. about 900 gallons] of olive-oil.' 'Well,' returns the steward, 'just sit down here and sign your obligation to pay *fifty*.'<sup>7</sup> He then reduces another's debt, in like manner, from one hundred *cors* [i. e. about 1450 bushels] of grain to eighty, [and so on with the rest of the debtors.' <sup>8</sup> Being subsequently informed of this artifice on the part of the steward,] his master is struck with the fellow's ingenuity, villanous as it was, in thus managing to secure himself friends. In this way it is," proceeded Jesus, "that mere worldly men evince oftentimes greater tact than the subjects of divine instruction, in their respective designs. <sup>9</sup> I therefore enjoin upon you, [especially the affluent 'Publicans' among you,] to secure friends now, by a religious appropriation of your wealth—too often the gains of dishonesty,—who may welcome you to the hospitality of their everlasting mansions, when your earthly resources shall have failed you. <sup>10</sup> Now one that shows a prudent fidelity [—unlike the perfidy of the steward, though resembling his cunning reservation of means—] in the disbursement of a small amount, will be equally discreet in the discharge of a more important trust, and if he is recreant to an inferior confidence, he will be so to the greater one; <sup>11</sup> therefore if at the day of final awards, you be found faithless to the deposit of the spurious wealth of earth, [—instead of striving, by its scrupulous devotion to pious interests, to show your sorrow for its unholy acquisition,—] will you be likely to be intrusted with the genuine riches of the skies? <sup>12</sup> nay, if you prove treacherous [—like

○ The original word (literally "*scrip*") is badly translated "bill," because it was made out by the *debtor*; nor could it have referred to the conditions of a *lease*, because either the steward would have known the amount due (without asking), or else the proprietor himself would have been acquainted with it (as the landlord), and thus able to detect the fraud. It seems rather to have been a bond or acknowledgment of debt for arrears of rent, of

which neither the spendthrift steward, nor the negligent owner had kept any definite account; and this collusion was requisite to prevent detection by a disagreement of their statements to the master, as well as to conciliate the friendship of the debtors by a diminution of their debt. The haste ("quickly") denotes the steward's anxiety to expedite the arrangement before quitting his office.

† Compare Matt. xxv, 21.

## LUKE XVI.

is another man's, who shall give you that which is your own? <sup>13</sup> No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and mammon.

## MATTHEW VI.

<sup>24</sup> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and mammon.

## SECTION CI.—LUKE XVI.

<sup>14</sup> And the Pharisees also, who were covetous, heard all these things; and they derided him. <sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.—<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup> and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup> and desiring to be fed with the crumbs which fell from the rich man's table;

*Sanctified Use of Wealth.*

LUKE the dishonest steward—] to Another's estate, [committed to your charge as XVI. trustees of the divine conferments,] will you be presented with property of *your own* [to take care of, in the inalienable possessions of eternity? <sup>o</sup> <sup>13</sup> From this entire illustration," concluded Jesus, "you may moreover derive this lesson, that] as it is impossible for any domestic to serve with ardour two masters at the same time,—because he will of necessity revolt at the commands of one, while he cheerfully executes the opposite requirements of the other; or at least he will diligently effect the purposes of the latter, and merely hurry through those of the former in a slighting way;—so it is equally out of the question for you to become the genuine servants of God, while you are votaries at heart of the idol of wealth."

§ 101. — *Salvation not connected with Wealth.*

(Pere'a; [early in March?] A. D. 29.)

<sup>14</sup> This discourse on the subordinate use of riches was overheard by the Pharisees standing near, who, in order to screen their own avaricious character, † indulged in open derision of its author. <sup>15</sup> Jesus therefore addressed to them this reproof, "You are always ready to assert yourselves blameless in the eyes of God, but that Being is intimately acquainted with the iniquity of your hearts; and thus the objects of human applause are often the most offensive to God."

<sup>19</sup> [Jesus then proceeded to illustrate still further the true religious position of the different classes of his hearers as follows:] "Let us take <sup>The Rich Man</sup> some opulent individual [as a specimen of earthly regard], who <sup>and Lazarus.</sup> revels in all the luxury of magnificent paraphernalia of purple *byssus* [i. e. a peculiar cotton, of silk-like fineness,] and splendid banquets daily; <sup>20</sup> and contrast with his the case of some indigent person, whom we will call Lazarus; † who is carried in a helpless ulcerous condition to the portal of his rich neighbour's palace [as a favourable resort for alms]—<sup>21</sup> glad to swallow the frag-

<sup>o</sup> Christians are "stewards of the manifold grace of God" not merely in an external but also in an internal sense, and a betrayal of the consignments either of providential or spiritual blessings, will be followed by a withdrawal of them, either here or certainly hereafter.

† They probably deemed themselves a so lectured, as was really the case. See chap. xviii. 11.

‡ Some think that the name here indicates an actual personage, but it is more likely that it was only a common appellation of that class of persons. Hence the modern word *lazar*.

## LUKE XVI.

moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; <sup>23</sup> and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom: <sup>24</sup> and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. <sup>25</sup> But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented: <sup>26</sup> and besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence. <sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup> for I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham, but if one went unto them from

*Salvation not connected with Wealth.*

LUKE XVI. ments that are left from the feasts within, while [his only physicians are] the stray dogs [that in return for a share of his scanty meal,] dress his sores with their tongues. <sup>22</sup> Soon the diseased mendicant is released from his earthly sufferings, and [though his absence is scarcely noticed perhaps among men, yet] angels escort his spirit to the society of Abraham in bliss. Shortly afterward the rich man too meets the same lot of mortals, and his burial is celebrated with pompous mourning; <sup>23</sup> but far different is his condition in the other world,—there he lifts his eyes amid the agony of perdition, and beholds Abraham far removed from him, and Lazarus in honoured company with the beatified patriarch.<sup>24</sup> Then we may conceive him as begging loud, 'Father Abraham, in pity to me send Lazarus, if but to moisten the tip of his finger and cool my tongue parched by these fiery torments of *Hades*' [i. e. the place of departed spirits among the ancients]. <sup>25</sup> But Abraham decliningly bids him, 'Recollect, my once-termed child, that you received all the blessings you could desire during your life-time, while Lazarus suffered severe privations; but now [the just award balances your fortunes,—] he is solaced [with immortal bliss, the meed of patient piety], while you are anguished [with the deserved doom of irreligious prodigality]. <sup>26</sup> Nor is the relief you crave practicable; there is a wide chasm interposed by the Almighty's decree between our respective regions [i. e. between *Paradise*, the abode of the righteous, and *Gehenna*, the flaming dungeon of the wicked; in the intermediate *Hades* of the Jews], impassable to those on either side.' <sup>27</sup> 'Then I implore you,' continues the hopeless wretch in his address, 'at least to despatch him <sup>28</sup> to warn the five brothers whom I left <sup>27</sup> at home, <sup>28</sup> that they may avoid this region of torment, [by a different line of moral conduct from myself.]' <sup>29</sup> The sainted patriarch replies, 'They have warnings enough in the writings of Moses and the prophets; let them heed *their* admonitions.' <sup>30</sup> [Dreading their hapless company,] the miserable being still urges, 'Alas! father Abraham, I fear they will disregard those

<sup>22</sup> The whole imagery of this conversation is based upon the current notions of the Jews, and is therefore authoritative only so far as it is vouched for by the direct representations of

Scripture elsewhere; the doctrine of future retribution for abused privileges is all that is essential to the parable. As to *immortal* happiness (in a degree) after death, see chap. xxiii, 43.

## LUKE XVI.

the dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## SECTION CII.—LUKE XVII.

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; <sup>21</sup> neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.

## SECTION CIII.—LUKE XVIII.

<sup>1</sup> And he spake a parable unto them *to this end*, that men ought always to pray and not to faint; <sup>2</sup> saying, There was in a city a judge, which feared not God, neither regarded man: <sup>3</sup> and there was a widow in that city; and she came unto him saying, Avenge me of mine adversary.

*Salvation not connected with Wealth.*

LUKE monitions like myself; but were one to revisit them from the grave, they XVI. would surely repent at his warning.' <sup>21</sup> But Abraham would thus cut off his importunity, 'If they heed not the Scriptures, they would not be convinced of their danger, even if one *should* rise from the grave to warn them!'

§ 102.—*The Messiah already come.*<sup>o</sup>

(Pere'a; [former part of *March* ?] A. D. 29.)

LUKE <sup>20</sup> Shortly afterward, being asked by a knot of Pharisees, who still dogged XVII. his steps, "when the 'Reign of the Divine Messiah' was to be ushered in, [which he had been so long intimating?]" Jesus replied, "Cease to imagine that his 'Reign' is to be introduced with the emblazoned parade of earthly royalty, <sup>21</sup> or that occasion will be given for [ambitious partisans to proclaim the progress of his triumphal career through the land by] shouting, '[Rally to the Messiah's standard!] Here is his camp pitched! Yonder city has yielded to his prowess!'—no; mark what I say, the 'Messiah's Reign' has *already* begun unheeded in your very midst!"

§ 103.—*Perseverance and Humility in Prayer.*

(Pere'a; [former part of *March* ?] A. D. 29.)

LUKE <sup>1</sup> [In the course of the instruction which Jesus was now improving every XVIII. moment to impress upon his disciples' minds,] he made use of the following illustration to enforce the duty of praying with undiscouraged assiduity [for relief from persecution]:: <sup>2</sup> "Suppose there is a magistrate The Importunate in a certain town, who is [of such unblushing corruption as to Widow. seem] neither actuated in his public and private conduct by a reverence for God nor respect for the rights of men; <sup>3</sup> and that there is also in the same place a widow, who has occasion to resort to him with this petition, 'Will your high-

<sup>o</sup> This chapter (xvii) is composed (with the exception of the part contained in this section) of disjointed fragments of other discourses, which evidently belong elsewhere. The remarks of this as well as of the preceding and the following section, seem to have been called forth by the presence of the Pharisees just about this time.—Their object in this question was (as we say) to *quizz* Christ.

† See chapter xvii, 22.

‡ This parable seems to refer specially to the sufferings of the Christians, primarily from the Jews and subsequently from heathen enemies (see verses 7, 8); but under its figure is also couched a general exhortation to pertinacity in imploring those blessings of which the providence, word or Spirit of God has shown us our need. Compare 1 Thess. v, 17; Luke xi, 8, 9.

## LUKE XVIII.

<sup>4</sup> And he would not for a while: but afterward he said within himself, Though I fear not God nor regard man, <sup>5</sup> yet because this widow troubleth me, I will avenge her; lest by her continual coming she weary me. <sup>6</sup> And the Lord said, Hear what the unjust judge saith; <sup>7</sup> and shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup> I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

<sup>9</sup> And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: <sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: <sup>12</sup> I fast twice in the week, I give tithes of all that I possess. <sup>13</sup> And the publican, standing afar off, would not lift up so

*Perseverance in Prayer.*

LUKE ness vindicate my cause against the unjust charge of my prosecutor at law? XVIII. <sup>4</sup> For a while he refuses to redress her wrong, but at last he thus reflects, 'To be sure, everybody knows that I do not care a straw for equity either human or divine; <sup>5</sup> but still I had better render this woman satisfaction, to escape being plagued by her perpetually teasing me.' <sup>6</sup> Observe now," continued Jesus, "the conclusion of even the iniquitous magistrate; <sup>7</sup> and will not *God*, then, [the righteous Judge of the universe,] see that justice is done His maltreated saints, [the special objects of His favour,] when they entreat Him with persevering earnestness?—even though He seem to protract their deliverance. <sup>8</sup> I assure you, He *will* execute condign redress on their behalf.—Yet, [despite this prospect of requital,] I fear that when the 'Son of Man' appears [in his vindictive providence, to inflict the threatened retribution], He will find but few in this hardened land, possessed of faith [enough to save them from the terrible fate of the impenitent]!"<sup>9</sup>

<sup>9</sup> Then turning to a number [of Pharisees] who stood near, he exposed their presumptuous self-righteousness, which led them to look with sovereign contempt upon the moral character of others; by the following illustration [of the appropriate temper of prayer]: <sup>10</sup> "Let us suppose two men entering the [Israelites' Court of the] Temple to perform their devotions, one of <sup>11</sup> The Pharisee whom is a Pharisee, while the other is a 'Publican.' <sup>11</sup> The former and Publican. in proud prominence stands up to pray [virtually if not literally in the following strain of self-complacent superciliousness]: 'O God, I praise Thee that I am not of the sinful character of other men, being neither extortionate, dishonest, unchaste, nor vile like yonder "Publican!"' <sup>12</sup> I fast strictly twice a week [i. e. on Mondays and Thursdays], and pay tithes of all my property and income. \* \* \* <sup>13</sup> The poor 'Publican,' on the contrary, modestly takes his station in some obscure corner of the sacred court, and scarcely venturing

<sup>9</sup> Here the special application to the overthrow of Jerusalem (see chapter xxi, 21) is brought out; compare Mal. iii, 17. The bitter spirit of the Pharisees in the preceding section, seems to have suggested this turn to the instruction; compare verse 9.

<sup>†</sup> These self-adulations (in which the address to God is only made a convenient cover for

panegyrics upon himself) are a striking example of the blinding influence of bigotry; for a more complete tissue of lies could hardly have been fabricated, see Rom. ii, 21, 22.—The reverence inculcated in this parable forms an admirable counterpart to the confidence inspired by the preceding.—These instructions, although palpable now, were almost novel then,

LUKE XVIII.

much as *his* eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner. <sup>14</sup> I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

SECTION CIV.

MATTHEW XIX.

<sup>3</sup>The Pharisees also came unto him, tempting him and saying unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup> And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female, <sup>5</sup> and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? <sup>6</sup> wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. <sup>7</sup> They say unto him, Why did Moses

MARK X.

<sup>2</sup> And [the] Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. <sup>3</sup> And he answered and said unto them, What did Moses command you?—<sup>6</sup> But from the beginning of the creation, God made them male and female. <sup>7</sup> For this cause shall a man leave his father and mother, and cleave to his wife; <sup>8</sup> and they twain shall be one flesh: so then they are no more twain, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder.—<sup>4</sup> And they said, Moses

MATTHEW V.

<sup>31</sup> It hath been said, Whosoever shall put

*Humility in Prayer.*

LUKE through conscious unworthiness to lift his eyes toward heaven, he strikes XVIII. his hand upon his breast in deep contrition, penitently ejaculating, ‘O God, have mercy upon my sinful soul!’ <sup>14</sup> I assure you, the latter worshipper returns home absolved by the divine approval instead of the other; for ‘arrogant vanity is sure to be depressed to its proper level of contempt, while unassuming merit is elevated in honour.’”

§ 104.—*The Doctrine of Divorce.*<sup>o</sup>

(Pere'a; [former part of *March*?] A. D. 29.)

MATT. <sup>3</sup> [During this journey of Jesus,] some of the attendant Pharisees proposed this insidious question to him,† “Is it allowable for a husband to divorce his wife for any slight pretext?” <sup>4</sup> Jesus replied, “Have you never read in the Mosaic account, that man’s Creator formed originally a single male and a single female of the race,‡ and pronounced the decree, that ‘for this reason [the mutual dependence of the sexes], a man will quit even his parents’ society, and adhere with affectionate association to his wife, [their interests being so identified] that they shall be regarded as one and the same person?’” <sup>6</sup> Thus [after union by marriage], they no longer remain two isolated individuals, but constitute a social unit for all the affairs of life; and therefore let no human authority presume for trivial reasons to sever those whom the *Almighty* has so solemnly united!” <sup>7</sup> “Why then,” rejoined the Pharisees, “did Moses [under the divine sanction] enact, that a man might dismiss his wife by simply

<sup>o</sup> This section is inserted here as occurring before the succeeding passage of Luke, on account of the concurrent parallelism of Matthew and Mark there.

† By such an answer as they expected from Jesus (knowing his general views on such subjects), they hoped not only to bring him into collision with the prevalent practice of the day,

sanctioned by one of their great theological schools (that of Rabbi *Hillel*), but more especially to embroil him with Herod (in whose dominions he was travelling), as incriminating his divorce of a former wife in favour of his incestuous union with his sister-in-law (§ 28).

‡ Gen. i. 27. A decided rebuke of polygamy.   
 § Gen. ii. 24.

## MATTHEW XIX.

then command to give a writing of divorce, and to put her away? <sup>8</sup>He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. <sup>9</sup>And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery; and if a woman shall put away her husband, and be married to another, she committeth adultery.

<sup>10</sup>And in the house his disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. <sup>11</sup>But he said unto them, All *men* cannot receive this saying, save *they* to whom

## MATTHEW V.

away his wife, let him give her a writing of divorce:

## MATTHEW V.

<sup>32</sup>But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

## MARK X.

<sup>11</sup>And he saith unto them, Whosoever shall put away his wife,

and marry another, committeth adultery against

her; <sup>12</sup>and if a woman shall put away her husband, and be married to another, she committeth adultery.—

<sup>10</sup>And in the house his disciples asked him again of the same *matter*.

## MARK X.

suffered to write a bill of divorce, and to put *her* away. <sup>5</sup>And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.—

## LUKE XVI.

<sup>18</sup>Whosoever putteth away his wife, and marri-

eth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband, committeth adultery.

*The Doctrine of Divorce.*

MATT. giving her a certificate of divorce?"<sup>o</sup> <sup>8</sup>"Moses," returned Jesus, XIX. "allowed your nation to divorce wives in this manner, because it was [one of their deep-rooted customs to do so in a more arbitrary way, which they clung to with such tenacious prejudice, that they would have rebelled at its abrogation entirely, in] their degraded inability to appreciate a more humane regulation; † but such was not the primeval conception [of the marriage-bond on the part of its great Designer]. <sup>9</sup>Therefore I now declare to you, [in the true construction of the matrimonial relation,] that whoever repudiates his wife for any other than the sole cause of conjugal infidelity, and then marries another woman, commits adultery; and whoever marries a woman so divorced, is equally guilty of the same crime, "as is also the woman herself!"

<sup>10</sup>When the disciples were alone in the house with their Master, † they renewed the discussion by remarking with <sup>8</sup>inquiring surprise, † "If this be the unalterable arrangement of wedlock, it is unsafe to marry at all, [as a man would be without resource against deception in his wife.]" † <sup>11</sup>"It is not every person," replied Jesus, "that is capable of the continence which you prescribe;

<sup>a</sup> Mark x, 12.

<sup>b</sup> Mark x, 10.

<sup>o</sup> Dent. xxiv, 1.

† "Hard-heartedness" is here generally understood to mean their brutal passions which Moses restrained, by putting the husband to the trouble of executing a writ of separation, during which delay his passion might cool; and thus the perpetration of more violent measures for ridding himself of his disliked partner, be prevented. I have preferred to refer this legislative expedient to the more fundamental princi-

ple of adaptedness to the existing state of moral advancement among the Jews, on which many of his otherwise semi-savage statutes were predicated.

‡ The oriental custom of engaging without seeing one's intended, renders this observation peculiarly forcible, and its appositeness is enhanced by a consideration of the trickish character of many females in the East in such matters.



MATTHEW XIX.

it is given: <sup>12</sup> for there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake: he that is able to receive *it*, let him receive *it*.

SECTION CV.

MARK X.

<sup>13</sup> And they brought young children to him, that he should touch them and pray: and *his* disciples rebuked those that brought *them*. <sup>14</sup> But when Jesus saw *it*, he was much displeased, and called them *unto him* and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God; <sup>15</sup> verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. <sup>16</sup> And he took them up in his arms, put *his* hands upon them and blessed them; and departed thence.

MATTHEW XIX.

<sup>13</sup> Then were there brought unto him little children, that he should put *his* hands on them and pray: and the disciples rebuked them.

<sup>14</sup> But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

<sup>15</sup> And he laid *his* hands on them, and departed thence.

LUKE XVIII.

<sup>15</sup> And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

<sup>16</sup> But Jesus called them *unto him* and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God; <sup>17</sup> verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

*The Doctrine of Divorce.*

MATT. but few have the faculty of complete celibacy. <sup>12</sup> Some men are naturally XIX. incapable of marriage; ° others are so by human barbarity; while a third class voluntarily undergo this deprivation, in order to give their untrammelled attention to the promotion of the 'Reign of the Divine Messiah.' † My religion [does not insist upon abstinence from the connubial state, but] merely permits those to submit to the privation, who are constitutionally or religiously adapted to it."

§ 105. — *Commemoratory Reception of Infants.*

(Pere'a: [former part of *March* ?] A. D. 29.)

MARK <sup>13</sup> a About the same time, <sup>1</sup> some parents [who had great faith in the X. sanctity of Jesus's character,] presented to him their <sup>b</sup> young <sup>1</sup> children, in order to secure the virtue of an imposition of his hands a and the blessing of his prayers; †; but the disciples [on witnessing what they deemed an idle act of concern for those so young,] repelled them with the charge of intrusion. <sup>14</sup> Jesus, however, reprovingly bade his hasty disciples, "Let the children approach me without hindrance, for of characters gentle and simple-hearted as those innocents is the 'Reign of the Divine Messiah' to be composed; <sup>15</sup> and I solemnly assure you, that unless a person be initiated into it with the tender docility of a babe, he will never share its privileges." † <sup>16</sup> Then, after folding them in his arms, and pronouncing his benediction upon their infantile spirits,

a Matt. xix, 13.

b Luke xviii, 15.

° That is, by congenital malformation.

† Compare Gen. xlviii, 14, 15.

‡ Such were Christ and some of the Apostles.

|| Compare 1 Cor. xiv, 20.

## SECTION CVI.

## MARK X.

17 And when he was gone forth into the way, there came one (a certain ruler) running and kneeled to him, and asked him, Good Master, what good thing shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.* 19 But if thou wilt enter into life, thou knowest the commandments. He saith unto him, Which? Jesus said, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother; and, Thou shalt love thy neighbour as thyself. 20 And he answered and said unto him, Master, all these have I observed from my youth up; what

## MATTHEW XIX.

16 And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? 17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God.* But if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth

## LUKE XVIII.

18 And a certain ruler asked him saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good save one, *that is, God.* 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up.

*Children Blessed.*

MARK as he placed his hand upon their little heads [in token of guardian influence], <sup>a</sup> he proceeded on his journey.<sup>1</sup>

§ 106.—*The Visit of a Rich Young Man leads Christ to Discourse on the Prejudicial influence of Wealth upon Piety, and the Rewards of Self-Denying Exertions in Religious Duty.*

(Pere'a; [second week in] *March*; A. D. 29.)

17 While Jesus was prosecuting his route, a certain <sup>b</sup>distinguished member of the Jewish hierarchy,<sup>1</sup> [a comparatively young man for that honour,]<sup>2</sup> came running toward him, and prostrating himself reverently before him, made this inquiry, "Most excellent Teacher, I wish to be informed, what <sup>c</sup>especially conducive ordinance<sup>1</sup> I must observe, in order to attain immortal blessedness the most certainly?" 18 [To this flattering address,] Jesus replied, "Why do you apply so unrestricted an epithet to me? there is no being who is '*excellent*' [in the absolute sense], except God Himself."<sup>3</sup> 19 He then referred him to the religious observance of the divine commands, <sup>d</sup>as the appointed mode of attaining his desire.<sup>1</sup> "But which of these," rejoined the other,<sup>1</sup> ["am I to regard as chiefly important?"]<sup>2</sup> "I mean particularly those of the Decalogue,"<sup>3</sup> returned Jesus, citing a number of its commandments, <sup>e</sup>and annexing the great injunction of universal *humanity*<sup>4</sup> as the crowning duty toward one's fellow-men.<sup>1</sup> 20 The inquirer pleaded, "I *have* strictly obeyed all these precepts from

<sup>a</sup> Matt. xix, 15.

<sup>b</sup> Luke xviii, 18.

<sup>c</sup> Matt. xix, 16.

<sup>d</sup> Matt. xix, 17.

<sup>e</sup> Matt. xix, 18.

<sup>f</sup> Matt. xix, 19.

<sup>1</sup> See verse 20 of Matthew below.

<sup>2</sup> By this rejoinder, Jesus not only set his disciples the example of spurning the empty adulation so prevalent toward eminent Doctors (compare Matt. xxiii, 7, 8), but also directed the

seeker to the great Source of perfect instruction in heavenly things. So with Nicodemus, § 26

<sup>3</sup> Compare § 118.

<sup>4</sup> Exod. xx, 12-17.

<sup>5</sup> Levit. xix, 18; compare Matt. vii, 12,

MARK X.

lack I yet? <sup>21</sup> Then Jesus beholding him loved him, and said unto him, One thing thou lackest: if thou wilt be perfect, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. <sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions. <sup>23</sup> And when Jesus saw that he was very sorrowful, he looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a

MATTHEW XIX.

up; what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions. <sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven: <sup>24</sup> and again I say unto you, It is easier for a camel to go through the eye of a needle,

LUKE XVIII.

<sup>22</sup> Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

*Visit of the Rich Young Man.*

MARK my earliest youth; <sup>a</sup> what then is there still deficient in my preparation? <sup>1</sup>

X. <sup>21</sup> Casting an admiring look at him, <sup>b</sup> on hearing this! [ingenuous offer to comply with any further requirement, which nevertheless betrayed a large degree of misconception as to his own character and request], Jesus blandly told him, "There <sup>b</sup> yet <sup>1</sup> exists a capital defect in your devotion of yourself to God: <sup>c</sup> in order to be complete in this respect, <sup>1</sup> you must at once sell <sup>c</sup> all <sup>1</sup> your property, and bestow it in charity,—thus exchanging it for the truer wealth of celestial bliss; <sup>2</sup> then you must carry out your self-consecration to religion by becoming my exclusive disciple, even at the risk of your life." <sup>22</sup> [Unprepared for so stern a condition.] the seeker retired with a dejected air at the disappointment of his fond hopes; for he could not make up his mind to part with the extensive property which he owned.

<sup>23</sup> Jesus now turned to his disciples, and improved the incident by remarking, "With what difficulty can the wealthy become members of the 'Reign of the Divine Messiah!'" <sup>24</sup> Seeing his disciples astonished [by understanding the declaration as totally exclusive], Jesus explained himself further [by varying the expression], "How difficult it is to induce those who rely upon wealth [with tenacious cupidity as the source of happiness], to comply with the terms of admission under the 'Messiah's Reign.' <sup>25</sup> I avow it were 'an easier matter

<sup>a</sup> Matt. xix, 20.

<sup>b</sup> Luke xviii, 22.

<sup>c</sup> Matt. xix, 21.

<sup>o</sup> This was proposed as a test in his peculiar case, and in view of the embarrassment caused to the early professors of Christianity by affluence.

## MARK X.

rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them saith, With men *it is* impossible, but not with God; for with God all things are possible.

<sup>28</sup> [Then] Peter began to say unto him, Lo, we have left all, and have followed thee: what shall we have therefore? <sup>29</sup> And Jesus answered and said, Verily I say unto you, . . .

followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel: <sup>29</sup> and every one that hath forsaken houses or brethren or sisters or father or mother or wife or chil-

## MATTHEW XIX.

than for a rich man to enter into the kingdom of God. <sup>25</sup> When [his] disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld *them* and said unto them, With men this is impossible, but with God all things are possible.

<sup>27</sup> Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have

followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the

## MARK X.

<sup>29</sup> . . . There is no man that hath left house or brethren or sisters or father or mother or

## LUKE XVIII.

a rich man to enter into the kingdom of God.

<sup>26</sup> And they that heard *it*, said, Who then can be saved? <sup>27</sup> And he said, The things which are impossible with men, are possible with God.

<sup>28</sup> Then Peter said, Lo, we have left all, and followed thee.

<sup>29</sup> And he said unto them, Verily I say unto you, . . .

## LUKE XVIII.

<sup>29</sup> . . . There is no man that hath left house or parents or brethren or

*Wealth Dangerous to Piety.*

MARK to thrust the huge body of a *camel* through a *needle's* eye,' than to get a rich man of such a disposition into that 'Reign.'" <sup>26</sup> "The disciples<sup>1</sup> still more astonished [at hearing this seeming asseveration of utter impossibility], exclaimed to each other, "What [rich person, or indeed almost any] one, can expect then to attain this salvation?" <sup>27</sup> Jesus assured them with an impressive look, "To *human* ability it is indeed impracticable; but the task does not exceed the influence of the Almighty to accomplish."

<sup>28</sup> Here Peter, [in the consciousness of being at least untrammelled by this disqualification,] accosted his Master thus, "*We* your chosen disciples have at all events relinquished our little earthly all to attend upon your steps; <sup>b</sup> what remuneration shall we receive! [in the apportionment of the favours of your MATT. 'Reign?']" <sup>29</sup> Jesus replied, "I assure you, that you, <sup>28</sup> who have thus attached yourselves to me, will be rewarded for all your sacrifices—in the [sequel of that scheme of moral resuscitation which is being provided for the Jewish nation, and which will be consummated at the physical] renovation of mankind, when the 'Son of Man' will assume his glorious throne of adjudication,—by being yourselves likewise seated, as it were, on the twelve thrones of [that distinguished bliss to which your apostolical rank and labours shall have elevated you, an eminence that will exhibit you as the representatives of the patriarchal] heads of the twelve tribes of the Israelites."<sup>c</sup> <sup>29</sup> And indeed every one who relinquishes his earthly relatives and possessions in order to

<sup>a</sup> Matt. xix, 25.

<sup>b</sup> Matt. xix, 27.

<sup>c</sup> The use of the term "regeneration" in this passage causes a peculiar obscurity, which can only be cleared up by a recollection of the then current idea of a re-establishment of the Jewish commonwealth in its ancient splendor by the Messiah's administration (see Acts i, 6); this

notion Christ turns to its proper *spiritual* application as regards this life, and to its completion at the final *resurrection*. The allusion to a participation of dominion is thus sustained throughout the passage; compare 1 Cor. xv, 41. See also § 108.

MATTHEW XIX.

dren or lands for my name's sake and the gospel's, shall receive a hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions, and shall inherit everlasting life in the world to come.

MARK X.

wife or children or lands for my sake and the gospel's, <sup>30</sup> but he shall receive a hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions, and in the world to come eternal life.

LUKE XVIII.

wife or children for the kingdom of God's sake, <sup>30</sup> who shall not receive manifold more in this present time, and in the world to come life everlasting.

LUKE XVII.

<sup>7</sup> But which of you having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat; <sup>8</sup> and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? <sup>9</sup> Doth he thank that servant, because he did the things that were commanded [him]? I trow not. <sup>10</sup> So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

MATTHEW XX.

<sup>1</sup> For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard: <sup>2</sup> and when he had agreed with the labourers for a penny a day, he sent

*Reward of Piety.*

MATT. consecrate himself to my cause, will be abundantly requited for his XIX. self-denial [by the dearer joys of religion] "in this life, accompanied though they be with external persecution,<sup>1</sup> and will hereafter attain immortal blessedness."

LUKE <sup>7</sup> [Jesus then proceeded to guard his disciples against the vein of self-XVII. complacency which Peter's remark discovered, by the following illustration:] "Suppose one of you had a servant employed in agriculture The Servant or attending to cattle; on his returning home from work, would you <sup>at Meals.</sup> tell him, 'You may pass in immediately, and take your meal,' when you have not yourself eaten? <sup>8</sup> would you not rather bid him, 'Get my meal ready, and tuck up your garments to wait on me while I eat, and then take your own repast?' <sup>9</sup> The master, I warrant you, does not feel himself under any obligation to return thanks to the servant for fulfilling his commands; <sup>10</sup> and on the same principle, *you* too, after accomplishing all my service enjoined upon you, should humbly confess yourselves as 'being servants not entitled to any special desert, having merely done your duty.'"

MATT. <sup>1</sup> [These remarks on the subject of the anticipations of his votaries, XX. Jesus closed by the following illustration, calculated to exhibit the gratuitousness of any recompense: "The distribution of final <sup>The Labourers</sup> awards in] the 'Reign of the Divine Messiah,' may be com- <sup>in the Vineyard.</sup> pared with the conduct of some landholder, who goes out early in the morning to hire labourers to work in his vineyard; <sup>2</sup> and having bargained with a num-

<sup>a</sup> Mark x, 30.

<sup>9</sup> Inserted here as the most suitable connexion.

## MATTHEW XX.

them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing idle in the market-place, <sup>4</sup> and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you: and they went their way. <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour he went out, and found others standing [idle], and saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. <sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. <sup>9</sup> And when they came that *were hired* about the eleventh hour, they received every man a penny: <sup>10</sup> but when the first came, they supposed that they should have received more; and they likewise received every man a penny. <sup>11</sup> And when they had received *it*, they murmured against the good man of the house <sup>12</sup> saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. <sup>13</sup> But he answered one of them and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? <sup>14</sup> take *that* thine is, and go thy way: I will give unto this last, even as unto thee; <sup>15</sup> is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? <sup>16</sup> So many <sup>17</sup> But many *that are* <sup>18</sup> But many *that are*

MATTHEW XIX.

MARK X.

*The Reward of Piety.*

MATT. ber for a *denarius* [i. e. about 15 cents] per day, he sets them to work. XX. <sup>2</sup> Going out again about the *third hour* [i. e. 9 o'clock A. M.], he sees some other workmen standing unemployed in the public square, <sup>3</sup> and engages them too to work in his vineyard, promising them 'a fair compensation for their work.' <sup>4</sup> In like manner he goes out at the *sixth* and *ninth hours* [i. e. at noon and 3 o'clock P. M.], and makes similar engagements. <sup>5</sup> Finally, going out about the *eleventh hour* of the day [i. e. at 5 o'clock P. M.], he finds other workmen still standing there, and on asking them, 'why they were standing there, idle all the day long?' <sup>6</sup> they reply, 'Because no person has hired us;' so he sends them too into his vineyard, engaging to 'pay them what is right for their labour.' <sup>7</sup> After sundown, the proprietor tells his foreman to 'summon the workmen and pay them their wages, beginning with those last hired, and so proceeding to those first engaged.' <sup>8</sup> The men who have been hired at the *eleventh hour*, on coming forward, are paid a *denarius* apiece; <sup>9</sup> upon which those who were the first to begin their day's work, expect to be paid more, but they too only get a *denarius* each. <sup>10</sup> At this remuneration, they begin to complain against the proprietor, <sup>11</sup> that 'the last comers, who have worked but a single hour, are paid an equal amount with themselves, who have toiled through the whole heat of the day!' <sup>12</sup> But their employer thus remonstrates with one of them, 'Friend, I am doing you no wrong; did you not agree with me at a *denarius* for a day's work? <sup>13</sup> Take your wages then, and retire satisfied; it is my pleasure to pay this last comer just the same that I give you. <sup>14</sup> Have I not a right to act as I choose in the bestowal of my own money? why then should you grow envious at my liberality?' <sup>15</sup>—<sup>16</sup> In a way not unlike this," concluded Jesus, "will

<sup>o</sup> This parable has a pretty clear allusion to the supersession of the Jews by Gentile Chris-

MATTHEW XX.

that are the last shall be first, and the first last: for many be called, but few chosen.

MATTHEW XIX.

first shall be last, and the last shall be first.

MARK X.

first shall be last, and [the] last first.

SECTION CVII.

MARK X.

<sup>32</sup> And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve disciples apart in the way, and began to tell them what things should happen unto him <sup>33</sup> saying, Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man shall be accomplished: and the Son of man shall be delivered unto the chief priests and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen-

MATTHEW XX.

<sup>17</sup> And Jesus going up to Jerusalem, took the

twelve disciples apart in the way, and said

unto them, <sup>18</sup> Behold, we go up to Jerusalem:

and the Son of man shall be betrayed unto the chief priests and unto the scribes; and they shall condemn him to death, <sup>19</sup> and shall deliver him to

LUKE XVIII.

<sup>31</sup> Then he took unto him the twelve, and

said unto them, Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man shall be accomplished: <sup>32</sup> for

he shall be delivered unto the Gentiles, and

*The Reward of Piety.*

MATT. "many,<sup>1</sup> who may be last [in embracing my Gospel], be finally promoted XX. to the first place [in its rewards, on account of their diligence]; while some that have been my earliest followers, will come far behind them [by a failure to improve their precedence]; for numerous are those that are invited to the field of labour, but the *approved* candidates for its honours will be comparatively few."

§ 107.—*Christ a third time<sup>o</sup> Predicts his Passion.*

(Pere'a [opposite Jericho?]; [*Friday?*] *March* [11?], † A. D. 29.)

MARK <sup>32</sup> As Jesus now more directly bent his steps toward Jerusalem, his disciples [apprehensive of danger there awaiting them,] followed their Master in great alarm, lagging in the rear with astonishment [at his hardihood in venturing thither. Seeing their timid reluctance], he took the twelve Apostles <sup>b</sup>aside<sup>1</sup> on the road, and once more informed them of his approaching fate in the following explicit terms: <sup>33</sup> "You perceive we are visiting Jerusalem, <sup>c</sup> where the predictions of the ancient Prophets concerning me are about to be fulfilled.<sup>1</sup> The 'Son of Man' is soon to be betrayed into the malicious power of the hierarchy, who will capitally condemn him, and then hand him over to the

<sup>a</sup> Matt. xix, 30.

<sup>b</sup> Matt. xx, 17.

<sup>c</sup> Luke xviii, 31.

lians; but it is evidently designed also to have a wider application to the recipients of the Gospel in general, especially its public propagators. Yet we are not to infer from the equal compensation of the "eleventh hour labourers," that tardy penitents who enter Christ's work late in life, will be on a level in heaven with those who have espoused his cause in youth, and devoted the vigour of their days to his service; this not only would be manifestly unjust,

and in opposition to all that is revealed of the ratio of awards at the judgment, but also impossible in the nature of the case. The lesson is simply, that mere length of continuance in God's vineyard does not entitle to a commensurate reward, without corresponding zeal and improvement.

<sup>o</sup> See § 75.

† See § 111.

‡ See especially Isaiah liii.

## MARK X.

tiles; <sup>34</sup>and they shall mock him and spitefully entreat *him* and shall scourge him and shall spit upon him and shall kill him: and the third day he shall rise again.

## MATTHEW XX.

the Gentiles to mock and to scourge and to crucify *him*: and the third day he shall rise again.

## LUKE XVIII.

shall be mocked and spitefully entreated and spitted on; <sup>35</sup>and they shall scourge *him* and put him to death: and the third day he shall rise again.

<sup>34</sup> And they under-

stood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

## SECTION CVIII.

## MATTHEW XX.

<sup>20</sup> Then came to him the mother of Zebedee's children with her sons, worshipping *him* and desiring a certain thing of him.

<sup>21</sup> And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit the one on thy right hand and the other on the left in thy kingdom.

<sup>22</sup> But Jesus answered and said, Ye know not what ye ask: are ye able to drink of the cup that I shall drink of, [and] to be baptized with the baptism that I am baptized with? They say unto him, We are

## MARK X.

<sup>36</sup> And James and John the sons of Zebedee come unto him saying, Master, we would that thou shouldest do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, What would ye that I should do for you? <sup>37</sup> They said unto him, Grant unto us that we may sit one on thy right hand and the other on thy left hand in thy glory. <sup>38</sup> But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? <sup>39</sup> And they said unto him, We can. And

*Christ a third time Predicts his Passion.*

MARK X. Gentile authorities [i. e. the Roman *Proc'urator*], <sup>34</sup>to be treated with the most shameful mockery, "insults<sup>1</sup> and even spitting upon, and then lashed and put to death<sup>2</sup> by crucifixion:!<sup>3</sup> but on the third ensuing day [both extremes included,] he will revive."<sup>4</sup> The disciples, however, still failed to comprehend their Master's meaning, their mind being too much obscured [by preconceived anticipations of an opposite character, to allow them] to realize the force of these mournful premonitions.

§ 108.—*The Ambitious Request on the behalf of James and John.*

(Pere'a [opposite Jericho?]; [*Friday?*] *March* [11?], A. D. 29.)

MATT. <sup>20</sup> [On the announcement of this contemplated journey of Jesus, *Salo mè*,] XX. the mother of James and John<sup>1</sup> the sons of Zebedee, was instigated by them,<sup>1</sup> to come to him attended by themselves, and prostrating herself before him urge this petition, "Teacher,<sup>1</sup> I desire you would grant me a favour."<sup>21</sup> "What do you wish me to do for you?" returned he. "That you would allow these my two sons," said she, "to occupy the chief posts of honour in your expected monarchy."<sup>†</sup> <sup>22</sup>"Ah!" responded Jesus, "you are little aware how sorrowful a boon you are asking for your sons. Are you willing," continued he, addressing them directly, "to quaff the bitter enp [of martyrdom] that I am about to drain, and to be overwhelmed with the trials which I am shortly to undergo?" "Yes," replied they inconsiderately, "we will volunteer

<sup>a</sup> Luke xviii, 32.

<sup>b</sup> Matt. xx, 19.

<sup>c</sup> Mark x, 35.

<sup>1</sup> Compare the marked fulfilment of these particulars in Matt. xxvi, 47, 66, 67; xxvii, 1, 2, 29-31; xxviii, 1.

<sup>†</sup> A request perhaps suggested by the prefer-

ence expressed in §§ 58, 73; and presented through their mother's instrumentality, for fear of rebuke on account of their presumption. Compare § 77.



MATTHEW XX.

able. <sup>23</sup> And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

<sup>24</sup> And when the ten heard *it*, they were moved with indignation against the two brethren. <sup>25</sup> But Jesus called them *unto him* and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: <sup>26</sup> but it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup> and whosoever will be chief among you, let him be your servant: <sup>28</sup> even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MARK X.

Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: <sup>40</sup> but to sit on my right hand and on [my] left hand, is not mine to give, but *it shall be given to them* for whom it is prepared.

<sup>41</sup> And when the ten heard *it*, they began to be much displeased with James and John. <sup>42</sup> But Jesus called them *to him* and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them: <sup>43</sup> but so shall it not be among you; but whosoever will be great among you, shall be your minister; <sup>44</sup> and whosoever of you will be the chiefest, shall be servant of all: <sup>45</sup> for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

SECTION CIX.

MARK X.

LUKE XVIII.

LUKE XIX.

<sup>46</sup> And they came nigh to Jericho; and *Jesus* entered <sup>46</sup> And it came to pass, that as he was come nigh <sup>1</sup> And *Jesus* entered and

*The Ambitious Request of James and John.*

MATT. to share your fortunes." <sup>23</sup> Jesus forbearingly rejoined, "You will indeed XX. be honoured with a slight experience of my hardships; but I cannot consistently bestow the honorary emoluments of my 'Reign,' otherwise than [upon those faithful adherents for whose finally-approved qualifications] the meed is reserved in my Heavenly Father's plan of rewards."

<sup>24</sup> The ten other Apostles who listened to this request, were highly incensed at the two brothers, [who had preferred it for the sake of gaining the supremacy;] <sup>25</sup> and Jesus, noticing their displeasure, called them around him, and thus lectured them all on the subject: "Among heathen nations, you know, potentates rule their subjects with despotic sway, and those in high station are anxious to display their authority over inferiors. <sup>26, 27</sup> But such a lordly spirit must not exist in the bosom of your fraternal society; on the contrary, whoever aims to be chief and foremost among you, must seek for eminence [in his brethren's affection, and superiority in serviceableness to them], by becoming the most obliging to subserve their wants and wishes: <sup>28</sup> thus imitating the example of your Master the 'Son of Man,' who has himself visited the earth, not to be the pampered object of menial attendance, but to serve the vital interests of mankind, by devoting himself as a peculiar ransom for the forfeited souls of the wide world."

§ 109.—*Two Blind Men Cured.*

(Jericho; [*Friday?*] *March* [11?], A. D. 29.)

MARK <sup>46</sup> The travellers now [crossed the Jordan, and] were approaching the X. city of Jericho, "through which they passed" [without stopping]. As

MARK X.	MATTHEW XX.	LUKE XVIII.	LUKE XIX.
and passed through it. And as he went out of Jericho with his disciples and a great number of people, blind Bartimeus the son of Timeus (two blind men) sat by the highway side begging : <sup>47</sup> and when he heard the multitude pass by, he asked what it meant. And when they told him that it was Jesus of Nazareth, he began to cry out and say, Jesus, <i>thou</i> son of David, have mercy on me. <sup>48</sup> And many which went before charged him, that he should hold his peace : but he cried the more a great deal, <i>Thou</i> son of David, have mercy on me. <sup>49</sup> And Jesus stood still and commanded him to be called ; and they call the blind man saying unto him, Be of good comfort, rise ; he calleth thee. <sup>50</sup> And he, casting away his garment, rose and came to Jesus. <sup>51</sup> And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight. <sup>52</sup> And Jesus	<sup>29</sup> And as they departed from Jericho, a great multitude followed him. <sup>30</sup> And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out saying, Have mercy on us, O Lord, <i>thou</i> son of David. <sup>31</sup> And the multitude rebuked them, because they should hold their peace : but they cried the more saying, Have mercy on us, O Lord, <i>thou</i> son of David. <sup>32</sup> And Jesus stood still and called them,	unto Jericho, a certain blind man sat by the way-side, when side begging ; <sup>36</sup> and hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him that Jesus of Nazareth passeth by. <sup>38</sup> And he cried saying, Jesus, <i>thou</i> son of David, have mercy on me. <sup>39</sup> And they which went before rebuked him, that he should hold his peace : but he cried so much the more, <i>Thou</i> son of David, have mercy on me. <sup>40</sup> And Jesus stood and commanded him to be brought unto him :	and when he was come near, he asked him <sup>41</sup> saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

*Two Blind Men Cured.*

MARK X. Jesus was leaving the city with his disciples, accompanied by a large crowd [whom his arrival had attracted], <sup>a</sup> two <sup>1</sup> blind men, one [of whom was a well-known character], "blind Bar-Time'us" (i.e. *Time'us's Son* [a Hebrew patronymic]), were sitting along the road begging ; <sup>47</sup> and hearing <sup>b</sup> the sound of an unusual crowd passing by, they asked some one "what was its occasion ?" <sup>c</sup> Being informed<sup>1</sup> that "Jesus the Nazarene was passing by," [of whose fame they had learned,] they set up an imploring shout, <sup>a</sup> "Master<sup>1</sup> Jesus, 'Heir of David,' compassionate our case!" <sup>48</sup> The <sup>d</sup> crowd<sup>1</sup> "that went ahead" contemptuously told them to cease their clamour ; but they vociferated still the more resolutely, " 'Heir of David,' in pity relieve us!" <sup>49</sup> [On arriving opposite the spot,] Jesus halted and ordered the supplicants to be <sup>e</sup> brought to him ; <sup>f</sup> accordingly his attendants went to the blind men, and summoned them with this kind invitation, "Take courage and rise ; he is calling you!" <sup>50</sup> So the poor fellows throwing off their tattered robe, [to be unimpeded in their steps,] got up and made their way to Jesus. <sup>51</sup> He then asked them, "What do you wish of me ?" "O honoured Sir," replied they, "we pray you to enable us to see!" <sup>52</sup> <sup>g</sup> Commiserating their hapless lot, <sup>h</sup> Jesus <sup>g</sup> touched their eyes, <sup>i</sup> telling them,

<sup>a</sup> Matt. xx, 20. <sup>b</sup> Luke xviii, 36. <sup>c</sup> Luke xviii, 37. <sup>d</sup> Matt. xx, 31. <sup>e</sup> Luke xviii, 38. <sup>f</sup> Luke xviii, 40. <sup>g</sup> Matt. xx, 34.

## MARK X.

had compassion on him, and touched his eyes: and said unto him, Receive thy sight: go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, glorifying God: and all the people, when they saw it, gave praise unto God.

## MATTHEW XX.

<sup>34</sup> So Jesus had compassion on them, and touched their eyes:

and immediately their eyes received sight, and they followed him.

## LUKE XVIII.

<sup>42</sup> And Jesus said unto him, Receive thy sight:

thy faith hath saved thee. <sup>43</sup> And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

## SECTION CX.—LUKE XIX.

<sup>2</sup> And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. <sup>3</sup> And he sought to see Jesus who he was; and could not for the press, because he was little of stature: <sup>4</sup> and he ran before and climbed up into a sycamore-tree to see him; for he was to pass that way. <sup>5</sup> And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house. <sup>6</sup> And he made haste and came down, and received him joyfully. <sup>7</sup> And when they saw it, they all murmured saying, That he was gone to be guest with a man that is a sinner. <sup>8</sup> And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any-

## • Two Blind Men Cured.

MARK X. "You may retire <sup>a</sup> restored; <sup>1</sup> your faith has been the means of gaining you eye-sight." Instantly they were enabled to exercise perfect vision; and [overwhelmed with gratitude, they] followed their benefactor along the road, <sup>b</sup> praising God for their cure, as did also all the crowd who witnessed it. <sup>1</sup>

## § 110.—The Visit at Zaccheus's House, and Discourse on Religious Fidelity.

(Western suburbs of Jericho; [Friday evening to Sunday morning?] March [11-13?],<sup>o</sup> A. D. 29.)

LUKE XIX. <sup>2</sup> [As Jesus was proceeding through the outskirts of the city of Jericho,] a certain wealthy Receiver-General of the Roman tribute, Zaccheus by name, <sup>3</sup> being very anxious to become acquainted by sight with the great Teacher [concerning whom he had heard so much], but failing to catch a glimpse of him through the crowd on account of his own diminutive stature, <sup>4</sup> ran some distance in advance along the road by which Jesus was about to leave [the city], and climbed up a sycamore-tree, in order to get a fair sight of him. <sup>5</sup> On reaching the spot, Jesus casting his eye up into the tree, espied Zaccheus; and [being divinely aware of his favourable disposition,] called out to him, "Zaccheus, make haste down out of the tree, [and conduct me to your home!] I am purposed to make you a visit for the [rest of the] day." <sup>6</sup> Accordingly, Zaccheus descended with joyful expedition, eager to welcome so revered a guest to his hospitality. <sup>7</sup> The aristocratic bystanders, however, all indulged in ill-suppressed sneers, at Jesus's having "put up at the house of a person of so infamous a profession!" <sup>8</sup> [This invidious reflection having reached his ears,] Zaccheus made the following generous proposal of amendment to

<sup>a</sup> Luke xviii, 42.

<sup>b</sup> Luke xviii, 43.

## LUKE XIX.

thing from any man by false accusation, I restore *him* fourfold. <sup>9</sup> And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.—

<sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear:

<sup>12</sup> he said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return: <sup>13</sup> and he called his ten servants, and delivered them ten pounds (his goods): and unto one he gave five talents, to another two, and to another one; (to every man according to his several ability;) and said unto them, Occupy till I come: and straightway took his journey. <sup>14</sup> But his citizens hated him, and sent a message after him saying, We will not have this *man* to

## MATTHEW XXV.

<sup>14</sup> For the kingdom of heaven is as a man travelling into a far coun-

try, who called his own servants, and delivered unto them his goods: <sup>15</sup> and unto one he gave five talents, to another two, and to another one; (to every man according to his several ability:)

and straightway took his journey.

*Christ's Visit with Zacche'us.*

LUKE his newly adopted Master, [near whom he stood listening to his instructions, XIX. after the introductory offices of hospitality were over, "In proof of my sincerity in embracing your doctrines,] Teacher, I here offer to bestow one-half of my property upon the destitute; and if any person can show that I have ever extorted anything from him by unfairness in official dealings, I pledge myself to indemnify him to four times the amount." <sup>9</sup> [Struck with the frank devotion of his host, and to rebut the calumnious scoff of the proud Pharisees,] Jesus declared in his presence, "This very day has this family attained deliverance from their sins; for I pronounce this its head reinstated as a genuine descendant of Abraham."

<sup>11</sup> Perceiving that these remarks [on the immediate blessing of his host,] excited in the minds of his listening followers the anticipation that his "Reign" was on the eve of being ushered in [with regal demonstrations], Jesus annexed the following allegory, [for the purpose of dissipating such an inference,] to which his present approach to Jerusalem might [otherwise seem to give some countenance, as if about to] be a designed occasion: <sup>12</sup> Let us suppose," said he, "that some Person of princely lineage under- "Talents." takes a journey to a distant country for the purpose of being invested with the rank of royalty [accruing to him], and then returning [to take possession of the kingdom thus confirmed to him].† <sup>13</sup> Accordingly, summoning several of his principal officers, he intrusts each of them with a sum of money "in proportion to their respective capacities" [for managing property, say], to one "five" *mina* [i. e. about \$77], "to another two" [i. e. about \$31], and to the rest a single *mina* [i. e. about \$15] apiece;† at the same time giving them this charge, 'Employ this deposit in business, till I return.' <sup>14</sup> After his departure,

<sup>a</sup> Matt. xxv, 15.

<sup>o</sup> There are several minor discrepancies between the versions of this parable by Matthew and Luke, but the whole tenor and import of both accounts being the same (which is all that is to be regarded in any historian's narrative of a *comparison*). I have regarded them as designed to be identical, and blended the most

appropriate particulars of each. There is no note of time to forbid this.

† This mode of inauguration is borrowed from the practice in Judea, where Herod's sons, although appointed by their father's will to his dominions, had to go to Rome to be installed by the Emperor in their legacies.

## LUKE XIX.

reign over us. Then he that had received the five talents, went and traded with the same, and made *them* other five talents; and likewise he that *had received* two, he also gained other two: but he that had received one, went and digged in the earth, and hid his lord's money.

<sup>15</sup> And it came to pass, that after a long time when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

<sup>16</sup> Then came the first that had received five talents, saying, Lord, thy pound (five talents) hath gained ten pounds.

<sup>17</sup> And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, I will make thee ruler over many things: enter thou into the joy of thy lord; have thou authority over ten cities. <sup>18</sup> And the second that had received two talents came saying, Lord, thy pound (two talents) hath gained five pounds (two other talents besides them). <sup>19</sup> And he said likewise to him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord; be thou also over

## MATTHEW XXV.

<sup>16</sup> Then he that had received the five talents, went and traded with the same, and made *them* other five talents; <sup>17</sup> and likewise he that *had received* two, he also gained other two: <sup>18</sup> but he that had received one, went and digged in the earth, and hid his lord's money.

<sup>19</sup> After a long time the lord of those servants cometh,

and reckoneth with them.

<sup>20</sup> And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. <sup>21</sup> His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

<sup>22</sup> He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them. <sup>23</sup> His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

*Christ Discourses on Religious Fidelity.*

LUKE a number of ill-affected citizens send a deputation to follow him [to the seat XIX. of the supreme government], with representations that 'they are extremely solicitous not to have him appointed as their king;' but he pursues his errand, and succeeds in securing his title to the throne. <sup>15</sup> On his return <sup>a</sup> after a considerable period of absence, he orders his officers, to whom he had committed the several sums, to be summoned before him, to render their <sup>a</sup> account of the investment of the funds. <sup>16</sup> Accordingly, the principal agent, on appearing in his presence, reports himself thus, <sup>b</sup> with the cash in his hand, 'Master, with the <sup>b</sup> five <sup>c</sup> *minæ* which you intrusted to my discretion, I have gained in trade <sup>b</sup> five <sup>c</sup> more, as you may see;' <sup>17</sup> to which the Princee replies, 'Well done! you are an industrious minister; and as you have been faithful in discharging a slight trust, I will honour you with a greater one; you shall participate the joyful elevation of your Master in dignity, <sup>1</sup> by being promoted to the viceroyship of ten cities in my realms.' <sup>18</sup> Then comes the next in order of capital, and reports a corresponding profit of <sup>d</sup> two additional <sup>c</sup> *minæ*; <sup>19</sup> which account meets a like gracious acceptance from his Master, and is rewarded with the

<sup>a</sup> Matt. xxv, 19.<sup>b</sup> Matt. xxv, 20.<sup>c</sup> Matt. xxv, 21.<sup>d</sup> Matt. xxv, 22.

## LUKE XIX.

five cities. <sup>20</sup> And another which had received the one talent came saying, Lord, behold *here is thy pound, which I have kept laid up in a napkin in the earth:* <sup>21</sup> for I feared thee, because I knew thee that thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow. <sup>22</sup> And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked and slothful servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow?* <sup>23</sup> Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? <sup>24</sup> And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds; <sup>25</sup> (and they said unto him, Lord, he hath ten pounds;) <sup>26</sup> for I say unto you, That unto every one which hath, shall be given, and he shall have abundance; and from him that hath not, even that he hath shall be taken away from him: and cast ye the unprofitable servant into outer darkness; there shall be weeping and

## MATTHEW XXV.

<sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; <sup>25</sup> and I was afraid, and went and hid thy talent in the earth: lo, *there thou hast that is thine.* <sup>26</sup> His lord answered and said unto him, *Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed?* <sup>27</sup> Thou oughtest therefore to have put my money to the exchangers, and *then at my coming I should have received mine own with usury.* <sup>28</sup> Take therefore the talent from him, and give it unto him which hath ten talents:

<sup>29</sup> for unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath: <sup>30</sup> and cast ye the unprofitable servant into outer darkness; there shall be

*Christ Discourses on Religious Fidelity.*

LUKE XIX. principality of that number of other cities. <sup>20</sup> Lastly appears one of those who have received a single *mina* in charge, who mutters out the following statement of his proceedings, 'Master, <sup>21</sup> I was aware of your crabbed temper, as being a person likely to "pick up what you never placed in the spot," and "reap a field that you did not sow;"<sup>o</sup> I was therefore apprehensive lest you might exact too rigorously of me, <sup>20</sup> and have kept your identical money safely wrapped up in a napkin "and concealed from theft in a hole under ground.' Here is the *mina* that belongs to you, [without loss or change.]" <sup>22</sup> 'Faithless varlet,' replies the Master, 'I will convict your slothful treachery from your own surly statements; acquainted with my griping disposition, were you!—<sup>23</sup> then why did you not seek to conciliate me, by diligently putting out my money on interest at the broker's, so that on coming back, I might get what I committed to you, together with its avails?' <sup>24</sup> He then directs the bystanding officers, 'Take away the *mina* from this lazy menial, and bestow it upon the possessor of the ten *mina*;' <sup>25</sup> and in answer to their remonstrative suggestion, 'Master, *he* seems already to have enough without this largess,' <sup>26</sup> the Sovereign vindicates his procedure by declaring [as the fixed policy of his administration], 'Whoever makes a good use of the faculties and advantages he has, shall be rewarded with an extra bounty; but he that neglects to improve his trust, will

<sup>o</sup> Matt. xxv, 25.

<sup>o</sup> A proverbial expression for an unprincipled "skin-flint" (compare the phrase of Hebrew extraction, to "make brick without straw"), who would steal something found, or fitch another's grain, if he could, the servant here im-

plies that he was suspicious of being overreached, if he attempted to employ his master's money, and therefore pleads its cautious preservation as his security. His language is bold, only because it *speaks* what many *think*.

## LUKE XIX.

## MATTHEW XXV.

gnashing of teeth. <sup>27</sup> But those mine enemies, weeping and gnashing of teeth, which would not that I should reign over them, bring hither and slay *them* before me.

<sup>28</sup> And when he had thus spoken, he went before, ascending up to Jerusalem.

## SECTION CXI.—JOHN XI.

<sup>55</sup> And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

<sup>56</sup> Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye? that he will not come to the feast?

<sup>57</sup> Now both the chief priests and the Pharisees had given a command-

*Christ Discourses on Religious Fidelity.*

LUKE be deprived of all.' <sup>27</sup> [He then proceeds to inflict due retribution, by XIX. bidding his attendants,] <sup>64</sup> Seize yonder worthless wretch, and plunge him into the gloomy exile [of perdition], where bitter wails and teeth grated in despair will be his endless portion;<sup>1</sup> and as for those inimical citizens who opposed my elevation to royalty, drag them in here, and execute them before my eyes."<sup>2</sup>

<sup>28</sup> Having spent the day [succeeding his arrival] in such discourses as these, Jesus left the hospitable mansion of Zacche'us [on the second morning], to proceed on his journey to Jerusalem.

§ 111.—*Christ's Arrival and Feast at Bethany.*†

(Sunday, March 13, † A. D. 29.)

JOHN <sup>55</sup> As the Jewish festival of the Passover was now at hand, to XI. which crowds of Jews were assembling from all parts of the country at Jerusalem a few days in advance, in order to [qualify themselves for participating in its solemnities by] the prescribed lustrative ceremonies; <sup>56</sup> the people began to inquire doubtfully of each other, as they stood within the precincts of the Temple, looking anxiously around for Jesus, "Think you, he will by any means venture to attend the Paschal festival?" <sup>57</sup> This solicitude

State of the  
Public Mind.

a Matt. xxv. 30.

<sup>1</sup> This parable (the details of which must not be too minutely pressed) is intended to illustrate the doom of unfaithful followers of Christ, and the summary fate of those who reject him. The whole subject was well calculated to check the disciples' impatient ardour for the speedy de-nouement of the Messiah's regal power.

† The minor variations in the Evangelists are not sufficient to indicate different suppers; and hence the position of this entertainment has become a matter of no little disagreement among harmonizers. I have preferred the order of John, both because it is the most explicit and minute in several particulars (for instance, the attendance of Martha, the presence of Lazarus as a guest, the name of her who anointed Christ, and that of the fault-finder), and because of his usually definite adherence to order in time. He must have noticed the variation of his own account in this respect from those of Matthew and Mark, which were written before his; and on that very account, he seems to have used the connective "therefore" (omitted in the common translation of verse 2, at the beginning), in place of Matthew's vague expression, "now when Jesus was in Bethany" (XXVI, 6), and Mark's equally general phraseology, "and being in Bethany" (XIV, 3). Matthew and Mark bring in the supper just before the determination of

Judas, not because his purpose was conceived in affront at Christ's mild reproof during the meal (for they do not allude to him at all personally, and it is *John* who gives his name), but because they wish here to finish up all incidents previous to the Passover. Luke's order sustains this arrangement, and shows that the real incentive in Judas's mind was the tempting opportunity afforded by the San'hedrim's resolution; and if he had cherished any grudge against his Master for some days, it was this that brought his revenge to a focus.

‡ In the reckoning "six days before the Passover" (i. e. before the 15th Nisan), both extremes are included, in accordance with the usual Jewish mode; compare Matt. xii. 40; John xx. 26. The computation of the "two days" preceding the same date in Matt. xxvi. 1, (i. e. "day after to-morrow,") only confirms this view, as the progress of the events shows; and thus also an idleness of two whole days on the part of Christ at Bethany is avoided. As Bethany was about a day's journey from Jericho, Christ probably left the latter place early on Sunday morning, after having spent the Sabbath at Zacche'us's house (compare Luke xix. 5). On the date of this Passover, see the Remarks in Appendix I, p. 82.

§ See Exod. xix. 10.

## JOHN XI.

ment, that if any man knew where he were, he should show *it*, that they might take him.

## JOHN XII.

<sup>1</sup> Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.—

<sup>9</sup> Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. <sup>10</sup> But the chief priests consulted that they might put Lazarus also to death; <sup>11</sup> because that by reason of him many of the Jews went away and believed on Jesus.—

<sup>2</sup> There they made him a supper, in the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup> Then took Mary an alabaster-box containing a pound of ointment of spikenard, very costly, and she brake the box,

MATT. XXVI.

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the le-

per, <sup>7</sup> there came unto him a woman having an alabaster-box of very precious ointment, and

MARK XIV.

<sup>3</sup> And being in Bethany, in the house of Simon the leper, as he

sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box,

JOHN XI.

<sup>2</sup> (It was *that* Mary which anointed the Lord with ointment, and

*Christ's Arrival at Bethany.*

JOHN XI. was enhanced by a proclamation issued by the San hedrim, ordering that if any person were cognizant of the whereabouts of Jesus, he should give them immediate notice, that they might arrest him. <sup>1</sup> [Undeterred by XII. these formidable designs,] Jesus pursued his journey, and on the fifth day preceding the commencement of the Paschal celebration [i. e. four whole days intervening between the respective dates], he reached Bethany, the village where Lazarus, whom he had lately resuscitated when deceased, resided. <sup>9</sup> His arrival there being quickly rumored in the metropolis, great numbers of its inhabitants flocked thither, not merely for the purpose of visiting Jesus, but also from a curiosity to see Lazarus, the subject of this miraculous revivification. <sup>10</sup> This notoriety incited the jealous San'hedrim to deliberate upon some project for the destruction of Lazarus also, <sup>11</sup> as numbers of the Jews of the capital were falling off from the Pharisaical party, and yielding their faith to Jesus from the persuasive influence of the miracle in the case of Lazarus.

<sup>2</sup> On the evening of his arrival at Bethany, as Jesus was partaking of an entertainment, provided in special honour of him, <sup>a</sup> at the house of a certain Simon, [formerly] a leper, <sup>b</sup> at which Martha waited upon the table, <sup>†</sup> and her brother Lazarus was one of the invited guests; <sup>3</sup> <sup>b</sup> their sister <sup>1</sup> Mary <sup>c</sup> approached with an alabaster vase of aromatic ointment in her hand, containing a *libra* [i. e. about  $\frac{3}{4}$  of a pound] of the most costly pure oil of *spikenard*, and <sup>d</sup> breaking the neck of the flask, <sup>1</sup> she anointed the <sup>c</sup> head <sup>1</sup> and feet of Jesus with its contents, having first wiped off [the dust from] the latter

a Matt. xxvi, 6.

b John xi, 2.

c Matt. xxvi, 7.

d Mark xiv, 3.

<sup>o</sup> This supper seems to have been given by him in token of his gratitude for being cured by Christ.

<sup>†</sup> Being probably a near relative, she appears to have had charge of the *culinary* arrangements, as being a noted housekeeper, see § 85.



JOHN XII.  
and poured it on his head as he sat at meat, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.  
4 Then saith one of his disciples, (Judas Iscariot Simon's son, which should betray him,) To what purpose is this waste? 5 Why was not this ointment sold for three hundred pence, and given to the poor? And they murmured against her. 6 (This he said, not that he cared for the poor; but because he was a thief, and had the bag and bare what was put therein.) 7 Then said Jesus, Let her alone; why trouble ye the woman? for she hath wrought a good work upon me: she hath done what she could; for in that she hath poured this ointment on my body, against the day of my burying hath she kept this. 8 For the poor always ye have with you, and whensoever ye will ye may do them good; but me ye have not always.

MATTHEW XXVI. MARK XIV.  
poured it on his head as he sat at meat. and poured it on his head.

JOHN XI.  
wiped his feet with her hair, whose brother Lazarus was sick.)

MATTHEW XXVI.  
8 But when his disciples saw it, they had indignation saying, To what purpose is this waste? 9 for this [ointment] might have been sold for much, and given to the poor.

MARK XIV.  
4 And there were some that had indignation within themselves and said, Why was this waste of the ointment made? 5 for it [...] might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me:—12 for in that she hath poured this ointment on my body, she did it for my burial.—11 For ye have the poor always with you; but me ye have not always.—13 Verily

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work [on] me:—8 she hath done what she could: she is come aforehand to anoint my body to the burying.—7 For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.—9 Verily I

The Feast at Bethany.

JOHN XII. with the hair of her head, as [they projected behind him beyond the edge of the couch <sup>a</sup> on which] he reclined.<sup>10</sup> While the perfume of the exquisite unguent was diffused through the whole house, <sup>4</sup> Judas "Iscariot" (the son of Simon, and one of the disciples, the same person that soon became his Master's betrayer) exclaimed <sup>b</sup> to the rest of the disciples <sup>1</sup> with indignation at the sight,<sup>1</sup> <sup>5</sup> "Why was this waste of the ointment committed? <sup>1</sup> it might have been sold for <sup>4</sup> more than <sup>1</sup> two hundred *denarii* [i. e. about \$30], and the proceeds distributed among the necessitous." <sup>6</sup> He made this captious remark, not from any feeling of charity for the poor, but because he was the thievish purser of the company of the Apostles, and was in the habit of pilfering their contributions to the poor fund. <sup>7</sup> Jesus, however, <sup>c</sup> on learning this impatience, calmly replied, "Do not interfere with the good woman <sup>f</sup> by pestering her with censure upon her conduct; she has really performed a praiseworthy office for me <sup>1</sup> to the extent of her means,<sup>1</sup> by embalming <sup>g</sup> my person beforehand <sup>1</sup> for burial. <sup>8</sup> As to the poor, you have them constantly in your midst, <sup>h</sup> and may relieve them whenever you wish;<sup>1</sup> but you will not be perpetually favoured with *my* personal company. <sup>4</sup> Accordingly, [as a reward for this female's affec-

<sup>a</sup> Matt. xxvi, 7.  
<sup>f</sup> Mark xiv, 6.

<sup>b</sup> Mark xiv, 4.  
<sup>g</sup> Mark xiv, 8.

<sup>c</sup> Matt. xxvi, 8.  
<sup>h</sup> Mark xiv, 7.

<sup>d</sup> Mark xiv, 5.  
<sup>i</sup> Matt. xxvi, 13.

<sup>e</sup> Matt. xxvi, 10.

<sup>o</sup> Compare § 49.

## JOHN XII.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this that this woman hath done, be told for a memorial of her.

## MATTHEW XXVI.

I say unto you, Wheresoever this gospel shall be preached in the whole world, *thereshall* also this that this woman hath done, be told for a memorial of her.

## MARK XIV.

say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

## CHAPTER VI.—PORTION III.

## CHRIST'S LAST SOJOURN AT JERUSALEM, UP TO HIS FOURTH PASSOVER.

(Time, *three days*.)

## SECTION CXII.

## MATTHEW XXI.

<sup>1</sup> And on the next day, when they drew nigh unto Jerusalem, and were come to Bethphage and Bethany, unto the Mount of Olives, then sent Jesus two disciples <sup>2</sup> saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her whereon never man sat; loose *them* and bring *them* unto me: <sup>3</sup> and if any *man* say aught unto you, ye shall say, The Lord

## MARK XI.

<sup>1</sup> And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples <sup>2</sup> and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring *him*: <sup>3</sup> and if any man say unto you, Why do ye this? say ye that the Lord

## LUKE XIX.

<sup>29</sup> And it came to pass, when he was to come nigh to Bethphage and Bethany, at the mount called *the Mount of Olives*, he sent two of his disciples <sup>30</sup> saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him and bring *him hither*: <sup>31</sup> and if any man ask you, Why do ye loose *him*? thus shall ye say unto

## JOHN XII.

<sup>12</sup> On the next day, . . . — Bethphage and Bethany, at the mount called *the Mount of Olives*, he sent two of his disciples <sup>30</sup> saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him and bring *him hither*: <sup>31</sup> and if any man ask you, Why do ye loose *him*? thus shall ye say unto

*The Feast at Bethany.*

JOHN XII. tionate improvement of the opportunity of my presence,] I assure you, that in whatever quarter of the whole globe the Gospel I am now establishing shall be hereafter proclaimed, this generous act of hers will be embraced in its publication, as an unfading reminiscence in her favour."<sup>1</sup>

§ 112.—*Christ's Public Entry into Jerusalem.*<sup>2</sup>

(Road from Bethany to Jerusalem; *Monday, March 14, A. D. 29.*)

MATT. XXI. <sup>1a</sup> On the day following his arrival at Bethany, <sup>1</sup> Jesus set out for Jerusalem; and on approaching the city, having reached the confines of the little village of Beth'phagè, situated near the ridge of the Mount of Olives, he despatched two of his disciples in advance, <sup>2</sup> directing them, "Go into yonder village in front of you, and on entering it you will soon discover an ass tied there, with a colt by her side, <sup>b</sup> on which no person has ever ridden; <sup>1</sup> untie them both, and bring them here to me. <sup>3</sup> If any one makes any objection to your procedure, <sup>c</sup> asking you 'what you are about, untying the beasts?' <sup>1</sup> tell him, 'Our Master has occasion for their use;'<sup>†</sup> and he will

<sup>a</sup> John xii, 12.

<sup>b</sup> Luke xix, 30.

<sup>c</sup> Luke xix, 31.

<sup>2</sup> The previous day was the *tenth* of the month Nisan, on which the sacrificial lambs were selected and driven to the city for the Passover (Exod. xii, 3), and precisely on that day the

"Lamb of God" had reached the environs of the city; he entered it however in triumph to-day. See in Appendix I, p. 8<sup>2</sup>.

<sup>†</sup> Compare Mark xiv, 14.

MATTHEW XXI.

hath need of them; and straightway he will send them.—<sup>6</sup> And the disciples went, and found [the] colt tied by the door without, in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they did as Jesus commanded them: and they let them go. <sup>7</sup> And they brought the ass and the colt, and put on them their clothes, and they set *him* thereon.—<sup>4</sup> All this was done, that it might be fulfilled

which was spoken by the prophet saying, <sup>5</sup> Tell ye the daughter of Sion, Fear not: behold, thy King cometh unto thee, meek and sitting upon an ass and a colt the foal of an ass.—

MARK XI.

hath need of him; and straightway he [will] send him hither. <sup>4</sup> And they went their way, and found [the] colt tied by the door without, in a place where two ways met; and they loose him. <sup>5</sup> And certain of them that stood there said unto them, What do ye, loosing the colt? <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Jesus; and they cast their garments upon the colt, and they set Jesus thereon.

LUKE XIX.

him, Because the Lord hath need of him.

<sup>32</sup> And they that were sent went their way, and found even as he had said unto them. <sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? <sup>34</sup> And they said, The Lord hath need of him. <sup>35</sup> And they brought him to

JOHN XII.

<sup>14</sup> And Jesus, when he had found a young ass, sat thereon; as it is

written, <sup>15</sup> Fear

not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

<sup>16</sup> (These things understood

*Christ's Entry into Jerusalem.*

MATT. give you permission at once to take them." <sup>6</sup> The disciples setting off, XXI. "found the animals as Jesus had told them, before a door at a fork of the road,<sup>1</sup> fulfilled their errand,<sup>2</sup> satisfying the owners with the answer they were directed to make,<sup>1</sup> and then leading the ass and colt to their Master, spread their cloaks upon the backs of both, and mounted Jesus upon the latter,<sup>1</sup> [leading the other as a relay by his side.]—<sup>4</sup> All these particulars were attended to in fulfilment of the concurrent predictions of the prophets Isaiah and Zechariah:—

<sup>5</sup> "Let Zion's daughter,<sup>2</sup> fair Jerusalem, Be told in that auspicious day the news, 'Attend! your long-expected Saviour comes!'"†

<sup>4</sup> "Exult with fearless joy exuberant At that propitious era,<sup>1</sup> blooming maid That circlest Zion's heights with virgin grace,<sup>2</sup> [Yea, shout thy welcome, fair Jerusalem:] For lo! your promised King will then approach Your walls, [a righteous Saviour from your woes]— Yet lowly is his mien, he rides an ass, A colt which still its mother trots beside."†

<sup>a</sup> Mark xi, 4

<sup>b</sup> Mark xi, 5, 6.

<sup>c</sup> Luke xix, 35.

<sup>d</sup> John xii, 15.

<sup>2</sup> Perhaps the title "Daughter of Zion" was given from the circumstance that the city gradually extended from the citadel on Zion as its nucleus; or it may be used simply like "daughter of Jerusalem," a poetic representation of the city itself under the figure of a beautiful girl.

† Isa. lxii, 11.

† Zech. ix, 9. The prophet after describing the peaceful deliverance of Israel from their

foes, here rapturously apostrophizes the Messianic Prince by whose advent this was to be effected; prophetically announcing him as seated upon an unostentatious beast of burden, in contrast with the splendid *cavalry* which the Jews had so often (to their sorrow and sin) relied upon from Egypt and elsewhere, but which means of rescue would then be brought into contempt (verse 10).

JOHN XII.

not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things

MATTHEW XXI.  
<sup>8</sup> And as he went, a very great multitude that were come to the feast, when they heard that Jesus was coming to Jerusalem, spread their garments in the way; others cut down branches from the palm-trees and strewed *them* in the way: <sup>9</sup> and when he was come nigh, even now at the descent of the Mount of Olives, the multitudes that went before and that followed, began to rejoice and praise God with a loud voice for all the mighty works that they had seen; the people therefore that was with him when he called Lazarus out of his grave and

MARK XI.  
<sup>8</sup> And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way: <sup>9</sup> and

LUKE XIX.  
<sup>36</sup> And as he went, they spread their clothes in the way:  
<sup>37</sup> and when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

unto him.)—  
<sup>12</sup> . . . much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of palm-trees, and went forth to meet him. . . . —

raised him from the dead, bare record: for this cause the people also met him, for that they heard that he had done this miracle; and cried, saying, Hosanna to the Son of David; Blessed *is* he (the King of Israel) that cometh in the name of the Lord: Peace in heaven; Hosanna in the highest.

they that went before and they that followed, . . .

when he called Lazarus out of his grave and raised him from the dead, bare record: <sup>18</sup> for this cause the people also met him, for that they heard that he had done this miracle:—  
<sup>19</sup> . . . and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.—

<sup>17</sup> The people therefore that was with him

MARK XI.

<sup>9</sup> . . . cried saying, Hosanna: Blessed *is* he that cometh in the name of the Lord; <sup>10</sup> Blessed *be* the kingdom of our father David, that cometh [in the name of the Lord]: Hosanna in the highest.

LUKE XIX.

<sup>38</sup> saying, Blessed *be* the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

*Christ's Entry into Jerusalem.*

MATT. <sup>a</sup> The disciples were not aware at the time, of the significance of these XXI. circumstances, but after the ascension of Jesus, this verification of ancient prophecy by these acts of theirs, occurred to their minds.<sup>1</sup>

<sup>8b</sup> As Jesus thus rode along, <sup>1</sup> a very great concourse of persons, <sup>Triumphal Reception.</sup> whom the report of his intended visit to Jerusalem <sup>1</sup> had attracted to meet him <sup>1</sup> as they were repairing thither to attend the festival, <sup>1</sup> enthusiastically spread their cloaks along the road; whilst others cut off boughs from the adjacent <sup>a</sup> palm-trees, <sup>1</sup> and strewed them in his path. <sup>9c</sup> While the procession was thus nearing the western slope of the Mount of Olives, <sup>1</sup> the whole crowd of Jesus's adherents, as well those who preceded as those who followed him, set up a shout <sup>e</sup> of adoring joy at the top of their voices, exclaiming with rapture at the recollection of the numerous miracles that they had seen him effect!—<sup>f</sup> especially the revivification of Lazarus from the tomb, which the attendant throng eagerly recounted, <sup>1</sup> <sup>g</sup> most of them having joined his present

<sup>a</sup> John xii, 16. <sup>b</sup> Luke xix, 36. <sup>c</sup> John xii, 12. <sup>d</sup> John xii, 13. <sup>e</sup> Luke xix, 37. <sup>f</sup> John xii, 17. <sup>g</sup> John xii, 18.

## JOHN XII.

<sup>19</sup> The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

## LUKE XIX.

<sup>39</sup> And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. <sup>40</sup> And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out!

<sup>41</sup> And when he was come near, he beheld the city and wept over it, <sup>42</sup> saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes: <sup>43</sup> for the days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side, <sup>44</sup> and shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

*Christ's Entry into Jerusalem.*

MAT. retinue on account of the fame of this miracle,<sup>1,2</sup>—“*Hosanna* [i. e. “be XXI. now propitious,” a Hebrew ejaculation of sacred delight] be ascribed to the ‘Heir of David!’ Praised be the predicted ‘King of Israel,’ who is now come!

JOHN <sup>6</sup> glorions blessing be his meed<sup>1</sup> among the heavenly choir!”† <sup>19</sup> The XII. invidious Pharisees, however, [being apprized in the city of Pharisees’ Cavils. this honorary welcome of Jesus by the populace,] tauntingly ex-claimed to their more lenient colleagues of the San’hedrim, “There, you see how little progress your tardy policy is making;‡ look, the whole country is LUKÉ crazy after him!” <sup>39</sup> Indeed some of the Pharisaical emissaries who

XIX. were mingled with the crowd itself that surrounded Jesus, impatiently urged him, “Teacher, do check these vociferations of your followers!” <sup>40</sup> But he emphatically replied to their sinister suggestion, “[No, no! let them shout:] I tell you that if these human voices should refrain their acclamations, God would animate the very stones to proclaim my triumph, [were there no other means of celebrating this predicted march!]”

<sup>41</sup> As Jesus drew near to the city, he shed tears, [as he foresaw the Jerusalem Bewailed. deplorable fate which the impenitence of its inmates would ere long bring upon it,] <sup>42</sup> exclaiming with desponding tenderness, “O, if thou didst but appreciate in this so opportune a crisis in thy history, [cherished metropolis of this once heaven-chosen land,] what course of conduct [toward me] would be conducive to thy welfare!—but, alas! thou art even at this auspicious moment incorrigibly blind to thy best interests. <sup>43</sup> For soon the calamitous period will overtake thee, when besieging troops will rear a hostile rampart around thy walls, and hem thee in with a strict blockade on every side, <sup>44</sup> until having captured thee by storm, they shall demolish thy structures after the butchery of thy inhabitants, not leaving ‘one stone of thy edifices standing upon another;’<sup>||</sup> [all this overthrow will befall thee,] because thou now refusest to recognise the favourable presence of thy celestial Deliverer.”

<sup>a</sup> John xii, 13.

<sup>b</sup> Luke xix, 38.

<sup>o</sup> See John xii, 9.

† Compare Psa. cxviii, 25, 26.

‡ See §§ 80 (near the close), 92.

|| Compare the parallel predictions in § 123. The buildings of Jerusalem being of limestone were calcined by the fire of the last sack, and

vestiges of even the ruins of very few are left; the language here must not be taken too strictly, however, as the solid foundations of some of the walls and more massive structures partially remain, having been protected by the rubbish of the upper portions. See in Appendix II.

SECTION CXIII.—MATTHEW XXI.

<sup>10</sup> And when he was come into Jerusalem, all the city was moved saying, Who is this? <sup>11</sup> And the multitude said, This is Jesus the prophet of Nazareth of Galilee. <sup>12</sup> And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves; and would not suffer that any man should carry *any* vessel through the temple: <sup>13</sup> and said unto them, It is written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves. <sup>14</sup> And the blind and the lame came to him in the temple; and he healed them. <sup>15</sup> And when the chief

MARK XI.

<sup>11</sup> And Jesus entered into Jerusalem and into the temple: . . . — <sup>15</sup> . . . and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves; <sup>16</sup> and would not suffer that any man should carry *any* vessel through the temple: <sup>17</sup> and he taught saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.—

LUKE XIX.

<sup>45</sup> And he went into the temple, and began to cast out them that sold therein and them that bought, <sup>46</sup> saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves.

§ 113. — *Christ's Proceedings in the Temple.*

(Jerusalem; Monday, March 14, A. D. 29.)

MATT. <sup>10</sup> No sooner had Jesus thus entered Jerusalem, than the whole city was thrown into a fever of excitement, strangers inquiring, "Who is this personage that has arrived?" <sup>11</sup> and the crowd that escorted him replying, "It is the Prophet Jesus, a citizen of Nazareth in Galilee." <sup>12</sup> Jesus, however, continued his course directly to the Temple, and immediately addressed himself to the task of expelling a second time † all the dealers within its precincts, overturning the counters of the money-changers and the seats of the traders in doves, "and forbidding any person to make it a thoroughfare for [the transit or deposit of articles of] merchandise: <sup>13</sup> [these summary measures were accompanied by this statement of his authority to the awe-struck intruders,] "The word of God declares," said he,—

"My Temple is to be a place of prayer

‡ For all mankind, e'en Gentile worshippers; † †

but *you* [by your knavish traffic,] have turned it into—

'— a cave of mere banditti —.' † †

<sup>14</sup> [During the rest of the day, numerous] persons, afflicted with chronic blindness or lameness, resorted to Jesus, who continued in the Temple teaching, and were entirely cured by his miraculous power. <sup>15</sup> The

<sup>a</sup> Mark xi, 16.

<sup>b</sup> Mark xi, 17.

© This expulsion of the venders from the Gentiles' Court has been placed by most harmonizers in the *second* day of Christ's visit to Jerusalem, on the authority of Mark's order (xi, 12, 15, 20); but there seems to me to be better reason for following the arrangement of the *two* other Evangelists, whose language implies that this event took place immediately after his entrance into the city, on the *first* day (Matt. xxi, 10, 12,

18; Luke xix, 41, 45); which certainly would be a more suitable time, as Christ must have noticed the desecration on the first day (Mark xi, 11). The arrangement of all the Evangelists forbids the identification of this with the expulsion at § 25.

† See § 25.

‡ Isa. lvi, 7.

|| Jer. vii, 11.

MATTHEW XXI.

priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David; they were sore displeased, <sup>16</sup> and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

<sup>17</sup> And when he had looked round about upon all things, and now the even-tide was come, he left them and went out of the city into Bethany with the twelve; and he lodged there.

SECTION CXIV.

MATTHEW XXI.

<sup>18</sup> Now in the morning, as he returned from Bethany into the city, he hungered: <sup>19</sup> and when he saw a fig-tree in the way afar off having leaves, he came to it, if haply he might find anything thereon; and found nothing thereon but leaves only, (for the time of figs was not yet);

MARK XI.

<sup>11</sup> . . . And when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

MARK XI.

<sup>12</sup> And on the morrow, when they were come from Bethany, he was hungry: <sup>13</sup> and seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves, (for the time of figs was not yet);

*Christ's Proceedings in the Temple.*

MATT. Pharisaical hierarchy, however, on witnessing these miracles effected by him, and listening to the children's acclamations [caught from the lips of his older adherents] still resounding in the Temple, "*Hosanna* for the 'Heir of David!'"<sup>a</sup> were so incensed, [yet dared not attempt any violence on account of his popularity,] <sup>16</sup> that they sneeringly exclaimed to him, "Do you hear what an uproar those urchins are making about you?" "Yes," replied Jesus, "[I do; and if you object to their acclamations,] let me ask you, if you have never read in the Scriptures this declaration,—

'[Yet] e'en the weakness of the infant's voice,  
In artless praise proclaims Thy mighty skill?'"<sup>†</sup>

<sup>17</sup> <sup>a</sup> After having thus surveyed the Temple<sup>1</sup> [and cleared it of its profanations], Jesus retired [from the plaudits of the crowd,<sup>2</sup> lest he might seem to foster their tendency to invest him with royalty], and issuing from the city <sup>a</sup> at night-fall,<sup>1</sup> returned to Bethany to spend the night there, <sup>a</sup> attended by his Apostles.<sup>1</sup>

Hierarchy  
Confuld.

Lodges at  
Bethany.

§ 114.—*The Symbolical Fate of the Barren Fig-tree.*

(Jerusalem and Bethany; Tuesday and Wednesday, March 15 and 16, A. D. 29.)

<sup>18</sup> Early <sup>b</sup> on the following day, as the company were leaving Bethany<sup>1</sup> on their way back to the city, Jesus began to feel very hungry.<sup>†</sup> <sup>19</sup> On seeing a fig-tree standing alone by the road-side <sup>c</sup> at a distance, which seemed flourishing,<sup>1</sup> he went up to it <sup>c</sup> in the prospect of

<sup>a</sup> Mark xi, 11.

<sup>b</sup> Mark xi, 12.

<sup>c</sup> Mark xi, 13.

<sup>o</sup> See § 112.  
<sup>†</sup> Psa. viii, 2. The Psalmist is here descanting upon the display of the divine power and wisdom in the works of nature; and after instancing the marvels of the sky (verses 1, 3), he now descends to the evidence afforded by the feebleness of a babe, as to the Almighty's skill in its formation with faculties that so reflect honour upon him. This weakness itself becomes the exponent of God's strength and the consummation of His homage (so that the different versions, "ordained strength," and, "perfected

praise," here unite); and as the passage also includes the superintending care of Providence over the creature man (verse 4), the Saviour's application of it to his own interest in human (spiritual) welfare, is entirely appropriate: compare the other Messianic quotations of this Psalm in the New Testament.

<sup>‡</sup> Having probably started before breakfast, in order to reach the city in time for the morning sacrifice, previously to which hour the devout Jews generally ate nothing. He still, however, prefers nature to custom (as in § 41).

MATTHEW XXI.

and said unto it, Let no fruit grow on thee henceforward forever. And his disciples heard it. And presently the fig-tree withered away.

LUKE XXI.

And they come to Jerusalem: and [Jesus] went into the temple, <sup>37</sup> and in the day-time he was teaching in the temple; . . . <sup>38</sup> and all the people came early in the morning to him in the temple, for to hear him:—<sup>37</sup> . . . and at night he went out and abode in the mount that is called *the Mount of Olives*.

LUKE XIX.

<sup>47</sup> And he taught daily in the temple. But the chief priests and the scribes and the chief of the people heard it, and sought to destroy him, <sup>48</sup> and could not find what they might do: for they feared him; for all the people were very attentive to hear him, because all the people was astonished at his doctrine.

MATTHEW XXI.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots: <sup>20</sup> and when the

MARK XI.

<sup>14</sup> and [Jesus] answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

<sup>15</sup> And they come to Jerusalem: and [Jesus] went into the temple, . . . —

<sup>19</sup> And when even was come, he went out of the city.—

<sup>18</sup> And the scribes and chief priests heard it, and sought how they might destroy him:

for they feared him, because all the people was astonished at his doctrine.—

<sup>20</sup> And in the morning, as they passed by, they saw the fig-tree dried up from the roots: <sup>21</sup> and

*Symbol of the Fig-tree.*

MATT. getting something to eat from it; <sup>1</sup> but “upon reaching it, <sup>1</sup> he found none XXI. [of the common winter’s fruit hanging on it, nor any signs of the early summer fruit], but merely leaves,—[which gave promise of precocity at first sight,] “although the regular season for fig-gathering had not yet arrived.<sup>1</sup>” [Seizing upon the incident to impress a warning upon his disciples’ minds,] <sup>1</sup> as they stood listening to him, <sup>1</sup> he pronounced this solemn sentence, “May <sup>1</sup> no person ever be able to gather <sup>1</sup> any fruit from this tree hereafter!” <sup>1</sup>—The fig-tree immediately began to wither and die.

LUKE <sup>37</sup> “Having proceeded on his way, <sup>1</sup> Jesus occupied him- XXI. self [as a systematic scheme for the two days to come,] <sup>1</sup> Plan of Employment.

<sup>38</sup> in instructing the multitudes who flocked to hear him in the Temple during the day-time, <sup>37</sup> and withdrawing to pass the night at Bethany, just across the LUKE Mount of Olives. <sup>47</sup> As he was thus discoursing to-day, the Hierarchy XIX. Jewish hierarchy, <sup>4</sup> being informed of his public acts and Baffled. doctrines, <sup>1</sup> were anxious to devise <sup>4</sup> some method <sup>1</sup> for his destruction; <sup>48</sup> but <sup>4</sup> dared not execute any such design, <sup>1</sup> as the entire populace attended his preaching with devoted <sup>4</sup> admiration.<sup>1</sup>

MATT. <sup>20</sup> “On the next morning, <sup>1</sup> as the disciples, <sup>1</sup> on their way XXI. with their Master from Bethany to the city, <sup>1</sup> were passing <sup>1</sup> Fig-tree Withered.

a Mark xi, 13.

b Mark xi, 14.

c Mark xi, 15.

d Mark xi, 18.

e Mark xi, 20.

□ To understand the disappointment in this case, it must be borne in mind that oriental fig-trees send forth the fruit (with the blossoms enclosed) before their leaves, and thrifty trees (as this seemed to be from its leafing out so early) often bear a very early crop, which (ripening in June) would be no bad food for allaying hunger by the end of March; or more frequently produce a late fall crop, which in mild winters

generally hangs on the tree till the new foliage of spring protrudes.

† This act of execration, although primarily designed to portend the doom awaiting the impatient Jewish nation, is equally applicable to the reprobation of all others who fail to bring forth those “fruits of righteousness” that are justly to be expected from their religious privileges.



## MATTHEW XXI.

disciples saw *it*, they marvelled, and Peter called to remembrance saying unto him, Master, behold how soon is the fig-tree which thou cursedst withered away! <sup>21</sup> Jesus answered and said unto them, Have faith in God: verily I say unto you, If ye have faith and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, (he shall have whatsoever he saith :) <sup>22</sup> and therefore I say unto you, All things whatsoever ye shall desire when ye ask in prayer, believing that ye receive *them*, ye shall receive.

## MARK XI.

Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering saith unto them, Have faith in God: <sup>23</sup> for verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith: <sup>24</sup> therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

*Symbol of the Fig-tree.*

MATT. by the fig-tree against which he had uttered the malediction the day XXI. before, they were astonished to see it blasted <sup>a</sup> down to the very roots.<sup>1,2</sup> <sup>b</sup> Peter! calling the attention of Jesus to its sudden blight, <sup>21</sup> he replied by the following exhortation: "You ought to have greater confidence in the Almighty's power! [as possessed by me, than your surprise at this result of my fiat betrays]. I deliberately assure you, that if you did but exercise an unwavering faith [in my efficacy to second your behests], you might yourselves not merely perform such a slight miracle as has occurred in the case of this fig-tree; but should you [in the discharge of your delegated duties,] bid yonder mountain [pointing to the Mount of Olives, whose summit lay just in advance of them] 'be lifted up and hurled into the sea,' <sup>d</sup> without allowing the least doubt to enter your minds! [as to the virtue of the authority with which I have invested you], the fact would certainly take place.† <sup>22</sup> For in general, I pledge you the assurance,<sup>1</sup> that whatever suitable request you make of God, fully reposing upon His <sup>e</sup> actual<sup>1</sup> acceptance of your petition [for my sake], will thereupon infallibly be granted you."<sup>‡</sup>

<sup>a</sup> Mark xi, 20.<sup>b</sup> Mark xi, 21.<sup>c</sup> Mark xi, 22.<sup>d</sup> Mark xi, 23.<sup>e</sup> Mark xi, 24.

<sup>2</sup> The reason why they had not observed it before, seems to be, that on the previous evening it was too near dark, as they went by toward Bethany, to see it distinctly.

<sup>1</sup> Compare § 74.

<sup>‡</sup> Great confusion has been occasioned in the interpretation of this passage, by overlooking a few important distinctions plainly intimated in its peculiar language. The context shows that the promise in its broadest sense was specially designed as the privilege of the Apostles in their official work; and the limitation of it to *personal* blessings ("shall receive, have") in its application to the prayers of Christians in general, is required by common sense, since in petition for *others* we know that the concurrence of "their own will and faith is indispensable. The parabolology of Mark ("believe that ye receive them") neither involves the absurdity of making faith in their possession a *prerequisite* in order to their reception—as if it had read, "that ye have received them," nor countenances the usual tendency to defer the definite point of faith—as if it had been said, "that ye shall receive them;" but means precisely as it states, "that ye [do] receive them,"—in the

*present* tense, as far from the *future* on the one hand as from the *past* on the other, thus concentrating the whole matter within the bounds of *now*: and when the desiring soul (all other conditions of course being implied in this final one) has reached this crisis, it "shall [then] have" its desire,—the acts of faith and reception will be *simultaneous*. It is by this *appropriative* process, that "the assurance of faith" becomes merged in "the witness of the Spirit."—This, we believe, a careful tracing of the actual phenomena will unequivocally indicate to be the precise course of experience with every individual, in reference to the reception of personal grace, especially conversion and the *internal* elements of sanctification in all its stages. Yet, although this, probably the most explicit view of faith to be found in the New Testament, is strictly a correct one, it is perhaps hardly intended for a standard of universal requirement on this subject, standing in an isolated form as it does, and more liable to misapprehension, at least with persons unaccustomed to such a severe analysis of their mental acts, than the more general direction of *confidence in God*, as expressed in the parallel language of Matthew.

## MATTHEW XXI.

<sup>23</sup> And when he was come again into the temple, the chief priests and the scribes and the elders of the people came unto him, as he was walking in the temple and teaching the gospel, and said, By what authority doest thou these things, and who gave thee this authority? <sup>24</sup> And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things: <sup>25</sup> the baptism of John, whence was it; from heaven, or of men? And they reasoned with themselves saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? <sup>26</sup> but if we shall say, Of men; we fear the people will stone us: for all hold John as a prophet indeed.

## SECTION CXV.

## MARK XI.

<sup>27</sup> And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests and the scribes and the elders, <sup>28</sup> and say unto

him, By what authority doest thou these things, and who gave thee this authority to do these things?

<sup>29</sup> And Jesus answered and said unto them, I will also ask of you one question; and answer me, and I will tell you by what authority I do these things: <sup>30</sup> the baptism of John, was it from heaven, or of men? answer me.

<sup>31</sup> And they reasoned with themselves saying, If we shall say, From heaven; he will say, Why then did ye not believe him? <sup>32</sup> but if we shall say, Of men; they feared the people: for all men counted John that he was a prophet indeed. <sup>33</sup> And

## LUKE XX.

<sup>1</sup> And it came to pass, that on one of those days, as he taught the people in the temple and preached the gospel, the chief priests and the scribes came upon him with the elders, <sup>2</sup> and spake unto him saying, Tell us by what authority doest thou these things, or who is he that gave thee this authority?

<sup>3</sup> And he answered and said unto them, I will also ask you one thing; and answer me: <sup>4</sup> the

baptism of John, was it from heaven, or of men?

<sup>5</sup> And they reasoned with themselves saying, If we shall say, From heaven; he will say, Why then believed ye him not? <sup>6</sup> but and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. <sup>7</sup> And they

§ 115.—*Being Questioned as to his Authority by the San'hedrim, Christ Illustrates their Heinous Impenitence toward him.*

(Jerusalem, the Temple, [Court of the Women?]<sup>o</sup> Wednesday, March 16, A. D. 29.)

MATT. <sup>23</sup> Continuing his journey, Jesus proceeded <sup>a</sup> with his disciples<sup>l</sup> directly to XXI. the Temple "again, and as he was walking around its courts,<sup>l</sup> instructing <sup>b</sup> the populace in the doctrines of his gospel,<sup>l</sup> he was met by [a deputation of] the hierarchy from the San'hedrim, who [as having jurisdiction over theological matters,] accosted him with the [seemingly candid] question, "By virtue of what authority do you take upon you to teach and act thus publicly? who has empowered you to do so?" <sup>24</sup> [Instead of gratifying their expectations of being furnished with a ground of accusation by a direct avowal of his Messianic character,] Jesus made this reply, "Let me in turn ask you a simple question, before I answer yours: <sup>25</sup> Whence did *John the Baptist* derive his <sup>The Baptist's</sup> authority to exercise his public ministry,—from a divine or hu- Authority. man source?" [At a loss for an answer,] the inquirers consulted among themselves [a few moments, how to get over the dilemma]; "for," deliberated they, "if we reply, 'He was divinely commissioned,' he will at once retort, 'Then why did you not credit his testimony [concerning me]?' <sup>†</sup> <sup>26</sup> and if on the other hand we should answer, 'He acted in a merely human uninspired capacity,' we

<sup>a</sup> Mark xi, 27.

<sup>b</sup> Luke xx, 1.

<sup>o</sup> All the questions proposed in §§ 115 to 119, seem to have occurred in the same part of the Temple as the exposure of the Scribes and Pharisees, which immediately follows in § 120 (where see note).  
<sup>†</sup> See § 21.

MATTHEW XXI.

27 And they answered Jesus and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. 29 He answered and said, I will not; but afterward he repented and went. 30 And he came to the second and said likewise: and he answered and said, I go, sir; and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you: 32 for John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

MARK XI.

they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

LUKE XX.

answered, That they could not tell whence *it was*. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

*Christ's Authority Demanded.*

MATT. have reason to dread the indignation of the populace, (<sup>a</sup> perhaps a shower of stones,) as they universally consider John to have been a <sup>b</sup> genuine prophet." 27 So they [concluded to state themselves unable to solve the problem, and] returned to Jesus with this answer, "We do not know whence he derived his authority." [Penetrating the falsehood of this acknowledgment,] Jesus responded, "Then I shall not tell you either, by what authority I claim to be empowered in my public acts."

28 [Resolved, however, not to let the occasion pass without admonishing them of their contumacious spirit with regard to his claims, Jesus proposed this illustration to them:] "Now give me your opinion as to a case like the following: Suppose a parent has two sons, to one of whom he goes one day with the injunction, 'My son, I wish you to go and work to-day in my vineyard.' 29 But the son declares in reply, 'I shall not do so;' afterward, however, he repents of his filial disobedience, and goes to the appointed task. 30 [Still undiscouraged,] the father impartially applies to the other with the like requirement; and *he* readily assents, 'Yes, sir, I will do so immediately,' but nevertheless does not actually set about the work. 31 Now which of these two sons really complies with his father's commands?" "The former, certainly," replied the hierarchal emissaries. "And in the same way," rejoined Jesus, "the vilest characters precede *you* in entering the 'Reign of the Divine Messiah!' 32 John the Baptist [as you dare not deny,] appeared in your midst, enforcing his holy precepts by a blameless example; yet you withhold credence from his declarations: whereas the most profane and dissolute classes of society have yielded their faith to his annunciations. Thus you [unlike the former son,] have refused to repent subsequently of your stubborn rejection of his divine teachings."<sup>c</sup>

<sup>a</sup> Luke xx, 6.

<sup>b</sup> Mark xi, 32.

<sup>c</sup> The son first accosted, therefore, represents these "publicans and harlots," who promptly repented at John's exhortation, of their previous disobedience to their Heavenly Father's commands to piety and virtue (see §§ 18, 48);

and the one last addressed denotes the Pharisees, who boasted of a conformity with God's law, but in fact violated it in almost every particular.—Nothing could exceed the *point* of these replies of Christ.

## MATTHEW XXI.

<sup>33</sup> Hear another parable : There was a [certain] household-er, which planted a vineyard and hedged it round about and digged a wine-press in it and built a tower, and let it out to husbandmen, and went into a far country for a long time. <sup>34</sup> And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it: <sup>35</sup> and the husbandmen took his servants, and beat one, and killed another, and stoned another, and sent *him* away empty. <sup>36</sup> Again he sent other servants more than the first; and they did unto them likewise. Then said the lord of the vineyard, What shall I do? <sup>37</sup> but having yet therefore one son, his well-beloved, last of all he sent unto them his son, saying, They will reverence my son when they see him. <sup>38</sup> But when the hus-

## MARK XII.

<sup>1</sup> And he began to speak unto them by parables: A *certain* man planted a vineyard and set a hedge about it and digged a place for the wine-fat and built a tower, and let it out to husbandmen, and went into a far country. <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard: <sup>3</sup> and they caught *him* and beat him,

and sent *him* away empty. <sup>4</sup> And again he sent unto them another servant; and at him they cast stones and wounded *him* in the head, and sent *him* away shamefully handled. <sup>5</sup> And [again] he sent another; and him they killed, and many others; beating some and killing some. <sup>6</sup> Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husband-

## LUKE XX.

<sup>9</sup> Then began he to speak to the people this parable: A [certain] man planted a vineyard, and let it

forth to husbandmen, and went into a far country for a long time.

<sup>10</sup> And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen

beat him, and

sent *him* away empty.

<sup>11</sup> And again he sent another servant; and they beat him also and entreated *him* shamefully, and sent *him* away empty.

<sup>12</sup> And again he sent a third; and they wounded him also, and cast *him* out. <sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved

son; it may be they will reverence *him* when they see him.

<sup>14</sup> But when the hus-

*Christ Illustrates the Jews' Guilt.*

MATT. XXI. <sup>33</sup> [In order to impress their minds with a deeper sense of their atrocious treatment of him as God's Messenger,] Jesus proceeded to propound to them another allegory, as follows: "We will suppose some land-owner plants a vineyard on his premises, enclosing it with a tight hedge, furnishing it with a deep vat for the wine-press, and building a guard-house within it [for protection against all intruders; and that having thus provided it with every convenience], he leases it out for a term of years to a company of gardeners, while he travels abroad. <sup>34</sup> When the season of vintage arrives, he sends of course a number of his domestics to the tenants, to receive his proportion of the crop [as the stipulated rent]; <sup>35</sup> but the villanous occupants seize the messengers and handle some of them so severely, that they are glad to escape with their lives, while they pelt others away with stones, <sup>a</sup> without paying any of them the least part of the dues.<sup>1</sup> <sup>36</sup> The landlord patiently sends still another set of domestics, but these are treated with still more <sup>b</sup> shameful abuse,<sup>1</sup> so that some of them even <sup>c</sup> die<sup>1</sup> of their <sup>d</sup> wounds.<sup>1</sup> <sup>37</sup> At last the forbearing owner <sup>e</sup> resolves<sup>1</sup> to despatch to the rebellious tenants his <sup>f</sup> dear and only son,<sup>1</sup> supposing that 'they would <sup>e</sup> certainly<sup>1</sup> show his own son due respect.'<sup>38</sup> But no sooner is the young man come within sight, than the miscreants deliberate thus among themselves, 'See, yonder comes the landlord's heir; come,

<sup>a</sup> Mark xii, 3.<sup>b</sup> Mark xii, 4.<sup>c</sup> Mark xii, 5.<sup>d</sup> Luke xx, 12.<sup>e</sup> Luke xx, 13.<sup>f</sup> Mark xii, 6.

MATTHEW XXI.

bandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance: <sup>39</sup> and they caught him, and cast *him* out of the vineyard, and slew *him*. <sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? <sup>41</sup> They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. <sup>42</sup> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—And when they heard *it*, they said, God forbid. And he beheld them and said, <sup>42</sup> . . . Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our

MARK XII.

men said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours: <sup>9</sup> and they took him, and killed *him*, and cast *him* out of the vineyard. <sup>9</sup> What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

<sup>42</sup> Jesus saith unto you, The kingdom

MARK XII.

<sup>10</sup> And have ye not read this scripture, The stone which the builders rejected is become the head of the corner: <sup>11</sup> this was the Lord's doing, and it is marvellous in our eyes?

LUKE XX.

bandmen saw him, they reasoned among themselves saying, This is the heir; come, let us kill him, that the inheritance may be ours: <sup>15</sup> so they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

<sup>16</sup> he shall come and destroy these husbandmen, and shall give the vineyard to others.

And when they heard *it*, they said, God forbid. <sup>17</sup> And he beheld them and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

*Christ Illustrates the Jews' Guilt.*

MATT. let us kill him on the spot, and then we shall have no one to dispute our possession of the estate.' <sup>39</sup> [This infamous measure prevails;] they seize him, beat him out of the vineyard, and then murder him outright. <sup>40</sup> Now when the proprietor returns, what punishment do you imagine he would inflict upon those gardeners? <sup>41</sup> He would undoubtedly execute the wretches summarily, and let out the vineyard to worthier tenants, who would pay him the due produce." replied the hierarchal deputation, [not suspecting the drift of the illustration.] <sup>42</sup> "Certainly he would," rejoined Jesus, <sup>1</sup> "and on the same principle, I declare to you, that [unless you repent, all share in] the 'Reign of the Divine Messiah' will be taken from you and bestowed upon a [Gentile] race, who will yield a more suitable return for its privileges." <sup>2</sup> [Struck with the fearful import of their own concession,] they faltered out the deprecation, "May such a fate never befall our chosen nation!" <sup>1</sup> <sup>42</sup> Jesus then drove home [the conviction for which an opening was thus made, by] this forcible retort, "sharpened by his piercing glance: <sup>1</sup> "What prophetic import, then, [if you dis- The Rejected Corner-stone. claim such a base refusal of God's messengers,] do you assign to that passage of His word, which you have often read,—

'A stone once spurned as shapeless, for the walls  
Of Thy theocracy's most honoured fane,  
By blear-eyed architects of princely pride,—  
I now am reared to grace its buttress chief,

<sup>a</sup> Mark xii, 9.

<sup>b</sup> Luke xx, 16.

<sup>c</sup> Luke xx, 17.

## MATTHEW XXI.

eyes?—<sup>44</sup> And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

<sup>45</sup> And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them; <sup>46</sup> but when they sought to lay hands on him, they feared the multitude, because they took him for a prophet: and they left him and went their way.

## MARK XII.

<sup>12</sup> And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them:

and they left him and went their way.

## LUKE XX.

<sup>18</sup> Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

<sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

## SECTION CXVI.

## MATTHEW XXII.

<sup>15</sup> Then went the Pharisees and took counsel how they might entangle him in *his* talk: <sup>16</sup> and they watched *him* and sent out unto him their disciples with the Herodians, which should feign them-

## MARK XII.

<sup>13</sup> And they send unto him certain of the Pharisees and of the Herodians,

## LUKE XX.

<sup>20</sup> And they watched *him* and sent forth spies, which should feign themselves just

*Christ Illustrates the Jews' Guilt.*

MATT. XXI. The corner-block that props and crowns the whole;  
The Almighty's scheme has wrought the glorious change,  
So wondrous to the eye of erring man!<sup>1</sup>°

<sup>44</sup> Ah! whoever jostles against this Corner-Stone [in fool-hardy prejudice at its prominent position], will himself be bruised in his spiritual interests [by the collision]; but direst woe to those upon whom it may fall [with the weight of the divine judgments for its contempt], for it will surely crush them to atoms!<sup>1</sup>†

<sup>45</sup> The Pharisaical hierarchy, who listened to these allegories, aware that they were the persons aimed at by them, <sup>46</sup> racked their ingenuity to devise some mode of violently arresting Jesus <sup>a</sup> at once;<sup>1</sup> but deterred by a fear of exasperating the populace, who universally esteemed him as a divine Prophet, <sup>b</sup> they were compelled to retire and leave him unmolested.<sup>1</sup>

§ 116.—*The Insidious Question of the combined Pharisees and Herodians concerning Tribute-Money.*

(Jerusalem, the Temple, [Court of the Women?] *Wednesday, March 16, A. D. 29.*)

MATT. XXII. <sup>15</sup> [This failure of success being reported to the San'hedrim,] the Pharisees and "Herodians" [i. e. partisans of Herod An'tipas] among that body formed a coalition, for the purpose of conceiving some plot, to entrap Jesus [into some declaration that might be employed to his ruin]. <sup>16</sup> Accordingly, they concerted the scheme of despatching, <sup>c</sup> on some chosen opportunity, a few artful persons<sup>1</sup> of their number, <sup>e</sup> who under the specious guise of con-

<sup>a</sup> Luke xx, 19.

<sup>b</sup> Mark xii, 12.

<sup>c</sup> Luke xx, 20.

° Psa. cxviii, 22, 23. David here prefigures the glory that should redound to God by the ultimate recognition of the despised Messiah, as the foundation of the Christian economy, by ascribing to Jehovah the praise of his own elevation to royalty, after having been slighted as unfit for any high station by Saul and the pri-

mates of the Jewish nation. The figure of a *building*, to represent the Jewish commonwealth and its counterpart the Christian Church, is of frequent use in both Testaments.

† Compare Isa. viii, 14, 15, where this penalty for conflicting with the Messiah's claims seems referred to.

## MATTHEW XXII.

selves just men; that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And when they were come, they asked him saying, Master, we know that thou art true and teachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men: <sup>17</sup> tell us therefore, What thinkest thou? is it lawful to give tribute unto Cesar, or not? shall we give, or shall we not give? <sup>18</sup> But Jesus perceived their wickedness and said, Why tempt ye me, *ye hypocrites*? <sup>19</sup> Show me the tribute-money. And they brought unto him a penny. <sup>20</sup> And he saith unto them, Whose *is* this image and superscription? <sup>21</sup> They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's. <sup>22</sup> When they

## MARK XII.

to catch him in *his* words.

<sup>14</sup> And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth:

Is it lawful to give tribute to Cesar, or not? <sup>15</sup> shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see *it*. <sup>16</sup> And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's. <sup>17</sup> And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's.

## LUKE XX.

men; that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. <sup>21</sup> And they asked him saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

<sup>22</sup> Is it lawful for us to give tribute unto Cesar, or no?

<sup>23</sup> But he perceived their craftiness, and said unto them, Why tempt ye me?

<sup>24</sup> Show me a penny.

Whose image and superscription hath it? They answered and said, Cesar's.

<sup>25</sup> And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

*The Tribute-Question.*

MATT. scientific inquirers after truth, should inveigle him into an expression of XXII. opinion, which would enable them to seize and commit him to the secular tribunal! [as guilty of civil treason.] These insidious emissaries therefore "approached him" with this question, "Teacher, we are convinced that you are a veracious prophet, interpreting the divine precepts correctly, and biassed neither by human fear nor favour in your determinations; [we have therefore resolved to consult you on a difficult point of duty. <sup>17</sup> Will you be so kind as to] favour us with your opinion, as to whether it is right for us [the professed subjects of Jehovah alone,] to pay tribute to the Gentile emperor?" <sup>18</sup> Seeing through their sinister mask at a glance, Jesus replied, "Why are you trying thus to ensnare me, you hypocrites! <sup>19</sup> Just show me one of the coins demanded as a capitation-tax." Accordingly, they exhibited a *denarius* [i. e. a Roman piece of money, equivalent to about 15 cents]. <sup>20</sup> He then asked them, "Whose effigy and name is this stamped upon it?" <sup>21</sup> "The Roman emperor's," [probably Tiberius, who was then reigning,] answered they. "Then all you have to do," returned Jesus, "is to accord to the emperor what he is entitled to [on its very face], and at the same time devote to Jehovah the spiritual service that is *His* due."

<sup>22</sup> <sup>b</sup> Foiled in their hope of detecting some slip in his public expressions, which would afford them a pretext for turning the popular voice against him,<sup>1</sup> the

## MATTHEW XXII.

had heard *these words*, they could not take hold of his words before the people; and they marvelled at his answer, and held their peace, and left him and went their way.

## MARK XII.

And they marvelled at him.

## LUKE XX.

<sup>26</sup> And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace.

## SECTION CXVII.

## MATTHEW XXII.

<sup>23</sup> The same day came to him the Sadducees, (which say that there is no resurrection,) and asked him <sup>24</sup> saying, Master, Moses said, If a man die having no children, his brother shall marry his wife and raise up seed unto his brother.

<sup>25</sup> Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother; <sup>26</sup> likewise the second also took her, and died, neither left he any seed; and the third likewise, unto the seventh; [and] they left no children, and died: <sup>27</sup> and last

## MARK XII.

<sup>19</sup> Then come unto him the Sadducees, (which say there is no resurrection,) and they asked him saying, <sup>19</sup> Master, Moses wrote unto us, If a man's brother die and leave *his* wife *behind him* and leave no children, that his brother should take his wife and raise up seed unto his brother.

<sup>20</sup> [Now] there were seven brethren: and the first took a wife, and dying left no seed;

<sup>21</sup> and the second took her, and died, neither left he any seed; and the third likewise; <sup>22</sup> and the seven had last of all the woman

## LUKE XX.

<sup>27</sup> Then came to *him* certain of the Sadducees, (which deny that there is any resurrection,) and they asked him <sup>28</sup> saying, Master, Moses wrote unto us, If any man's brother die having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother.

<sup>29</sup> There were therefore seven brethren: and the first took a wife, and died without chil-

dren; <sup>30</sup> and the second took her to wife, and he died childless; <sup>31</sup> and the third took her, and in like manner the seven also, [and] they left no children, and

*The Tribute-Question.*

MATT. artful agents were forced to retire with admiration at his ready sagacity, XXII. \*being unable to meet his answer.†

§ 117.—*Artful Question of the Sadducees concerning the Resurrection.*

(Jerusalem, the Temple, [Court of the Women?] Wednesday, March 16, A. D. 29.)

<sup>23</sup> On the same day with the above discussion, a number of the Sadducees, a sect who reject the doctrine of the resurrection of the human body hereafter, approached Jesus with the following artful question: ° <sup>24</sup> "Teacher, Moses directed † [in the code of laws which he drew up for] our nation,‡ that in case a ° married † man dies without an heir, his brother must marry the widow by right of affinity, and so continue his brother's family.† <sup>25</sup> Now let us suppose there are seven brothers among our countrymen, the eldest of whom having married, dies without issue; thus leaving his widow to be married by the next oldest brother. <sup>26</sup> He too, it may be, dies childless, and in turn the third, and so on through the entire seven, † without having any offspring.‡ <sup>27</sup> Finally, the widow

<sup>a</sup> Luke xx, 26.

<sup>b</sup> Mark xii, 19.

<sup>c</sup> Luke xx, 28.

<sup>d</sup> Mark xii, 29.

° The Sadducees not only denied the resurrection of the body, but also the immortality of the soul itself, and indeed the existence of any spiritual substance whatever; but here they refer only to the revivification of the body, because they thus hoped to refute the tenet which

they supposed Christ taught in common with their Pharisee antagonists, of the renewal of the conjugal relation upon the reunion of soul and body. Avoiding this notion, Christ clearly sustains the orthodox view.

† Deut. xxv. 5.



MATTHEW XXII.

of all the woman died also.  
<sup>28</sup> Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. <sup>29</sup> Jesus answered and said unto them, Ye do err, not knowing the scriptures nor the power of God: <sup>30</sup> for the children of this world marry and are given in marriage; but in the resurrection they neither marry nor are given in marriage: neither can they die any more; but are as the angels of God in heaven, and are the children of God, being the children of the resurrection. <sup>31</sup> But as touching the resurrection of the dead, have ye not read in the book of Moses that which was spoken unto you by God in the bush saying, <sup>32</sup> I am the God of Abraham and the God of Isaac and the God of Jacob? God

MARK XII.

died also. <sup>23</sup> In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures neither the power of God?  
<sup>25</sup> for when they shall rise from the dead, they neither marry nor are given in marriage;  
 but are as [the] angels [which are] in heaven.  
<sup>26</sup> And as touching the dead that they rise, have ye not read in the book of Moses how in the bush God spake unto him saying, I am the God of Abraham and the God of Isaac and the God of Jacob?

LUKE XX.

died: <sup>32</sup> last of all the woman died also. <sup>33</sup> Therefore in the resurrection, whose wife of them is she? for seven had her to wife. <sup>34</sup> And Jesus answering said unto them, The children of this world marry and are given in marriage; <sup>35</sup> but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: <sup>36</sup> neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.  
<sup>37</sup> Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham and the God of Isaac and the God of

*The Resurrection-Question.*

MATT. also dies. <sup>28</sup> In such a case, to which of the seven brothers will she belong XXII. as a wife at the resurrection, seeing they all were married to her?" <sup>29</sup> [With prompt facility] Jesus refuted their fallacy by replying, "What an egregious error you make in your doctrines, by misapplying such passages of Scripture, and failing to appreciate the all-wise power of God [to effect the details of the resurrection! <sup>30</sup> Let me correct all such gross misconception of that event]: <sup>a</sup> in this life indeed, persons are wedded to each other; <sup>1</sup> but in the state of being which supervenes at the final resurrection, the matrimonial relation has no place with either sex, the constitutions of <sup>b</sup> the finally blest <sup>1</sup> being then [refined from such terrene passions,] like those of angelic beings <sup>c</sup> of immortal nature.<sup>1</sup> <sup>31</sup> As regards the [doctrine of the reunion of the bodies of the de-  
 parted with their surviving spirits at the] general resurrec-  
 tion, which you dispute, I would ask if you have never read that passage <sup>d</sup> in the very writings of Moses [to which you appeal, namely], in his account of the flaming bush,<sup>1</sup> where Jehovah declared to him, and thereby to you, <sup>32</sup> "I am [your ancestral Deity,] the God whom Abraham, Isaac and Jacob worshipped?" <sup>†</sup> Now [no one will be so hardy as to deny that] Jehovah is the God of living beings, not of corpses; [and therefore if He in the time of Moses, centuries

<sup>a</sup> Luke xx, 34.

<sup>b</sup> Luke xx, 35.

<sup>c</sup> Luke xx, 36.

<sup>d</sup> Mark xii, 26.

<sup>o</sup> The four *appetites*, properly so called, namely, hunger, thirst, desire of rest, and the sexual passion (forming the basis of marriage), differ from the other affections of the mind, in having their *seat* (so to speak) and entire object in the body itself; and when this is remodelled by the

change at resuscitation (1 Cor. xv, 42-54), they may be dispensed with as unnecessary appendages, without affecting the mental economy in its proper features, or interfering with the proper identity of the body itself.  
<sup>†</sup> Exod. iii, 6.

## MATTHEW XXII.

is not the God of the dead, but of the living; for all live unto him. Ye therefore do greatly err.

<sup>33</sup> And when the multitude heard *this*, they were astonished at his doctrine.

## MARK XII.

<sup>27</sup> he is not the God of the dead, but [the God] of the living. Ye therefore do greatly err.

## LUKE XX.

Jacob; <sup>28</sup> for he is not a God of the dead, but of the living; for all live unto him.

<sup>39</sup> Then certain of the scribes answering said, Master, thou hast well said.

## SECTION CXVIII.

## MARK XII.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>28</sup> And one of the scribes (one of them *which was* a lawyer) came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, tempting him, Which is the first commandment of all in the law? <sup>29</sup> And Jesus answered him, The first of all the

## MATTHEW XXII.

<sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>35</sup> Then one of them *which was* a lawyer asked *him a question*, tempting him and saying, <sup>36</sup> Master, which *is* the great commandment in the law? <sup>37</sup> Jesus said unto him,

*The Resurrection-Question.*

MATTHEW after these patriarchs' decease, still maintained a present relation toward XXII. them as their Deity (for He says, 'I *am*,' not, *was*'), then certainly they must have been yet alive in some important sense, which could have been no other than that their spirits survived.]<sup>29</sup> \* Consequently, it is evident that your sect has departed widely from the truth of revelation on this subject;!<sup>b</sup> and it follows, that [not only those patriarchs, but] the whole human race continue their existence with respect to God, [after it has ceased among men.]" <sup>33</sup> The by-standing crowd, who listened to this [refutation of the Sadducees on their own ground], were struck with Jesus's skill in instruction; \* and some of the scribes present, [in their delight at seeing their adversaries worsted in argument,] exclaimed, "Teacher, you have ably answered them!"<sup>1</sup>

§ 118.—*The Lawyer's Curious Question concerning the Relative Importance of the Divine Commands.*

(Jerusalem, the Temple, [Court of the Women?] Wednesday, March 16, A. D. 29.)

MARK <sup>28</sup> <sup>d</sup> The Pharisees being apprised that Jesus had silenced their rivals the XII. Sadducees, flocked to the spot<sup>1</sup> [for the purpose of concerting some question themselves with which more successfully to confound him]. \* One of their number, a jurist by profession,<sup>1</sup> animated by the well-aimed reply of Jesus in the controversy at which he had been just now present, undertook \* to embarrass him<sup>1</sup> by the following question: "Teacher,<sup>1</sup> which of the divine injunctions<sup>2</sup> in the 'Law'<sup>1</sup> is the most important?"<sup>†</sup> <sup>29</sup> Jesus replied, "The most essential precept is this: 'Hearken, ye

Supreme Piety and Universal Humanity.

<sup>a</sup> Mark xii, 27.

<sup>b</sup> Luke xx, 38.

<sup>c</sup> Luke xx, 39.

<sup>d</sup> Matt. xxii, 34.

<sup>e</sup> Matt. xxii, 35.

<sup>f</sup> Matt. xxii, 36.

<sup>1</sup> This argument, it must be observed, although not constructed according to the rules of modern logic, was entirely conclusive with Jews, being cast in their own peculiar manner of treating the Scriptures; nor is it destitute of essential force, being predicated upon the unchanging covenant of God with the Jewish forefathers, as implied in the passage quoted.

<sup>†</sup> A disputed question among themselves, and

therefore likely, if not to put him utterly at fault by its difficult nicety, at least to involve him in a dispute with the advocates of some opposite theory. The questioner seems to have rashly volunteered (the knotty point being apparently proposed to him by the rest), in hopes of an easy victory, but being himself defeated, he acknowledges the wisdom of Christ's reply. Compare § 84.

MARK XII.

MATTHEW XXII.

commandments *is*, Hear, O Israel; The Lord our God is one Lord: <sup>30</sup>and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength: this *is* the first and great commandment. <sup>31</sup>And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these; on these two commandments hang all the law and the prophets. <sup>32</sup>And the scribe said unto him, Well, Master, thou hast said the truth: for [there] is one [God,] and there is none other but he; <sup>33</sup>and to love him with all the heart and with all the understanding and with all the soul and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices. <sup>34</sup>And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. . . .

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind: <sup>38</sup>this is the first and great commandment. <sup>39</sup>And the second *is* like unto it, Thou shalt love thy neighbour as thyself:

<sup>40</sup>on these two commandments hang all the law and the prophets.

SECTION CXIX.

MATTHEW XXII.

MARK XII.

LUKE XX.

<sup>41</sup>While the Pharisees were gathered together, Jesus asked them, while he taught in the temple,

<sup>35</sup>And Jesus answered and said, while he taught in the temple,

<sup>41</sup>And he said unto

*The Question of the Greatest Commandment.*

MARK XII. tribes of Israel: Jehovah our God is the sole Deity, and claims the undivided homage of His people; <sup>30</sup>therefore you must yield Him the supreme affection of your hearts and service of your lives.'<sup>31</sup> <sup>32</sup>The second duty in importance to this is as follows, resembling and growing out of the former: 'Love your fellow with the same kindly concern for his welfare, as you entertain toward yourself.'<sup>†</sup> These two constitute the chief requirements of God, and form the basis of the entire teaching of the 'Law' as well as of the 'Prophets.'<sup>1</sup> <sup>32</sup>"Yes, indeed," returned the jurist, [his narrow views yielding before this lofty morality,] "there is only one true God; and, as you say, <sup>33</sup>to observe these two precepts in their appropriate spirit, is, it must be confessed, a more acceptable devotion to Him than to offer ever so many *hol'ocausts* [i. e. animals, every piece of whose carcasses is burnt in sacrifice] and sacrificial services."<sup>34</sup> Struck with this candid perception of religious truth [in so unlooked-for a quarter], Jesus rejoined, " [With a little more hearty pursuance of such sentiments as you have just now expressed], you may soon become a member of the 'Reign of the Divine Messiah!'"

§ 119.—*Christ Silences all further Interrogatories by proposing an Embarrassing Question concerning the Paternity of the Messiah.*

(Jerusalem, the Temple, [Court of the Women?] Wednesday, March 16, A. D. 29.)

MATT. XXII. <sup>41</sup>Resolved to improve the present concourse of the Pharisees about him, [in order to expose the shallowness of their captious pretensions to knowledge,] Jesus in turn now put this question to them, <sup>b</sup>appropriately to the

<sup>a</sup> Matt. xxii, 40.

<sup>b</sup> Mark xii, 35.

<sup>c</sup> Deut. vi, 4, 5.

<sup>†</sup> Lev. xix, 18.

MATTHEW XXII.

<sup>42</sup> saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.* <sup>43</sup> He saith unto them, How then doth David in the Holy Spirit call him Lord, saying in the book of Psalms, <sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? <sup>45</sup> if David then himself call him Lord, how is he his son? <sup>46</sup> And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. And the common people heard him gladly.

MARK XII.

How say the scribes that Christ is the Son of David? <sup>36</sup> for David himself said by the Holy Ghost, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool; <sup>37</sup> David therefore himself calleth him Lord, and whence is he then his son? . . . — <sup>31</sup> . . . And no man after that durst ask him any question. — <sup>37</sup> . . . And the common people heard him gladly.

LUKE XX.

them, How say they that Christ is David's son? <sup>42</sup> and David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, <sup>43</sup> till I make thine enemies thy footstool; <sup>44</sup> David therefore calleth him Lord, how is he then his son? — <sup>40</sup> And after that they durst not ask him any question at all.

SECTION CXX.

MATTHEW XXIII.

<sup>1</sup> Then spake Jesus to the multitude and to his disci-

MARK XII.

<sup>38</sup> And he said unto them

LUKE XX.

<sup>45</sup> Then in the audience of all the people, he said un-

*The Paternity of the Messiah.*

MATT. instructions which he was at the time giving to the people: <sup>1</sup> <sup>42</sup> "Tell me, XXII. what opinion do you learned men entertain with reference to the Messiah; that is, whose descendant is he to be?" "King David's, certainly," replied they. <sup>43</sup> "How then," retorted Jesus, "when David himself, in the inspired composition <sup>b</sup> of the Psalms, <sup>1</sup> says respecting him,—

<sup>44</sup> 'Jehovah to my Liege His word has passed:  
"At length in state be seated at My right,  
My throne's Anointed representative;  
For I meanwhile will all your foes subdue,  
As captives bowed beneath the victor's foot!"' — <sup>c</sup>

<sup>45</sup> thus entitling him as his own Divine *Sovereign*,—can he be [merely] his lineal descendant and therefore inferior?" <sup>46</sup> Unable to solve this problem, the confused opponents of Jesus made not a word of reply; and [warned by this public defeat, his adversaries of every sect] were careful for the future not to venture upon any question to him. <sup>c</sup> Great crowds of the populace, however, still continued to listen with delight to his discourses.<sup>1</sup>

§ 120.—*Christ Denounces the Hypocrisy of the Hierarchy.*

(Jerusalem, the Temple, [Court of the Women; †] *Wednesday, March 16, A. D. 29.*)

MATT. <sup>1</sup> Jesus now took occasion to <sup>d</sup> introduce into the instruction which he was XXIII. giving the populace, <sup>1</sup> the following remarks [suggested by the above

<sup>a</sup> Mark xii, 35.

<sup>b</sup> Luke xx, 42.

<sup>c</sup> Mark xii, 37.

<sup>d</sup> Mark xii, 38.

<sup>c</sup> Psa. cx. l. This Psalm seems to have been penned by David at his accession to undisputed royalty, as a personation, in its primary allusion, of some of his own subjects' expressions of loyalty toward him as the divinely appointed king; but its language clearly depicts, in its ultimate import, the triumph of the ascended

Saviour over all his human and diabolical opposers. Christ here employs it to nonplus his blockhead quizzers, by its undeniable admission on the part of David of *supremacy* as regards his own descendant ("my Lord").

† This part of the Temple appears to have been Christ's ordinary place of instruction, be-

MATTHEW XXIII.

MARK XII.

LUKE XX.

ples, <sup>2</sup>saying, 'The scribes and the Pharisees sit in Moses' seat; <sup>3</sup>all therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works; for they say, and do not. <sup>4</sup>For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. <sup>5</sup>But all their works they do for to be seen of men: they make broad their phylacteries and enlarge the borders of their garments, <sup>6</sup>and desire to walk in long robes, and love the uppermost rooms at feasts and the chief seats in the synagogues <sup>7</sup>and greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup>But be not ye called Rabbi; for one is your Master, [*even*

MARK XII.  
<sup>38</sup>...which love to go in long clothing, and *love* salutations in the market-places <sup>39</sup>and the chief seats in the synagogues and the uppermost rooms at feasts:

LUKE XI.  
<sup>43</sup>Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues and greetings in the markets.

LUKE XX.  
<sup>46</sup>...which desire to walk in long robes, and love greetings in the markets and the highest seats in the synagogues and the chief rooms at feasts:

*Christ Denounces the Scribes and Pharisees.*

MATT. altercation], calculated to guard his auditors, <sup>a</sup>especially his own disciples, XXIII. [against indulging in unwarrantable sentiments either of extreme prejudice or customary admiration respecting his opponents:] <sup>2</sup>"The Pharisaical scribes, you must never forget, occupy the position of Moses's representatives as religious teachers; <sup>3</sup>it therefore becomes you to heed and obey their instructions, [when thus derived from the Scriptures.] Yet, on the other hand, you must not follow their *example*; for they do not practise their own precepts of duty. <sup>4</sup>For instance, [you may see their inconsistent exemption of themselves from obligation, even in ceremonial matters,] in their habit of rigidly exacting of others the most severe traditional observances, like crushing bundles piled upon men's shoulders, while they excuse themselves from laying a finger of participation upon the same task. <sup>5</sup>All the good deeds that they do pretend to perform, are done merely for the sake of ostentation, [and their whole demeanor is studied with the same view of courting human applause.] Thus, they enlarge their *phylac'teries* [i. e. lockets worn upon the person, containing verses from the Scriptures], and widen the fringes of their <sup>6</sup>long mantles, in which they love so much to stalk abroad, [in affectation of zeal for such marks of piety:] <sup>7</sup>and they are fond of reclining at the head of the table in entertainments, and of being seated in the front row in the synagogue; <sup>7</sup>and their vanity is also flattered by reverential salutations in the public thoroughfares, as well as by being addressed by others in the pompous title of '*Rabbi*' [i. e. *My Teacher*, in Hebrew]. <sup>8, 10</sup>But *you* must not seek such appellations of arrogant eminence; for you have but one Oracle in sacred teaching, namely, [myself,] the Messiah, and you are all on a level [of private judgment in your friendly fraternity, being obliged to succumb to no man's dictation as to religious truth.

<sup>a</sup> Luke xx, 45.

<sup>b</sup> Mark xii, 28.

ing the general resort of the religious Jews (rather than the Court of the Israelites, to which they only repaired when offering a sacrifice, or at the matin and vesper prayers), and at the same time removed from the secular bustle of the Gentiles' Court. There is no intimation of a removal to another spot in the next section,

which certainly took place in the Court in question.

<sup>c</sup> Compare Luke xi, 46, which cannot, however, be well assigned to this place.

<sup>†</sup> See Deut. vi, 8; xxii, 12. These passages the Jews literalized and magnified into momentous regulations, as many of them still do.

## MATTHEW XXIII.

Christ,] and all ye are brethren : <sup>9</sup> and call no *man* your father upon the earth ; for one is your Father which is in heaven : <sup>10</sup> neither be ye called masters ; for one is your Master, *even* Christ : <sup>11</sup> but he that is greatest among you, shall be your servant ; <sup>12</sup> and whosoever shall exalt himself, shall be abased ; and he that shall humble himself, shall be exalted.—

<sup>14</sup> Wo unto you, scribes and

Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation. <sup>15</sup> Wo unto you, scribes and Pharisees, hy-

porites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him two-fold more the child of hell than yourselves.

<sup>16</sup> Wo unto you, *ye* blind guides ! which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor : <sup>17</sup> (*ye* fools and blind ! for whether is greater the gold, or the temple that sanctifieth the gold ?) <sup>18</sup> and whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty : <sup>19</sup> (*ye* fools, and blind ! for whether is greater

## MARK XII.

<sup>40</sup> which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation.

## LUKE XX.

<sup>47</sup> which devour widows' houses, and for a show make long prayers : the same shall receive greater damnation.

*Christ Denounces the Scribes and Pharisees.*

MATT. <sup>9</sup> On the same ground of equality], you ought not to dignify any mortal XXIII. with the title of '*Father*' [in spiritual dogmatism over you]; for you have only one Father, whose word is your law, namely, your Heavenly one. <sup>11</sup> On the contrary, if any one is more distinguished in position or attainments among you, he is rather to be emulous in serving the rest with a superior assiduity : <sup>12</sup> for [in the discriminations of my administration the unfailling maxim will hold true, that] '*overweening pride is sure to be humbled, while unambitious worth is promoted.*'"

<sup>14</sup> [Then turning to the parties themselves thus animadverted upon, who stood near, Jesus continued his strictures by the following direct rebuke:] "*Shame and retribution on such hypocrites as you Pharisaical scribes ! your nefarious embezzlement of widows' property—[of which you have gained the control by the confidence inspired] by your pretended piety in protracted and frequent devotions,—will ere long meet with the aggravated punishment it deserves.* <sup>15</sup> Specious miscreants you are, who '*traverse sea and land*' with indefatigable zeal, to win a single proselyte to your religion ; and after you have [gained over some heathen to Judaism, and especially to your own sect], you only render him twice as fit for perdition as yourselves, [by your bigoted tenets !] <sup>16</sup> What miserable sophistry do you teach your pupils, that '*an oath taken "by the sacredness of the Temple," is of no importance,*' [and may therefore be broken with innocence ;] but that '*if one vows in the penalty of the gold devoted to the Temple, he is solemnly bound to fulfil his promise !*' <sup>17</sup> Stupid and stark-blind guides to the spiritual traveller !—which is entitled to the higher reverence, the mere gold contributed to the Temple, or the Temple itself which imparts to the gold all its reputed sanctity ? <sup>18</sup> And in the same way you inculcate that '*an oath ratified by an appeal to the altar [of burnt-offerings], is of no force ;*' but that '*if one swears by a pledge of the offering laid upon the altar, he must forfeit its value, in case of a failure.*' <sup>19</sup> Blear-eyed blockheads !

## MATTHEW XXIII.

the gift, or the altar that sanctifieth the gift?) <sup>20</sup> Whoso therefore shall swear by the altar, sweareth by it and by all things thereon; <sup>21</sup> and whoso shall swear by the temple, sweareth by it and by him that dwelleth therein.—

<sup>29</sup> Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets and garnish the sepulchres of the righteous, <sup>30</sup> and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; <sup>31</sup> wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, *for* ye build their sepulchres: <sup>32</sup> fill ye up then the measure of your fathers. <sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? <sup>34</sup> Wherefore also said the wisdom of God, Behold, I send unto you prophets and wise men and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues and persecute *them* from city to city: <sup>35</sup> that upon you may come all the righteous blood shed upon the earth from the foundation of the world, from the blood of

## LUKE XI.

<sup>47</sup> Wo unto you! for ye build the sepulchres of the prophets, and

your fathers killed them: <sup>48</sup> truly ye bear witness, that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.

<sup>49</sup> Therefore also said the wisdom of God, I will send them prophets and apostles; and *some* of them they shall slay

and persecute:

<sup>50</sup> that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation,

*Christ Denounces the Scribes and Pharisees.*

MATT. not to see that it is equally true in this case, <sup>20</sup> that whoever makes oath by XXIII. the altar, virtually includes an appeal to the sanctity of all its contents; <sup>21</sup> while any one who swears by the Temple, appeals at the same time to the Divine Inmate to whom it is dedicated. <sup>29</sup> Your hollow-hearted piety appears, too, in your rebuilding the tombs of the ancient prophets, and beautifying the monuments of former saints; <sup>30</sup> exclaiming with pretended sorrow, 'Had we lived in the days of our forefathers who were their contemporaries, we would not have participated with them in the martyrdom of these holy men.' <sup>31</sup> when in fact, [by your persecuting malice toward me,] you, who repair these worthies' sepulchres, convict yourselves as genuine descendants <sup>a</sup> concurring in the acts<sup>1</sup> of your ancestors, who slew them, [—both being at heart parties in the murder, just as when one person kills a man, and another buries up his body.] <sup>32</sup> Thus are you filling to the brim whatever was deficient in the vessel of your ancestors' crimes, till it shall overflow the measure of the divine forbearance! <sup>33</sup> how then, you desperate brood of malignant vipers, can you escape the condign doom of irretrievable woe? <sup>34</sup> [As a full test of this your incorrigible temper,] <sup>b</sup> God, in His supreme wisdom, has resolved to favour you with the mission of <sup>b</sup> Apostolic<sup>1</sup> teachers of inspired knowledge; yet I am aware that you will put some of these to death, even by the barbarous mode of crucifixion; while on others you will inflict the ignominy of public lashes, and persecute the rest from one town to another. <sup>35</sup> Thus you will be visited with the full penalty [of consummated guilt, the retribution demanded] for the bloodshed of all previous.

<sup>a</sup> Luke xi, 48.<sup>b</sup> Luke xi, 49.

## MATTHEW XXIII.

righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar; <sup>36</sup> verily I say unto you, All these things shall come upon this generation.

<sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings; and ye would not! <sup>38</sup> Behold, your house is left unto you desolate; <sup>39</sup> for I say unto you, Ye shall not see me henceforth, till *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

## SECTION CXXI.

## MARK XII.

<sup>41</sup> And Jesus sat over against the treasury; and he looked up and beheld how the people cast money into the treasury: and many

## LUKE XI.

<sup>51</sup> from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple; verily I say unto you, It shall be required of this generation.

## LUKE XIII.

<sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings; and ye would not! <sup>35</sup> Behold, your house is left unto you desolate; and [verily] I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

## LUKE XXI.

<sup>1</sup> And he looked up and saw the rich men casting their gifts into the treasury.

*Christ Denounces the Guilt of the Jews.*

MATT. saints, from the murder of Abel<sup>o</sup> down to that of Zechariah the son of XXIII. [Jehoi'ada or] Barachi'ah, whom your nation butchered between the Temple and the [great] Altar;† <sup>36</sup> yes, I assure you, the punishment for all these unrepented atrocities will be exacted of your countrymen within the present generation!

<sup>37</sup> "O Jerusalem, Jerusalem," concluded Jesus, [as he mournfully foresaw the ruin which their impenitence would soon bring upon them,] <sup>Jerusalem Deplored.</sup> "the murderess of the prophets, and maltreater of the divine messengers sent to thee, how gladly would I ever have collected thy inhabitants into the security of my followers, with an affectionate concern like that of the hen, as she screens her tender brood under her wings! but, alas! thou hast continually refused my protecting care.‡ <sup>38</sup> And now, [in return for rejecting me, mark me, you who are its citizens, the metropolis that constitutes] your cherished home, with its proud Temple, will shortly be reduced to a desolate ruin, [on my desertion;] <sup>39</sup> nor, I warn you, will I ever henceforth return [to bless your anxious gaze with my delivering presence],|| unless a penitent hour shall come when you can greet my message with the welcome,—

'Glad homage be the meed of him who comes,  
Expected long, Vice-gerent of the skies!'"¶

§ 121.—*The Preference of the Widow's Trifling Gift.*

(Jerusalem, the Temple, Court of the Women; *Wednesday, March 16, A. D. 29.*)

MARK <sup>41</sup> As Jesus was sitting [in the Court of the Women], engaged in these XII. discussions, he <sup>a</sup> chanced to cast his eyes<sup>1</sup> toward the chests that stood

<sup>a</sup> Luke xxi, 1.

<sup>o</sup> See Gen. iv, 8.

† See 2 Chron. xxiv, 21.

‡ Compare Luke xix, 41–44.

|| Compare John vii, 34.

¶ Psa. cxviii, 26; compare § 112.



## MARK XII.

that were rich cast in much. <sup>42</sup> And there came a certain poor widow, and she threw in two mites, which make a farthing; <sup>43</sup> and he called *unto him* his disciples and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; <sup>44</sup> for all *they* did cast in of their abundance unto the offerings of God, but she of her want did cast in all that she had, *even* all her living.

## LUKE XXI.

<sup>2</sup> And he saw also a certain poor widow casting in thither two mites:

<sup>3</sup> and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all; <sup>4</sup> for all these have of their abundance cast in unto the offerings of God, but she of her penny hath cast in all the living that she had.

## SECTION CXXII.—JOHN XII.

<sup>20</sup> And there were certain Greeks among them, that came up to worship at the feast: <sup>21</sup> the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him saying, Sir, we would see Jesus. <sup>22</sup> Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jesus. <sup>23</sup> And Jesus answered them saying, The hour is come, that

*The Widow's Gift.*

MARK opposite him for the reception of the sacred fund, into which the numbers XII. who attended the Festival were continually dropping their "voluntary contributions" [for the support of the Temple services], many of the wealthier Jews ostentatiously flinging in large sums of money. As he continued looking at the crowd of offerers, <sup>42</sup> he observed among them <sup>1</sup> a widow, evidently in indigent circumstances, approach the coffer and drop into it two *lepta* [a minute bronze coin], (together making only a *quadrans* [i. e. about 2 mills] in value.) <sup>43</sup> [Struck with the unaffected generosity of the woman,] he called his disciples, and remarked to them, "I assure you, yonder poor widow has made a proportionally greater donation than any of the other contributors: <sup>44</sup> for all the rest have merely given what they could easily spare from their superabundance; whereas she, poor as she is, has thrown into the treasury her last means of subsistence in the world!"

§ 122.—*After gratifying the Request of some Proselytes for an Interview, Christ Retires from Public.*

(Jerusalem, the Temple, Court of the Gentiles; *Wednesday, March 16, A. D. 29.*)

JOHN <sup>20</sup> Among the concourse of visitors at the Festival were a party of Hellenistic "Proselytes of the Gate" [i. e. Gentiles speaking Greek, partially initiated into Judaism], who resorted thither for divine worship. <sup>21</sup> These persons, [not being allowed admittance into the inner part of the Temple-enclosure, where Christ was at this time teaching,] seeing Philip (of Bethsaida-in-Galilee), [whom they recognised as belonging to the company of his Master, in the Outer Court,] approached him with this request, "We wish, sir, to have an interview with Jesus." <sup>22</sup> Philip immediately went [into the Women's Court, where the rest of the disciples were with their Master,] and reported this intimation to his townsman Andrew, and they then both announced it to Jesus himself. <sup>23</sup> Jesus accordingly [went out to the petitioners, and to satisfy their

<sup>a</sup> Luke xvi, 1.

<sup>b</sup> Luke xxi, 2.

<sup>o</sup> Philip seems to have been doubtful of the reception the request might meet with from his Master, who was known to confine his attention to *Jews*, and yet he was doubtless flattered

## JOHN XII.

the Son of man should be glorified: <sup>24</sup> verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. <sup>25</sup> He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal: <sup>26</sup> if any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. <sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour. <sup>28</sup> Father, glorify thy name. Then came there a voice from

*Interview with the Greeks.*

JOHN XII. curiosity as to the emoluments of his adherents], made to them the following remarks: "The destined hour for the elevation of the 'Son of Man' [to the most glorious exhibition of his character], is indeed well nigh arrived: <sup>o</sup> <sup>24</sup> yet let me call your serious attention to the fact, that unless a kernel of grain planted in the ground *decay* in the process of germination, it must remain solitary and unproductive; but on the other hand its seemingly perishing in this manner becomes the means of its subsequent growth and prolific increase at harvest; † [—and just so, my unpromising sleep among the dead is requisite in order to the glorious progress of my mission. <sup>25</sup> As regards your own expectation of advantage from a connexion with my career, let me tell you, in accordance with this principle, that] whoever declines espousing my cause from attachment to the safety and comfort of his present life, will infallibly incur the loss of its higher interests for hereafter; while he that disregards the security of his earthly existence in competition with fidelity to me, will thereby most effectually guard its eternal welfare. <sup>26</sup> If therefore any one becomes an adherent to my service, he must consent to follow me in all my fortunes; ‡ and then in whatever circumstances and station the issue of my enterprise shall place me, as my constant attendant he will be a partner in my company and condition: ¶ it is on those that thus serve me, that my Father will confer the eventual honours of my Administration."

<sup>27</sup> [Here for a moment overwhelmed with the sudden prospect of the agony to which he had just alluded as awaiting himself, Jesus burst forth into the passionate exclamation,] <sup>o</sup> <sup>27</sup> "Already is my spirit seized with gloomy perturbation! [To what prayer can I run for relief from the terrors that assail me?] O my Father, shall I implore Thee to spare me the fearful ordeal [of judicial atonement]?—but no! for that great purpose itself [of enduring it,] it was, that I have presented myself to this trying anguish [of vicarious passion]. <sup>28</sup> I will only ask Thee, Father, Secure Thy honour in my mission by whatever mode Thou seest best." Immediately there was heard a response from the sky, "Yes, I have thus

Disciples must Share their Master's Lot.

Christ's Distress.

The Celestial Voice.

by the compliment to Christ and himself: in this embarrassment he seeks the counsel of his associate, and fortified by his company proponds the matter to his Master. The reply of Christ, although primarily addressed to his disciples, whose eager minds greatly needed its solemnizing lesson, is chiefly adapted to the instruction of the "Greek" inquirers.

<sup>o</sup> They were anticipating a splendid *début* of his royal claims, but he refers to the consummation of his mission by his atonement, resurrection and triumphant ascension to heaven; compare verse 33; chap. xiii. 31.

† Compare I Cor. xv. 36.

‡ Compare Matt. x. 39.

¶ Compare Matt. viii. 20.

<sup>o</sup> Compare chap. xiv. 3.

<sup>o</sup> A severe onset of the same horrible suggestion of Satanic malignity that wrung our Saviour's inmost soul in the Garden and on the cross, (see the notes at those passages,) seems here to have filled his human susceptibilities with keenest anguish and deep dismay. Yet here, as ever, his mind instinctively turns to God with the same tender confidence, and at once settles into acquiescence to the divine will.

## JOHN XII.

heaven *saying*, I have both glorified *it* and will glorify *it* again. <sup>29</sup> The people therefore that stood by and heard *it*, said that it thundered. Others said, An angel spake to him. <sup>30</sup> Jesus answered and said, This voice came not because of me, but for your sakes. <sup>31</sup> Now is the judgment of this world; now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all *men* unto me. <sup>33</sup> (This he said signifying what death he should die.) <sup>34</sup> The people answered him, We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? who is this Son of man? <sup>35</sup> Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he go-

*Interview with the Greeks.*

JOHN XII. far promoted My glory [by the influences connected with the arrangements for the Messiah's coming], and I will still further enhance My praise [by the results flowing from the accomplishment of that scheme!]<sup>29</sup> <sup>29</sup> At the sound of these ominous words, the bystanding populace declared, "Hark! it thunders." But a few others [who had heard more distinctly,] were confident that "it was an angel speaking to Jesus." <sup>30</sup> He, however, explained the matter by remarking, "The celestial declaration you have just heard was not so much designed for *my* satisfaction, but rather for the confirmation of your faith in me." <sup>31</sup> [Then drawing encouragement from the evident impression made upon the auditors by this attesting portent, Jesus proceeded in a more exulting strain,] † "The crisis of my great condemnatory contest with the corrupt nature and practices of a sinful race, is now close at hand, in which its Satanic ringleader is to receive a fatal sentence of expulsion from his sovereignty; <sup>32</sup> yes, [the most forbidding circumstance of my expiatory inflictions, must become the very means of my certain triumph,] for by being reared aloft above the earth, I shall the more effectually attract universal attention and homage." † <sup>33</sup> By this last observation Jesus hinted at his destined mode of death upon the cross, [but left his hearers to pursue for the present their favourite interpretation of the Messiah's exaltation to kingly power.] <sup>34</sup> The crowd, however, [in their misconceived views on the subject,] captiously rejoined, "Why, *we* have been accustomed to learn from the Scriptures, that the Messiah is to continue *perpetually* [in his personal office upon earth]; † what do you mean then by saying that 'the "Son of Man" must be reared aloft' [and borne away to heaven]! What kind of a 'Son of Man' would that be?" <sup>35</sup> [Without directly meeting this prejudice,] Jesus admonished them in reply. "Only a little while longer is the Light † to remain among you: be careful then to go about [in the execution of your duties], while this light beams upon your pathway, lest a premature night [of unilluminated ignorance] overtake you, ere you have performed the needful task; and whoever then attempts to walk about in the dark, [as you are now doing,] must surely miss his way.

<sup>29</sup> Compare chap. xvii. 1, 4, 5.

† Our Saviour's mind having recovered its equilibrium after the violent shock by which it had just been agitated, he now recurs to the previous topic of verse 23.

‡ Compare chap. iii. 14.

§ See 2 Sam. vii. 13; Psa. ex. 4; Dan. ii. 44:

and numerous similar passages, which indicate the permanence of Christ's *spiritual* kingdom.

† Compare chap. viii. 12; xi. 9. The metaphor is carried out with an extensive application in the following language, which denotes in general the necessity of improving Christ's personal tuition in order to attain divine truth.

## JOHN XII.

eth: <sup>36</sup> while ye have light, believe in the light, that ye may be the children of light.

These things spake Jesus, and departed and did hide himself from them. <sup>37</sup> But though he had done so many miracles before them, yet they believed not on him; <sup>38</sup> that the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? <sup>39</sup> therefore they could not believe, because that Esaias said again, <sup>40</sup> He hath blinded their eyes and hardened their heart; that they should not see with *their* eyes nor understand with *their* heart, and be converted, and I should heal them: <sup>41</sup> these things said Esaias, when he saw his glory and spake of him. <sup>42</sup> Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be

*Christ Retires from Public.*

JOHN XII. <sup>36</sup> Therefore, while you are favoured with the teaching of the present Light, confide in the instructions thus imparted, and then alone you will truly become well-informed sharers of religious day."

Having finished these public discourses, Jesus departed from the Temple, and thenceforth secluded himself from the concourse resorting there. <sup>37</sup> Indeed, [his intercourse with the people at large was now evidently no longer of any avail, for] although he had effected so many stupendous miracles in their very sight, they still persisted in [either utterly rejecting, or else as hopelessly] misinterpreting his sacred character. <sup>38</sup> This treatment of him, however, was a striking verification of the ancient prophecy of Isaiah,—

"And yet, despite these intimations plain,  
Who of my countrymen will credit me?—  
Few in His actions scan the power divine;  
So false the notions of expectant pride!"†

<sup>39</sup> Of this [disregard of the Messiah's true characteristics,] their failure to confide in him was the natural consequence; just as the same prophet had indicated in another passage,—

<sup>40</sup> "Their inward ears obtuse refuse to hear  
God's truth, they close the eyesight of their souls;  
Resolved they will not be convinced thereby,  
To change their evil ways, and pardon find."‡

<sup>41</sup> These premonitory declarations Isaiah had uttered long ago, as he prophetically contemplated the times of the Messiah, who was the theme of his predictions. <sup>42</sup> Still, [amid this general incredulity,] a considerable number even of the chief men of the nation secretly believed in Jesus's claims, although on account of the [predominance of the] Pharisaical party, they did not publicly avow their convictions, lest they might incur the threatened

° Finding his lessons in vain (see below), and other cares now requiring his tranquillized attention.

† Isa. liii, 1. The prophet in the 13th verse of chapter liii, introduces the Messiah, in his sagacious accomplishment of his high career; in the 14th verse he describes the disappointment felt by the Jews at his humble appearance, with which in verse 15, he contrasts the triumphant effects of his mission. In the verse of the text, he vividly deplores the incredulity with which the Jews of the Messiah's day would

reject these very descriptions of the long-looked-for One, through prejudice at his unprepossessing exterior, some particulars of which he proceeds to predict. It is remarkable that the modern Jews deny the genuineness of this very chapter of Isaiah, thus furnishing a most astonishing instance of the fulfilment of prophecy in its very contradiction!

‡ Isa. vi, 10.

|| Among whom were no doubt Nicodemus, and Joseph of Arimathea, with some others whose names have not reached us.

## JOHN XII.

put out of the synagogue : <sup>43</sup> for they loved the praise of men more than the praise of God. <sup>44</sup> Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me ; <sup>45</sup> and he that seeth me, seeth him that sent me. <sup>46</sup> I am come a light into the world, that whatsoever believeth on me should not abide in darkness. <sup>47</sup> And if any man hear my words and believe not, I judge him not ; for I came not to judge the world, but to save the world : <sup>48</sup> he that rejecteth me and receiveth not my words, hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak : <sup>50</sup> and I know that his commandment is life everlasting ; whatsoever I speak therefore, even as the Father said unto me, so I speak.

*Remarks on Christ's Withdrawal from Public.*

JOHN XII. penalty of excommunication ; <sup>o</sup> <sup>43</sup> [and this ignominious trial,] their minds, being attached more strongly to the good opinion of their fellow-men than to the approbation of God, [were not prepared to brave.—<sup>44</sup> This unbelief, moreover, Jesus himself had reproved by his public instructions, which also afforded additional evidence of his mission ; for] he had distinctly declared in substance, † that “ he who confided in him, did not so much give credence to *him* merely, as thereby evince his faith in Him whose Messenger he was ;” † <sup>45</sup> inasmuch as “ whoever was a spectator of his [miraculous and doctrinal] acts, did therein really witness those of Him whose commission he bore [as Representative and equal] ;” †—<sup>46</sup> that “ he had appeared on earth as a Teacher to illuminate the minds of men, and thus preserve all who would rely upon his instructions, from continuing in the darkness of depraved ignorance ;” † <sup>47</sup> although “ if any one should disbelieve his annunciations after hearing them, *he* [Christ] would not need to pass sentence of retribution himself upon him at the time,” — “ as it was not the object of his terrestrial mission to condemn mankind, but to save their souls ;” †† <sup>48</sup> for “ those that disallowed his claims and rejected his declarations, had another judge, †† namely the announcement itself which he had often made to them, <sup>49</sup> to the effect that ‘ he did not utter promulgations of his own prompting, but that his Father who had despatched him on his mission, had instructed him what injunctions and communications to make,’ ††† <sup>48</sup> and this statement [being a sufficient basis for their belief,] would prove the ground of such persons’ condemnation at the final judgment ;” ††† <sup>50</sup> and he had virtually added, that “ being fully confident that immortal bliss could be secured through his Father’s prescriptions alone, <sup>o</sup> <sup>o</sup> he had closely conformed his communications with those directions.” †††

<sup>o</sup> See chap. ix, 22.

† The Evangelist here seems to refer especially to the discourse contained in chap. v, 19–47, in which will be found the exact equivalent of nearly every one of the expressions here enumerated ; to this may also be added the parallel teachings of chap. viii, 42, 47, 50, 51 ; x, 25–30, 36–38.—Some regard this as a new discourse of Christ himself, but that would conflict with the statement of verse 36 (last clause).

† See chap. v, 23, 38 ; compare viii, 42, 47.

†† See chap. v, 19, 36, 37 ; compare viii, 29 ; x, 25, 30, 38.

††† See chap. viii, 12 ; compare ix, 5 ; xii, 35.

<sup>o</sup> See chap. v, 45.

†† See chap. iii, 17 ; compare v, 24 ; viii, 51.

††† See chap. viii, 50.

‡ See chap. v, 30 ; vii, 16 ; viii, 28.

‡‡ Compare chap. iii, 19 ; ix, 41.

<sup>o</sup> See chap. v, 39.

††† Compare chap. vii, 28, 29 ; viii, 26.—In the above passage, we have an epitome of Christ’s public teaching, and consequently of Christianity as a peculiar scheme, drawn up by one not only qualified by inspiration, but peculiarly fitted to apprehend his Master’s doctrine profoundly and correctly, by that congeniality of spirit which made him “ the beloved disciple.” We here especially see the *polemical* aspect of these instructions.

## SECTION CXXIII.

## MATTHEW XXIV.

<sup>1</sup> And Jesus went out and departed from the temple: and his disciples came to him for to show him the buildings of the temple, how it was adorned with goodly stones and gifts. <sup>2</sup> And Jesus said unto them, See ye not all these things? verily I say unto you, The days will come in the which there shall not be left here one stone upon another, that shall not be thrown down.

## MARK XIII.

<sup>1</sup> And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* <sup>2</sup> And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown

## LUKE XXI.

<sup>5</sup> And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

<sup>6</sup> As for these things which ye behold, the days will come in the which there shall not be left one stone upon another, that shall not be thrown down.

§ 123.—*Christ minutely Predicts the signal Destruction of persecuting Jerusalem, and Warns his Followers of the final Judgment.*<sup>o</sup>

(Mount of Olives; Wednesday, March 16, A. D. 29.)

MATT. <sup>1</sup> Having thus despondingly quitted the Temple [for the last time, as XXIV. Jesus was slowly wending his way toward Bethany], his followers collected about him, and [as they ascended the Mount of Olives, which commands the view of the whole city,] one of them [in admiration at the imposing sight of the Temple edifice just opposite,] pointed it out with national pride, "exclaiming, "Teacher, look afresh at the huge stones<sup>1</sup> of dazzling whiteness,<sup>1</sup> "of which yonder vast structure is composed,<sup>1</sup> <sup>b</sup> with its walls gorgeously hung with costly offerings!"<sup>†</sup> <sup>2</sup> Jesus, however, impressively checked these fond expressions by replying, "Gaze [with delight a little longer, if you will,] upon all those 'splendid buildings;<sup>1</sup> but mark the solemn prediction which I here

<sup>a</sup> Mark xiii, 1.

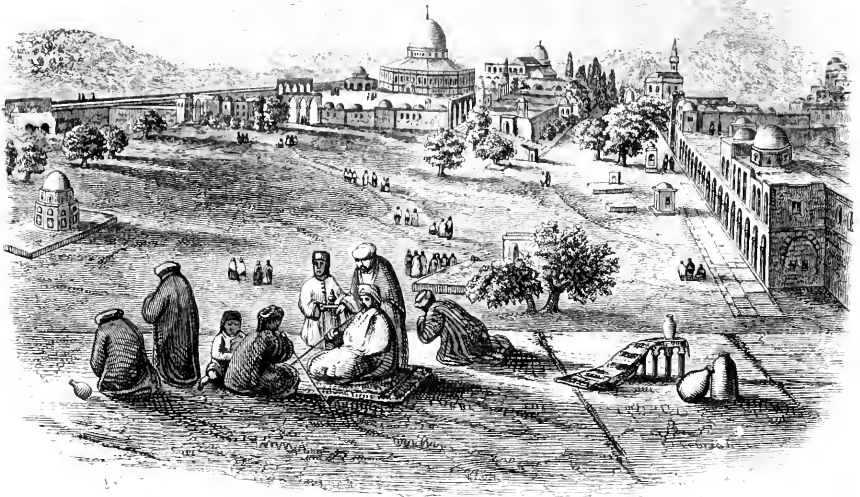
<sup>b</sup> Luke xxi, 5.

<sup>c</sup> Mark xiii, 2.

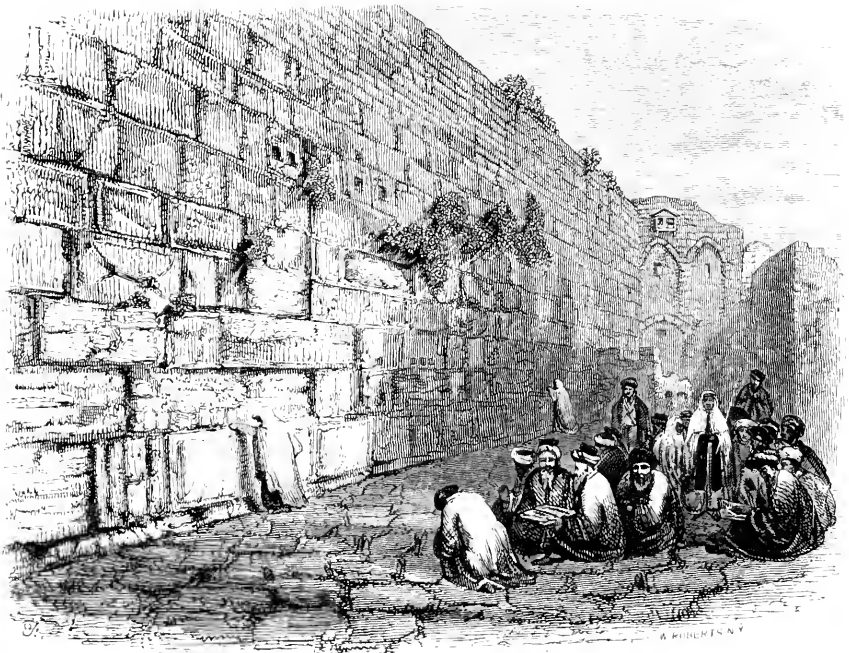
<sup>o</sup> The question of the apostles (verse 3) relates to two distinct subjects; namely, the "Coming of the 'Son of Man' to do these things," and the "End of the world;" these two topics, therefore, are discussed by Christ in his reply. (More strictly, there are two questions concerning the *first* event, namely, "when," and "the sign." Mark and Luke evidently mean to confine their reports of this discourse to this former catastrophe, and therefore they do not mention the second inquiry, as to the "end of the world," at all.) Yet, as the questioners apparently supposed that these two events would be simultaneous, or at least intimately connected (as the constant tenor of all former prophecies had naturally made them think), the answer also uses very similar language in treating them both, a style which their analogous nature peculiarly required. Still, the Great Teacher could not fail to give them true criteria by which to separate these two catastrophes, and for these we are to look in his language. That all the events predicted in Matthew's account as far as xxiv. 34, are connected with the former of these themes, namely, the demolition of Jerusalem and abolition of the Jewish polity, is certain from the declaration at that verse, that they should ALL occur within the then living generation; and the following verses are so intimately connected with these, both by continuity of idea and notes of simultaneousness, that a disruption anywhere before chap. xxv, 31, would be very harsh and arbitrary.

At this point, however, we discover clear intimations of a transition (*easy* indeed, as the typical correspondence of the two catastrophes would lead us to expect, yet a real and marked one) to the second subject, the general judgment. The change is introduced by the notes of time, "*But* [unwarrantably omitted in our translation] *when . . . then,*" and by the loftier tone of the style, besides the distinctive mention of "*all nations*" as the subjects of that adjudication (verse 32). In the latter portion of Christ's discourse alone, is employed that briefer and more general mode of prediction, usual with the prophets in prefiguring far-distant events, and here only is the language all *exclusively* applicable to the final judgment. The expressions deemed by some to point out such a transition at other points than those assumed above (xxiv, 35 and especially xxv, 31), will be noticed as they occur; it is sufficient here to say in general, that as the passages embraced within the medial portion (xxiv, 27 to xxv, 30) are designed to be a link of connexion between two judicial events so correlative in character, they naturally assume a style that might be applied to either, borrowing some expressions in describing the former, which otherwise would belong exclusively to the latter. See a similarly-blended style in describing the former of these two events, in 2 Thess. i, 7-9; compare with ii, 2; and compare Matt. xvi, 27, 28.

<sup>†</sup> Apparently foreign presents and trophies.



THE ENCLOSURE OF THE HARAM AT JERUSALEM  
FROM THE ROOF OF THE GOVERNOR'S HOUSE ON THE NORTH



THE JEWS' WAILING PLACE AT JERUSALEM.  
BEING PART OF THE WESTERN WALL OF THE ENCLOSURE OF THE HARAM





MATTHEW XXIV.

<sup>3</sup> And as he sat upon the Mount of Olives over against the temple, the disciples Peter and James and John and Andrew came unto him privately saying, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world? <sup>4</sup> And Jesus answered and said unto them, Take heed that no man deceive you: <sup>5</sup> for many shall come in my name saying, I am Christ; and shall deceive many; and the time draweth near: go ye not therefore after them. <sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these

MARK XIII.

down. <sup>3</sup> And as he sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? <sup>5</sup> And Jesus answering them began to say, Take heed lest any man deceive you: <sup>6</sup> for many shall come in my name saying, I am Christ; and shall deceive many. <sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled; for such

LUKE XXI.

<sup>7</sup> And they asked him saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? <sup>8</sup> And he said, Take heed that ye be not deceived: for many shall come in my name saying, I am Christ; and the time draweth near: go ye not therefore after them. <sup>9</sup> But when ye shall hear of wars and commotions, be not terrified; for these things

*The Destruction of Jerusalem Foretold.*

MATT. make to you, <sup>a</sup> The calamitous period is rapidly drawing near, when not a single stone on that site will be left unrazed upon another!"<sup>o</sup>

<sup>3</sup> Having by this time reached the top of the hill, as he sat down, <sup>b</sup> in full view of the Temple, [to muse and discourse upon the topic,] <sup>c</sup> the brothers Peter and Andrew, together with James and John, approached him privately with this inquiry, "Teacher, do let us hear when this wonderful catastrophe is to occur?—tell us by what token we may anticipate the eventful time of the public demonstration of your power, that is thus to consummate the present order of things?"<sup>†</sup> <sup>4</sup> [With the design of sobering this curiosity, and at the same time setting the important subjects they had thus confounded, in their true light,] Jesus replied <sup>d</sup> by the following admonitory discourse<sup>1</sup> to his followers about him: "I caution you against being led astray [in your antipatious respecting the mode and time of this my public manifestation]: <sup>e</sup> for numerous impostors will presently appear among you, who by assuming my Messianic character, and proclaiming that 'that destined period has arrived,'<sup>1</sup> will delude not a few of their countrymen to the belief of their claims; <sup>f</sup> but do not you become their partisans.† <sup>6</sup> Neither suffer your minds to be agitated with apprehensions of this event's immediate occurrence, on account of the civil commotions, warlike encounters and threatened vengeance for insurrections,<sup>1</sup> with which your ears will soon be saluted in various quar-

Danger of Deception.

<sup>a</sup> Luke xxi, 6.    <sup>b</sup> Mark xiii, 3.    <sup>c</sup> Luke xxi, 7.    <sup>d</sup> Mark xiii, 5.    <sup>e</sup> Luke xxi, 8.    <sup>f</sup> Luke xxi, 9.

<sup>o</sup> Compare Luke xix, 44. This was literally fulfilled in the utter demolition of the Temple edifices by the Romans, although a few lower courses of the blocks in the embankment walls supporting the Temple area, are in their original position as in the time of Solomon.

† This question of the disciples is deeply imbued with the prevailing expectation of the Jews, that the national operation of the Messiah would occasion such political convulsions as might indeed endanger for the time their present institutions, but would result in their

re-establishment with fresh glory and universal authority. In the vicissitudes incident upon these campaigns, the sacred Temple itself was not exempt from the chances of war.

‡ Such pretenders were frequent in the subsequent history of the Jewish nation, as is proved by the instances of Theudas and Judas (Acts v, 36, 37), the Egyptian prophet (Acts xxi, 38), and Simon Magnus (Acts viii, 9, 10); together with others so numerous that Josephus says, some of them were put to death almost every day.

## MATTHEW XXIV.

*things* must first come to pass, but the end is not yet. <sup>7</sup> For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places and troubles; and fearful sights and great signs shall there be from heaven: <sup>8</sup> all these *are* the beginning of sorrows.

## MATTHEW X.

<sup>17</sup> But beware of men: for before all these they shall lay their hands on you and persecute *you*, and they will deliver you up to the councils and into prisons, and they will scourge you in their synagogues;

## MARK XIII.

*things* must needs be, but the end *shall* not be yet. <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines and troubles:

these *are* the beginnings of sorrows.

## LUKE XXI.

must first come to pass, but the end *is* not by and by. <sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; <sup>11</sup> and great earthquakes shall be in divers places and famines and pestilences; and fearful sights and great signs shall there be from heaven.

<sup>9</sup> But take heed to yourselves: for

they shall deliver you up to councils; and in the synagogues ye shall be beaten;

<sup>12</sup> But before all these they shall lay their hands on you and persecute *you*, delivering

*you* up to the synagogues and into prisons,

*The Destruction of Jerusalem Foretold.*

MATT. XXIV. ters of the land;° for a great many such alarming incidents are to take place previous to the expected *consummation* of your people's destiny, which is not to transpire so soon as you imagine. <sup>7</sup> No, there will be one part of the nation arrayed in hostile force against some other, and this one of its chieftains involved in deadly feud against that one; while famine here, pestilence there, and <sup>a</sup> tremendous<sup>1</sup> earthquakes elsewhere all over the country will add their horrors <sup>b</sup> to the distractions of those times,|—<sup>a</sup>and, besides other terrific providential occurrences, the very skies will exhibit frightful portents of impending disaster:!<sup>†</sup> <sup>8</sup> yet all these dire calamities are but the first slight heavings of the fatal throes which will finally ensue to this devoted community!

MATT. X. <sup>17</sup> <sup>17</sup> "But <sup>c</sup> before these ominous events shall transpire, trials<sup>1</sup> [will occur to yourselves, which] will require your greatest firmness and circumspection, [in order to preserve your religious integrity uninjured,] against the malicious plans of wicked men. For you will be <sup>c</sup> subjected to the most violent persecution,<sup>1</sup> by being impeached before the

Persecution to be Expected.

<sup>a</sup> Luke xxi, 11.

<sup>b</sup> Mark xiii, 8.

<sup>c</sup> Luke xxi, 12.

° The factious spirit of the Jews was continually embroiling them with their Roman conquerors and neighbouring nations, so that Josephus's history of those times presents a complete series of such belligerent operations; among these may be noted their encounters with the Syrians, Tyrians, Alexandrians and Damascenes, the war with the Samaritans, and the introductory collisions with the Roman allies, besides innumerable skirmishes in particular places.

† Before the final struggle with the Romans, as during its crisis, the Jews were split into numerous *parties* under various *leaders*, which opposed each other with bloody virulence, and thus hastened the downfall of the nation. A *famine* occurred as foretold by Agabus (Acts xi, 28); followed, no doubt, (as from the scantiness and unwholesomeness of food used under such emergencies, they generally are,) by *epidemic* diseases: these two calamities the Rab-

bins frequently declare are to be the precursors of the Messiah's advent. Josephus mentions a terrible *earthquake* as happening about this time in Judea, accompanied by a dreadful tempest, violent winds and continual thunder and lightning. Among the direful *omens* that preceded the destruction of Jerusalem, the same historian enumerates (with probably substantial truth in most of the instances) the opening of its own accord at midnight of the ponderous eastern gate of the Temple, the birth of a lamb by a cow led to the sacrifice, a solemn voice of warning by a singular person roving about the city for several years, and unaccountable noises heard by the priests in the inner temple, followed by a doleful cry; of *celestial* prodigies, he mentions a preternatural light around the altar for an hour and a half, a battle scene in the clouds before sundown, and a sword-like star hanging over the city, together with a comet's continuance for a whole year.

MATTHEW X.	MARK XIII.	LUKE XII.	LUKE XXI.
<p><sup>18</sup> and ye shall be brought before governors and kings for my sake, and it shall turn to you for a testimony against them and the Gentiles.</p> <p><sup>19</sup> But when they deliver you up, take no thought beforehand how or what ye shall speak or what thing ye shall answer, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it shall be given you in that same hour what ye shall speak; I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist: <sup>20</sup> for it is not ye that speak, but the Spirit of your Father which speaketh in you.—</p> <p><sup>34</sup> Think not that I am come to send peace on earth; I came not to send peace, but a sword (division): (I am come to send</p>	<p>and ye shall be brought before rulers and kings for my sake, for a testimony against them.—</p> <p><sup>11</sup> But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye:</p> <p>for it is not ye that speak, but the Holy Ghost.</p>	<p><sup>11</sup> And when they bring you unto the synagogues and unto magistrates and powers, take ye no thought how or what thing ye shall answer or what ye shall say:</p> <p><sup>12</sup> for the Holy Ghost shall teach you in the same hour what ye ought to say.—</p> <p><sup>51</sup> Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:—<sup>49</sup> (I am come to send fire on the earth, and what</p>	<p>being brought before kings and rulers for my name's sake: <sup>13</sup> and it shall turn to you for a testimony.</p> <p><sup>14</sup> Settle it therefore in your hearts, not to meditate before what ye shall answer: <sup>15</sup> for</p> <p>I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p>

*The Destruction of Jerusalem Foretold.*

MATT. San hedrim,<sup>a</sup> lacerated with stripes in the very synagogues,<sup>†</sup> \*incarcerated X. in dungeons,<sup>1</sup> <sup>18</sup> and arraigned before rulers even of royal authority,<sup>‡</sup> all simply in consequence of your adherence to me; and [if you faithfully endure these inflictions,] you will thereby afford the most effective proof both to your Jewish and Gentile persecutors, of the truth of the religion you profess. <sup>19</sup> But when your fellow-citizens thus treacherously criminate you,<sup>b</sup> I wish you particularly to remember<sup>c</sup> that you need be under no concern<sup>b</sup> to *premeditate*<sup>c</sup> the form or matter of any<sup>b</sup> defence of yourselves;<sup>1</sup> you have only to rely upon the inspired<sup>c</sup> eloquence and sagacity with which I will furnish you on the occasion<sup>c</sup> so effectually that none of your opponents will be able to refute or invalidate your reasoning:<sup>1</sup> <sup>20</sup> for you will not be left in those critical moments to the unaided powers of your own minds, but your language will be prompted and energized by the influences of the<sup>d</sup> Holy<sup>1</sup> Spirit, [which your Heavenly Father will afford you on my behalf.]—<sup>34</sup> You are not to suppose [from my own patient demeanour], that the first effects of my mission will be to produce harmony among those to whom it comes; on the contrary, my advent to this nation will be the signal for unsheathing the sword<sup>e</sup> of disunion,<sup>1</sup> and inflaming the fire-

<sup>a</sup> Luke xxi, 12.    <sup>b</sup> Luke xxi, 14.    <sup>c</sup> Luke xxi, 15.    <sup>d</sup> Mark xiii, 11.    <sup>e</sup> Luke xii, 51.    <sup>f</sup> Luke xii, 49.

<sup>o</sup> See Acts iv, 7; v, 27; vi, 12; xxii, 30.  
<sup>†</sup> See Acts v, 40; vii, 57; xiv, 19; xvi, 22; and especially 2 Cor. xi, 24, 25.  
<sup>‡</sup> See the instances in the Acts.

|| This was a peculiar privilege of plenary inspiration conferred upon the apostles and their coadjutors, as Christianity then needed this public support.

## MATTHEW X.

fire on the earth, and what will I, if it be already kindled?)<sup>35</sup> for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; <sup>36</sup> and a man's foes *shall be* they of his own household:—for from henceforth there shall be five in one house divided, three against two, and two against three.

## MATTHEW XXIV.

<sup>9</sup> Then shall they deliver you up to be afflicted: the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall kill *some* of you: and ye shall be hated of all nations for my name's sake. <sup>10</sup> And then shall many be offended, and shall betray one another and shall hate one another.—

## MATTHEW X.

<sup>28</sup> And I say unto you, my friends, Fear

## LUKE XII.

will I, if it be already kindled?)—<sup>53</sup> the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law:—

<sup>52</sup> for from henceforth there shall be five in one house divided, three against two, and two against three.—

## MATTHEW X.

<sup>21</sup> And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against *their* parents, and cause them to be put to death: <sup>22</sup> and ye shall be hated of all *men* for my name's sake....—

## MARK XIII.

<sup>12</sup> Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death: <sup>13</sup> and ye shall be hated of all *men* for my name's sake....

## LUKE XXI.

<sup>16</sup> And ye shall be betrayed both by parents and brethren and kinsfolks and friends; and *some* of you shall they cause to be put to death: <sup>17</sup> and ye shall be hated of all *men* for my name's sake.—

## LUKE XII.

<sup>4</sup> And I say unto you, my friends, Be not

*The Destruction of Jerusalem Foretold.*

MATT. brand of strife between two classes of its inhabitants! - nay, that torch is X. already lighted [in the enmity manifested against myself], and I cannot wish that the occasion were avoided.<sup>17</sup> <sup>35</sup> For the immediate result of my coming will be, to introduce such a disparity of sentiment between the most intimate relatives, by converting some of them to my religion, that children will often be found arrayed in bitter opposition to parents, or parents against their children; <sup>36</sup> so that one [of my followers] will not seldom find the members of his own family his most formidable and violent enemies, [on account of his faith.

MATT. <sup>9</sup> In the alienations of that period,] one of your own <sup>a</sup> parents, brothers XXIV. or friends<sup>1</sup> will perfidiously expose you to the persecuting magistrates, and <sup>b</sup> even your children thus turn against you<sup>1</sup> and cause the death of <sup>a</sup> some of their parents;<sup>1</sup> indeed, you must expect to be detested [as fanatics] by all your acquaintances, even the relentless Gentiles, in consequence of your profession of my name. <sup>10</sup> The hardships of this opposition, in which each one will have the prospect of being betrayed some day through the malevolence of his former friends, will cause many of my adherents to apostatize from my cause; <sup>28</sup> but I admonish you, <sup>c</sup> my followers,<sup>1</sup> that instead of being terrified out of your fidelity by the force of human persecution, which can

<sup>a</sup> Luke xxi, 16.

<sup>b</sup> Mark xiii, 12.

<sup>c</sup> Luke xii, 4.

<sup>9</sup> The general idea, in which all the interpretations of any note put upon this obscure expression, unite, is that Christ *was willing*—

since it must be so at last—that this fire should be kindled at once. The ultimate design of his mission, however, was peace.

MATTHEW X.

not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.—

MATTHEW XXIV.

<sup>13</sup> But he that shall endure unto the end, the same shall be saved:

in your patience possess ye your souls:

fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

<sup>14</sup> And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

<sup>15</sup> When ye therefore shall see Jerusalem compassed with armies, and the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place where it ought not, (whoso read-

LUKE XII.

afraid of them that kill the body, and after that, have no more that they can do; <sup>5</sup> but I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.—

MATTHEW X.

<sup>22</sup> . . . But he that endureth to the end shall be saved.

MARK XIII.

<sup>13</sup> . . . But he that shall endure unto the end, the same shall be saved.—

LUKE XXI.

<sup>19</sup> In your patience possess ye your souls.

LUKE XII.

<sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

MARK XIII.

<sup>10</sup> And the gospel must first be published among all nations.—

MARK XIII.

<sup>14</sup> But when ye shall see

LUKE XXI.

<sup>20</sup> And when ye shall see Jerusalem compassed with armies,

the abomination of desolation, [spoken of by Daniel the prophet,] standing where it ought not, (let him that

*The Destruction of Jerusalem Foretold.*

MATT. reach no farther, at the utmost, than to the destruction of the *body*, you must

X. shun with trembling care the dreadful doom that will overtake [Jewish and other] apostates, at the hand\*of Him who can not only destroy the body [by such judgments as we have been contemplating], but also plunge the soul in

MATT. endless perdition! <sup>13</sup> Those of my adherents, however, who persevere

XXIV. in their allegiance to me even under the most extreme discouragement

and persecutions, will eventually experience deliverance [from that awful two-

fold fate, as well as from the trials and inflictions caused by their Jewish ene-

mies]; <sup>a</sup> maintain your constancy, therefore, and thus preserve your safety<sup>1</sup>

[both in that crisis and for eternity]. <sup>b</sup> Neither be alarmed [as to the final

success of the cause which you have espoused]; for though a small and feeble

hand now, [you are yet the objects of divine complacency, and] it is the cer-

tain purpose of your Heavenly Father to instate you triumphantly in the full

privileges of His 'Messiah's Reign' [on earth and hereafter].<sup>1</sup> <sup>14</sup> And in ful-

filment of this design, the gospel in which I am now proclaiming this 'Reign,'

will be published to the world at large, by you the witnesses to all mankind of

its truth, before that crowning catastrophe shall occur, which will close the

present Dispensation [of Judaism].

<sup>15</sup> "So soon, <sup>c</sup> however,<sup>1</sup> as you shall see <sup>d</sup> Jerusalem in-

vested with besieging troops,<sup>1</sup> (for eventually will be seen that

idolrous symbol—the sure harbinger of wide-spread desola-

tion wherever it appears [*i. e.* the silver eagles on the tops of the Roman

standards, images which the soldiers worshipped as sacred]—intimated by the

Immediate Pre-  
cursors of  
Jerusalem's Fall.

<sup>a</sup> Luke xxi, 19.

<sup>b</sup> Luke xii, 32.

<sup>c</sup> Mark xiii, 14.

<sup>d</sup> Luke xxi, 20.

## MATTHEW XXIV.

eth, let him understand;) then know that the desolation thereof is nigh. <sup>16</sup> Then let them which be in Judea, flee into the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto:

<sup>17</sup> let him which is on the housetop, not come down into the house neither enter *therein*, to take [any] thing out of his house;

<sup>18</sup> neither let him which is in the field, return back to take his clothes: remember Lot's wife.

For these be the days of vengeance,

## MARK XIII.

readeth understand;)

then let them that be in Judea, flee to the mountains:

<sup>15</sup> and let him that is on the housetop, not go down into the house neither enter *therein*, to take any thing out of his house; <sup>16</sup> and let him that is in the field, not turn back again for to take up his garment.

## LUKE XXI.

then know that the desolation thereof is nigh. <sup>21</sup> Then let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto.

## LUKE XVII.

<sup>31</sup> In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back: <sup>32</sup> remember Lot's wife.—

## LUKE XXI.

<sup>22</sup> For these be the days of vengeance,

*The Destruction of Jerusalem Foretold.*

MATT. prophet Daniel,<sup>2</sup> reared in defiance within the precincts of the interior enclosure of the Temple, †<sup>a</sup> profaning that hallowed spot by its ruthless impiety, †<sup>b</sup> then, †<sup>c</sup> continued Jesus, † (and let every one who peruses this account of his solemn prediction, mark well its striking language,) †<sup>d</sup> be apprized that the great catastrophe of your nation will be no longer delayed; <sup>1</sup> <sup>16</sup> therefore, upon the occurrence of that signal presage, let every one of you that shall be residing in the country of Judea [Proper], escape with all despatch to the hills beyond its borders, † and if any happen to be within the city itself, let them instantly quit it, as they value their lives, † whilst those who live in the neighbouring villages must not venture to enter it for any<sup>e</sup> purpose. †<sup>17</sup> [Such indeed should be your haste to save yourselves from the sudden closing in of the blockading army, that on its approach,] a person on one of the housetops of the city will not have time to descend and carry away his effects within, [but must run with his household for the walls over the adjoining roofs;] <sup>18</sup> nor must the labourer in the field return to his house, for the sake of securing any of his property, even his clothing, [but must hurry his family away with the utmost

<sup>a</sup> Mark xiii, 74.

<sup>b</sup> Luke xxi, 20.

<sup>c</sup> Luke xxi, 21.

<sup>2</sup> Dan. ix, 27,—where it should read (as in the marginal translation), “Upon the battlements shall be the idols of the desolator.” Some, however, think that the passage in Daniel primarily refers to a former profanation by Antiochus Epiphanes, and that Christ here only applies it to the Romans as a *secondary* fulfillment, by way of comparison.

† Josephus relates that after the siege had been progressing for a considerable time, on the capture and conflagration of all the Temple buildings’ interior, while the Jews were closely confined within the inner walls, “the Romans brought their ensigns to the Temple [ruins], and set them opposite the eastern gate [apparently just within the Priests’ Court], and there did they offer sacrifices to them.” The rest of the city held out but a little longer, when an indiscriminate slaughter was made of nearly all the remaining inhabitants.

† Compare verse 13. The war against Jerusalem was commenced by Cestius Gallus under Nero, who unexpectedly raised the siege, some time before Vespasian arrived to renew it, whose son Titus soon after succeeded to the command, and besieged the city so closely with ramparts and a trench (compare Luke xix, 43), that none could pass in or out. During these respite, especially the former, all the Christians (and, according to Josephus, “many of the principal Jews”) hastily forsook the ill-fated metropolis. The Christians fled to Pella and other places beyond the Jordan; not one of them perished. The hills of Palestine abound in *caves*, which have at all times been the refuge of the inhabitants in times of war and persecution.

† As the inhabitants of suburbs generally retire within the defences of the city itself for protection.

MATTHEW XXIV.	MARK XIII.	LUKE XXI.
that all things which are written may be fulfilled.		that all things which are written may be fulfilled.
<sup>19</sup> And wo unto them that are with child and to them that give suck in those days! <sup>20</sup> but pray ye that your flight be not in the winter neither on the sabbath-day: <sup>21</sup> for then shall be great tribulation in the land and wrath upon this people, such as was not since the beginning of the world to this time, no, nor ever shall be. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.	<sup>17</sup> But wo to them that are with child and to them that give suck in those days! <sup>18</sup> and pray ye that your flight be not in the winter: <sup>19</sup> for <i>in</i> those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.	<sup>23</sup> But wo unto them that are with child and to them that give suck in those days!  <sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
<sup>22</sup> And except those days should be shortened, there should no	<sup>20</sup> And except that the Lord had shortened those days, no flesh should	
	MARK XIII.	

*The Destruction of Jerusalem Foretold.*

MATT. speed: "if you should linger to secure these former concerns], you might XXIV. be overtaken by a fate as melancholy as the memorable one that befell Lot's wife,<sup>l</sup> [as she turned a wistful gaze back to the doomed city she was leaving:]<sup>o</sup> <sup>2</sup> for that will be the overwhelming period of divine retribution upon this guilty metropolis, in which the full denunciations of prophecy will be executed.<sup>l†</sup> <sup>19</sup> But woe to those females in that terrible emergency, whose delicate circumstances or tender infants prevent their speedy removal! <sup>20</sup> You will need also most earnestly to entreat the God of providence, that your flight at that juncture may not occur during the inclemency of the winter rains, nor fall upon the sacred sabbath, [which would so materially impede your escape, the former circumstance by the inconvenience and hardship of the season, and the latter by the just scrupulousness as to violating the day:] <sup>21</sup> For that will be a time of the most general and unprecedented distress 'in this land, and retributive suffering to its inhabitants,<sup>l</sup> that has ever happened since the creation of the world <sup>d</sup> by its divine Governor<sup>l</sup> down to the present time, and one not to be at all equalled by the rigours of any similar catastrophe in the future; 'a calamity that will result in the most unsparing butchery of yonder citizens, and their miserable slavery as prisoners of war among all nations, while Jerusalem itself will then be trodden with galling occupancy by the exulting heel of the profane Gentile [Romans and other infidel conquerors], until the prophetic term of this heathen sway shall have fully elapsed.<sup>l†</sup> <sup>22</sup> So severe, indeed, will be the exterminating ruin of that crisis, that were it protracted to the full fury of human designs, it must involve the universal destruction of the Jewish

<sup>a</sup> Luke xvii, 22.

<sup>b</sup> Luke xxi, 22.

<sup>c</sup> Luke xxi, 23.

<sup>d</sup> Mark xiii, 19.

<sup>e</sup> Luke xxi, 24.

<sup>o</sup> Gen. xix, 26.

<sup>l</sup> See particularly Dan. ix, 26; Deut. xxviii, 49-67.

<sup>l†</sup> See the numerous prophecies of the Old Testament which point to a time when the subjugation which the Romans, and after them

the Mohammedans, have ever since exercised over the Holy City, will be finally broken, and the Christianized Jews return to their own land; especially Ezek. xxxvii, 21, with which may be compared Rom. xi, 12, 15, 23-26. Such at least is the expectation of the Jews themselves.

## MATTHEW XXIV.

flesh be saved; but for the elect's sake those days shall be shortened.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it:

<sup>23</sup> then if any man shall say unto you, Lo, here *is* Christ! or, There! believe *it* not.

<sup>24</sup> For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect: and because iniquity shall abound, the love of many shall wax cold: <sup>25</sup> behold, I have told you before. <sup>26</sup> Wherefore if they shall say unto you, Behold,

## MARK XIII.

be saved; but for the elect's sake whom he hath chosen, he hath shortened the days.

## LUKE XVII.

<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall

## MARK XIII.

not see it: <sup>21</sup> And then if any man shall say to you, Lo, here *is* Christ! or, Lo, *he is* there! believe *him* not.

not see *it*:

<sup>23</sup> and they shall say to you, See here! or, See there! . . .

## MATTHEW XXIV.

<sup>11</sup> And many false prophets shall rise, and shall deceive many:

<sup>12</sup> and because iniquity shall abound, the love of many shall wax cold.

## MARK XIII.

<sup>22</sup> For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect:

<sup>23</sup> but take ye heed; behold, I have foretold you all things.

*The Destruction of Jerusalem Foretold.*

MATT. race; but for the sake of preserving the redeemed [Christian] portion XXIV. from the same massacre and proscription, the continuance of that fell period will be abbreviated <sup>a</sup> by Almighty providence.<sup>1</sup> <sup>c</sup>

<sup>23</sup> "At the time of that melancholy catastrophe," continued Jesus, "if any person should announce to you that 'the Messiah has appeared in this place or that!' place no confidence in these assertions; [to such popular excitements you will then be peculiarly liable,] for <sup>b</sup> it will not be very long after my departure before you will earnestly wish for the time of my judicial appearance, [in the prospect of being thereby relieved from the persecution which you will be called to endure,] and that expected event will seem hopelessly delayed: <sup>24, 11</sup> [acting upon the similar anticipations of your countrymen, then wrought up to their highest prevalence,] various pretended Messiahs and self-styled prophets will spring up, <sup>†</sup> who will exhibit apparent miracles and prodigies, so artfully as to deceive, if possible, my chosen followers themselves,—indeed, their delusive pretensions will succeed with but too many of even these, <sup>12</sup> who will suffer their attachment to me to be cooled by the general irreligion of those times. <sup>25</sup> Observe, I have <sup>c</sup> fully <sup>1</sup> put you on your guard against such impostors; <sup>26</sup> so that if a report comes to you, that 'the Messiah has been discovered out in the lonesome country!' do not run with the crowd to see, or if it be said, 'He is to be found in a certain private room!

<sup>a</sup> Mark xiii, 20.

<sup>b</sup> Luke xvii, 22.

<sup>c</sup> Mark xiii, 23.

<sup>c</sup> All the while that Jerusalem was invested by the Romans, not only those Christians whose circumstances precluded their leaving, but also those who had fled, were subjected to hazards and persecutions from the troops, and had not the downfall of the city—which was so well fortified and provisioned as to be capable of holding out a long time—been hastened by the civil dissensions of its defenders and other providential advantages to the besiegers,

the extremities of the conflict would have destroyed nearly all its inhabitants, and the marauds of the hostile army in the vicinity would have cut off all the means of life of the villagers; while the rage of the Romans upon the final capture after so obstinate a resistance, would have glutted itself with the utter slaughter of every survivor, as well as proceeded to extirpate the whole nation.

<sup>†</sup> Compare verse 5.



MATTHEW XXIV.

LUKE XVII.

he is in the desert! go not forth; Behold, *he is* in the secret chambers; believe *it* not: <sup>27</sup> for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be in his day.

And they answered and said unto him, Where, Lord? And he said unto them, <sup>28</sup> For wheresoever the carcass is, there will the eagles be gathered together.

<sup>29</sup> Immediately after the tribulation of those days, shall the

<sup>23</sup> . . . go not after *them* nor follow *them*:

<sup>24</sup> for as the lightning that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall [also] the Son of man be in his day.—

<sup>27</sup> And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.—

MARK XIII.

<sup>24</sup> But in those days after that tribulation, the

LUKE XXI.

<sup>25</sup> And there shall be

*The Destruction of Jerusalem Foretold.*

MATT. never credit it: <sup>27</sup> for unexpected—but obvious, to all [the doomed inhabitants of this city], as the lightning that flashes from the east along the whole sky to the west, will be that appointed ‘coming of the “Son of Man!”’”

<sup>28</sup> “Here the disciples [still undivested of their notions of a pompous manifestation,] inquired, “In what locality, then, *is* this your triumphant appearance to be made?” Jesus correctively evaded their curiosity by the proverbial reply,<sup>1</sup> “‘Wherever the carcass [of the Jewish victim of despoliation] lies, to that spot will the vultures [of Roman devastation] flock;’ [they will therefore mainly pounce upon the metropolis, but they will also plunder and lacerate the country of Judea at large.]”

<sup>29</sup> “Immediately consequent upon the distress of that final campaign,” resumed Jesus, “[will occur a state of things in this

Illustration of Prophecy.

<sup>a</sup> Luke xvii, 27.

<sup>o</sup> Many place at the end of this verse the transition to the final judgment; but I am unable to extend the intimations of consecutive-ness that follow (“[But] immediately after,” “But in those days”) over such a chasm. It is true, the description ensuing in verses 29-31 is unusually allegorical for a prose discourse, but this is explained by the fact that it is evidently borrowed almost wholly from familiar poetic predictions of similar events. Many of these particulars, moreover, may refer, partially at least, in a literal sense to the concurrent natural phenomena intimated in Luke xxi, 11 above; and in their utmost stretch of meaning they also *hint* at the collapse of nature in the general judgment. The objection of anachronism in this application of the “tribulation” of verse 29 as a *subsequent* event, is obviated by considering that this term here refers to the incipient stages of the “tribulation” of verse 21, where the previous context shows that the distress of the *first* siege and preliminary campaign are specially intended; Luke (verse 24) there gives the *personal* incidents of the catastrophe itself as succeeding, with an allusion to the long desolation of the land that should follow; so that Christ here resumes the thread of prophetic history, (which had been somewhat interrupted by the caution against the impostors who were so rife in the brief interim of the suspension of actual hostilities) by returning to the *national* consequences of the second and decisive onset of the Romans. The assignment of these events contained in the ensuing verses, as to take place “*after* the tribulation,” (presumed to be that of the acme of the Jewish struggle,) is the

strongest argument of those who apply this whole following passage to the final judgment. But they overlook the equally explicit limit “*immediately* after,” and moreover fail to discriminate the precise date indicated by “that tribulation.” This latter is made (in verse 21 of Matthew above) simultaneous with the flight of the Christians, which could not have been practicable in the extremity of the siege, but is directed (in verse 15) to be made on the approach of the besiegers. The consummation intimated here therefore refers to the *close* of the siege, (i. e. the *sack* itself) and the preceding rigours are those of its *progress*. It ought moreover to be considered, that the fall of the capital was but the precursor of the extinction of the Jewish nationality, (here typified by celestial prodigies;) the utter subjugation of the country at large of course following that event.—Another interpretation is, that the following passage refers to a second overthrow, (the final extermination of the Jewish metropolis, under the Emperor Adrian in a subsequent war,) as distinguished from the first under Titus; this is ingenious, but would hardly justify the strong language here employed, and would moreover require the limit “immediately” to be extended a half-century farther, when the then living “generation” must have entirely passed away. Nor at this later event could the “redemption” of the Christians properly be said to “draw nigh,” (verse 28 of Luke below,) the Jews having then long ceased to have any considerable power to persecute; compare the deliverance prophetically celebrated in Rev. xi, especially verses 8, 13.—The reader will carefully note the coincidences, as they occur.

MATTHEW XXIV.	MARK XIII.	LUKE XXI.
sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :	sun shall be darkened, and the moon shall not give her light, <sup>25</sup> and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.	signs in the sun and in the moon and in the stars; . . .
and upon the earth <i>there shall be</i> distress of nations with perplexity; the sea and the waves roaring; men's hearts	earth distress of nations with perplexity; the sea and the waves roaring; <sup>26</sup> men's hearts fail-	<sup>26</sup> . . . for the powers of heaven shall be shaken :— <sup>25</sup> . . . and upon the

*The Destruction of Jerusalem Foretold.*

MATT. country, to which may be applied the figurative language of Scripture,<sup>2</sup> XXIV. that]—

‘A night of terror o’er the nation hangs  
As dark as if [the constellated lights  
Of heaven were veil’d with murky clouds,  
The sun were in his radiant path eclipsed,  
And e’en the moon refused her kindly ray,’ †—

‘The very stars, that else had gleam’d for hope,  
Across the sky political, shall drop’ ‡

‘Amid the general shock of state, as if  
Jehovah’s arm the vault of heaven rock’d;’ ‡‡

\*[or as it is elsewhere prefigured,]—

‘Thereafter I will bring to pass events  
Tremendous as celestial prodigies,’ ¶

([whether they be, as the prophet intimates,]—

‘As if the sun to blackness were obscured,  
And fouler blood displaced the moon eclipsed,’ ∞

[or affect only the stars, as in other intimations,] ††)—

‘And presages terrestrial, [such as blood  
And flames and curling smoke, all causeless seen  
Along the ground, precursors sure of woe,]’ †††—

<sup>a</sup> Luke xxi, 25.

<sup>2</sup> In this highly-wrought description, the political convulsions during the acme of the Jewish struggle with the Romans, are compared with a contest among the elements, in which the sun, moon, stars, earth and waves join in one horrible war to aggravate human misery and desperation (compare Judg. v. 20); the individual terms are therefore to be understood as merely heightening the general idea. To those who suppose the final judgment referred to in the expressions of this and the following verses, it may here be remarked that these symbolical phenomena of nature are all said to take place “immediately after [Mark, ‘in’] . . . those days,” whilst the subsequent “coming” is made simultaneous by the word “then,” used by all the evangelists; and all these events are specially noted as signals of a “deliverance” (Luke, verse 28), evidently the same with that of the Christians from Jerusalem’s ruin and power to oppress before alluded to; the whole being limited by all the evangelists in distinct terms to the present generation. In order to understand many of the phrases of this representation (as especially

those of verses 30, 31), the *induction* (so to speak) of a style of language usually appropriated to the second catastrophe, (as intimated at the close of the note to the title of this section, p. 286,) must be borne in mind.

† Isa. xlii, 10, spoken with reference to the fall of Babylon; compare Joel iii, 15, and many similar passages, in which the prophets represent great national disasters by celestial phenomena of an astounding character. All the following quotations, as they appear in the evangelists, are cited by our Saviour with considerable latitude and irregularity of order, as his object was merely to afford brief specimens of this style; but the general resemblance to the original pictures, is too strong to be mistaken as accidental.

‡ Isa. xxxiv, 4.

‡‡ Isa. xlii, 13.

¶ Joel ii, 30. This prediction is quoted by the apostle Peter (Acts ii, 19) as referring to the destruction of Jerusalem.

∞ Joel ii, 31.

†† Such as Ezek. xxxii, 7, and those above.

††† Joel ii, 31.

MATT. XXIV.

failing them for fear and for looking after those things which are coming on the earth.

<sup>30</sup> And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory: <sup>31</sup> and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.

LUKE XXI.

ing them for fear and for looking after those things which are coming on the earth. . . .

MARK XIII.

<sup>26</sup> And then shall they see the Son of man <sup>27</sup> And then shall they see the Son of man

coming in the clouds with great power and glory: <sup>27</sup> and then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

coming in a cloud with power and great glory.

<sup>28</sup> And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.

*The Destruction of Jerusalem Foretold.*

MATT. equally ominous with the roar of the boisterous billows to those exposed to XXIV. their fury.<sup>a</sup> The dire occurrences [fitly represented by these natural commotions,] will occasion an anxious dismay among the subjects of them,<sup>1</sup> "that will leave them only to breathless terror and despair in prospect of the misfortunes about to fall upon their land!!† <sup>30</sup> At that awful exigency will be exhibited to all Jewish eyes the [national judgments that will betoken, in a moral sense, that] expected "Son of Man's" appearance on the clouds of the sky;‡ invested with retributive power befitting such a sublime manifestation; [scenes that will cause such general consternation that in a more doleful sense,]—

'Each family throughout the land will wail'‡

<sup>31</sup> [in bitter anguish at the inevitable blow; nor will that appearance of His be wanting in the attendant angels suitable to the grandeur of the occasion,¶] for He will then dispatch the appropriate agents [of His providential designs], with signs of warning clear as the world-wide tones of the trumpet [for the final assemblage of the human race], to gather to a place of safety His chosen followers from every quarter of the country. <sup>b</sup> So soon, therefore, as you shall desery the first distinct occurrence of these ominous symptoms, you may then

<sup>a</sup> Luke xxi, 26.

<sup>b</sup> Luke xxi, 28.

<sup>c</sup> Compare Psa. xlii, 7.

† Here seems to be a transfer of the sentiment of Joel ii, 31, last clause.

‡ Dan. vii, 13, a vision which relates to another similar manifestation of divine vengeance; compare the sublime language of Psa. xviii, especially verses 9, 10.

¶ Zech. xii, 12, uttered with reference to gospel penitents in the Messiah's time.

¶ The Jew naturally associated a retinue of angelic servants with the advent of the Messiah in his triumphant career, and this idea Christ here accommodates, in order to assimilate this first with his final judicial appearance, and thus impress it more deeply upon his volatile dis-

ciples' mind; compare Dan. vii, 10. The "angels" in this case are the providential means (including particularly the Roman invaders), by which the Christians' rescue from siege, sack, and especially persecution, was effected; and the "trumpet sound" refers to the warning intimations which the belligerent preparations afforded them, thus giving them at once an assurance and a signal of deliverance. In the similar language of Matt. xiii, 41, 49, the primary reference is to the general judgment. But in the passage before us, it is to be specially noted, that the "trumpet" is to "gather together His elect" only, in distinction from the "all nations" of Matt. xxv, 32, below.

## MATTHEW XXIV.

<sup>32</sup> Now learn a parable of the fig-tree and all the trees: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; <sup>33</sup> so likewise ye, when ye shall see all these things, know that it (the kingdom of God) is near, even at the doors: <sup>34</sup> verily I say unto you, This generation shall not pass, till all these things be fulfilled. <sup>35</sup> Heaven and earth shall pass away, but my words shall not pass away. <sup>36</sup> But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only.

<sup>37</sup> But as the days of Noe were, so shall also the coming of the Son of man be: <sup>38</sup> for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day

## MARK XIII.

<sup>28</sup> Now learn a parable of the fig-tree: When her branch is yet tender and putteth forth leaves, ye know that summer is near;

<sup>29</sup> so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors: <sup>30</sup> verily I say unto you, That this generation shall not pass, till all these things be done. <sup>31</sup> Heaven and earth shall pass away, but my words shall not pass away. <sup>32</sup> But of that day [and] that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

## LUKE XXI.

<sup>29</sup> And he spake to them a parable: Behold the fig-tree, and all the trees: <sup>30</sup> when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand;

<sup>31</sup> so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand: <sup>32</sup> verily I say unto you, This generation shall not pass away, till all be fulfilled. <sup>33</sup> Heaven and earth shall pass away, but my words shall not pass away.

## LUKE XVII.

<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man:

<sup>27</sup> they did eat, they drank, they married wives, they were given in marriage, until the day that

*The Destruction of Jerusalem Foretold.*

MATT. pluck up courage, assured that your rescue [from present as well as im-  
XXIV. pending afflictions] is close at hand.<sup>1</sup>

<sup>32</sup> ["Respecting the particular *time* of this catastrophe," continued Jesus,] "you may learn this lesson of inference: when you notice the young twigs of the fig <sup>a</sup> or any other tree <sup>1</sup> sprouting and leafing out, you are aware <sup>b</sup> without further information <sup>1</sup> that the summer season is approaching;

<sup>33</sup> on the same principle [of arguing consequences from preliminary developments], upon discerning the preparatory incidents which I have mentioned in detail, you should thus be apprized that the 'establishment of the 'Reign of the Divine Messiah' <sup>1</sup> [upon the ruins of your national polity] is imminently nigh. <sup>34</sup> I solemnly declare to you that the identical generation of men now living here shall not have become extinct, ere the entire course of events to which I have thus far alluded, will be consummated; <sup>35</sup> and you may rest assured, that 'were the sky and earth to fade into naught,' my assertions shall never fail! <sup>36</sup> But the exact date of the final catastrophe of your nation no finite being knows, not even the celestial angels, <sup>a</sup> nor the incarnate Son himself <sup>1</sup> [of his human ability]; it is a secret reserved for the immediate counsels of my Almighty Father, [and therefore I must not divulge it, although in my divine capacity I am privy to it.] <sup>37</sup> This only will I tell you, that as in Noah's time, <sup>38</sup> just before the flood, the families about him [despite his continued admonitions,] were [busy with all security and levity in the ordinary indulgences of life,] taking their usual meals and contracting marriages, up to the very day that Noah entered the ark,—

*The precise Moment to be anxiously Awaited.*  
Intimations as to the Time.—  
The Fig-tree.

Sudden as the Deluge, or Sodom's Fate.

<sup>a</sup> Luke xxi, 29.

<sup>b</sup> Luke xxi, 30.

<sup>c</sup> Luke xxi, 31.

<sup>d</sup> Mark xiii, 32.

## MATTHEW XXIV.

that Noe entered into the ark, <sup>39</sup> and knew not until the flood came and took them all away :

likewise also as it was in the days of Lot : they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all :

so shall also the coming of the Son of man be.

I tell you, in that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left :

<sup>40</sup> then shall two be in the field ; the one shall be taken, and the other left : <sup>41</sup> two *women shall be grinding* at the mill ; the one shall be taken, and the other left.

## LUKE XVII.

Noe entered into the ark, and the flood came and destroyed them all.

<sup>25</sup> Likewise also as it was in the days of Lot : they did eat, they drank, they bought, they sold, they planted, they builded ; <sup>29</sup> but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all :

<sup>30</sup> even thus shall it be in the day when the Son of man is revealed.—

<sup>34</sup> I tell you, in that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left :—

<sup>36</sup> [two *men* shall be in the field ; the one shall be taken, and the other left :]—

<sup>35</sup> two *women* shall be grinding together ; the one shall be taken, and the other left.

## LUKE XXI.

<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares ; <sup>35</sup> for as a snare shall it come on all them that dwell on the face of the whole earth : <sup>36</sup> watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to

## MARK XIII.

<sup>33</sup> Take ye heed,

watch and pray :

*The Destruction of Jerusalem Foretold.*

MATT. <sup>39</sup> careless of the threatened deluge which instantly overwhelmed them all ; XXIV. <sup>a</sup> or as in the days of Lot, the inhabitants of Sodom were [thoughtlessly immersed in their temporal affairs,] attending to their meals, their bargains, their farms and their houses, <sup>b</sup> but the very day on which Lot quitted the city, the lightning kindled [their bituminous soil], and sunk them in the flaming lake : <sup>1</sup>

<sup>37</sup> equally unsuspected beforehand will be that decisive manifestation of the 'Son of Man.' <sup>40</sup> So [mysterious to the unexpecting will be the providential discriminations of that period,] that of <sup>c</sup> two men sleeping together at night upon the same couch, <sup>1</sup> or of two labourers together in the field by day, <sup>41</sup> or of two women turning the same handmill, the one [a Jew, and therefore unwarned,] will be overtaken by the destruction, while the other [if a Christian]

will escape [by flight]. <sup>34</sup> Hence, you must exercise an *Exhortations* unceasing circumspection over yourselves, lest you suffer *to Watchfulness.* your minds to be stupified [as in those ancient examples,] by luxurious revelry, and become so engrossed in worldly concerns, that that tremendous crisis take you by surprise ; <sup>35</sup> for stealthy as a trap will it spring upon the fancied safety of the inhabitants of this land : <sup>36</sup> you will therefore need [amid this general unconcern,] to waken your spiritual energies, and maintain your vigilance against the uncertain arrival of these events, by unceasing prayer, in order that you may personally so preserve your Christian character, as to escape the impending calamities and stand acquitted at this [as at the final] judicial

<sup>a</sup> Luke xvii, 25.

<sup>b</sup> Luke xvii, 29.

<sup>c</sup> Luke xvii, 34.

## LUKE XXI.

pass, and to stand before the Son of man; for ye know not when the time is.—

## MATTHEW XXIV.

<sup>43</sup> But know this, that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up: <sup>44</sup> therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh.

## MARK XIII.

for ye know not when the time is.—

## LUKE XII.

<sup>39</sup> And this know, that if the good man of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through; <sup>40</sup> be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

Lord, speakest thou this parable unto us, or even to all? <sup>42</sup> And the Lord said, . . .

## MARK XIII.

<sup>37</sup> And what I say unto you, I say unto all, Watch.—<sup>34</sup> For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch.

## MATTHEW XXIV.

<sup>45</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? <sup>46</sup> Blessed is that servant whom his lord, when he cometh, shall find so doing:

## LUKE XII.

<sup>42</sup> . . . Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? <sup>43</sup> Blessed is that servant whom his lord, when he cometh, shall find so do-

*The Destruction of Jerusalem Foretold.*

MATT. appearance of the 'Son of Man.' <sup>43</sup> Now you know, if a householder were aware at what hour of the night a thief was about to attempt a burglary upon him, he would sit up to guard his house from being broken open; <sup>44</sup> on the same principle of defence, do you hold yourselves in constant readiness for that expected encounter,—and so much the more cautiously, because in some *unexpected* hour the 'Son of Man' will then appear."<sup>o</sup>

LUKE <sup>41</sup> Here Peter inquired, "Master, do you design this illustration for the warning of us your particular disciples, simply, or for all your fol-

MARK lowers generally?" <sup>42</sup> Jesus replied, <sup>37</sup> "The charge of watchfulness that

XIII. I am giving to you, I enjoin upon all my followers [in every age, and at that eventful period particularly]: <sup>34</sup> for my position with respect to them in the interim will be like that of some master of a family, who upon taking a journey to a distant country, bids adieu to his family, after having confided the management of his property to his domestics, assigning each his appropriate duties, and charging the porter to keep a strict guard at the door during

MATT. his absence. <sup>45</sup> Your station as Apostles resembles the door-keeper's, or XXIV. that of some faithful and discreet servant, whom his master appoints as foreman over the other domestics, empowering him to pay them their stated wages. <sup>46</sup> Fortunate indeed will it be for such a servant, if his master on his

<sup>o</sup> At this point, the discourse, which previously had been slightly tinged with allusions to the second judicial coming of Christ (verses 29-31), now begins to verge more distinctly to

that final stage, as the reply to Peter that follows, indicates. Still, there is no mark that the transition to the last judgment is effected, till chap. xxv, 31.

## MATTHEW XXIV.

<sup>47</sup> verily I say unto you, That he shall make him ruler over all his goods. <sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup> and shall begin to smite *his* fellow-servants, and [to] eat and drink with the drunken; <sup>50</sup> the lord of that servant shall come in a day when he looketh not for *him* and in an hour that he is not aware of, <sup>51</sup> and shall cut him asunder, and appoint *him* his portion with the hypocrites (unbelievers): there shall be weeping and gnashing of teeth.—

## LUKE XII.

ing: <sup>44</sup> of a truth I say unto you, That he will make him ruler over all that he hath. <sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink and to be drunken; <sup>46</sup> the lord of that servant will come in a day when he looketh not for *him* and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

<sup>47</sup> And that servant which knew his lord's will, and prepared not *himself* neither did according to his will, shall be beaten with many *stripes*; <sup>48</sup> but he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*: for unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.—

*The Destruction of Jerusalem Foretold.*

MATT. return find him faithfully discharging his trust! <sup>47</sup> I warrant you, he will XXIV. promote him to the entire charge of his estate. <sup>48</sup> But should that servant grow remiss, thinking that 'his master was so long in returning, [that no special vigilance was requisite at the time,]' <sup>49</sup> and so begin [to abuse his delegated authority,] maltreating the other domestics and carousing [with his master's property] in company with the profligate ones; <sup>50</sup> depend upon it, his master will return in an unlooked-for moment, surprising him when he is least aware. <sup>51</sup> and after lashing him well nigh to death, will consign him to the miserable lot [of dungeons or ironed drudgery,] that all such <sup>a</sup> recreant! falsifiers of their former character merit: yes, the doom [that awaits you, if like that delinquent slave you prove faithless to your duty as guardians and overseers of the Church amid the overhanging dangers of that period, will be one of remediless suffering when involved in your country's fall, and of endless anguish in the retributions of eternity,] fitly symbolized by the wails of torture and teeth clenched in agonized despair, [which the usual punishments produce upon such cul-

LUKE prits.]<sup>o</sup> <sup>47</sup> And in these vindictive inflictions, my followers will suffer XII. the most severely, [as during the siege and capture of Jerusalem, they will be exposed to the harassing Jews, in addition to the relentless enemy,—but still more emphatically in the awards of the final judgment,—and especially those who are highest in authority:] just as the servant who is fully acquainted with his master's departing orders, and yet neglects to execute them in preparation for his return, would be punished with the greatest number of lashes: <sup>48</sup> while the rest, who were comparatively ignorant of the commands they were transgressing in their remissness, would meet a lighter penalty:† for in this as in other commissions of trust, the requirement, and consequently the guilt of

<sup>a</sup> Luke xii, 46.

<sup>o</sup> To a like fate would also all the private members of the Church be exposed, if negligent, as the parable immediately ensuing more particularly indicates.

† Not that those to whom the parable *immediately* applies, would suffer little; but that such a distinction would be made in the retribution to which it *ultimately and generally* refers.

## MATTHEW XXIV.

<sup>42</sup> Watch therefore; for ye know not what hour your Lord doth come, at even or at midnight or at the cock crowing or in the morning: lest coming suddenly, he find you sleeping.

## MARK XIII.

<sup>35</sup> Watch ye therefore; for ye know not when the master of the house cometh, at even or at midnight or at the cock-crowing or in the morning: <sup>36</sup>lest coming suddenly, he find you sleeping.

## MATTHEW XXV.

<sup>1</sup> Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. <sup>2</sup> And five of them were wise, and five were foolish: <sup>3</sup> they that were foolish took their lamps, and took no oil with them; <sup>4</sup> but the wise took oil in their vessels with their lamps. <sup>5</sup> While the bridegroom tarried, they all slumbered and slept: <sup>6</sup> and at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him; <sup>7</sup> then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, Give us of your oil; for our lamps are gone out: <sup>9</sup> but the wise answered saying, *Not so*; lest there be not enough for us and you: [but] go ye rather

*The Destruction of Jerusalem Foretold.*

MATT. failure, is in proportion to the bestowment. <sup>42</sup> It behooves you, therefore, to be continually on the look-out for your Master's reappearance, since you cannot tell at what particular time it will occur,—<sup>a</sup> whether he will return at the *evening watch* or that of *midnight, cock-crowing* or *dawn* [i.e. during the respective quarters from sunset to sunrise] of the intervening night; <sup>1</sup> <sup>b</sup> else, on his arrival he may catch you napping.<sup>1</sup>

MATT. <sup>1</sup> “The dispensation of the immunities of the ‘Reign of the Divine Messiah’ at that critical period, [as well as in the similar awards of eternity.]” <sup>2</sup> will resemble the case of, say, ten virgins in the festivities of some wedding, whose office it is to take the lanterns, and form the procession to escort the bride, when the bridegroom comes to conduct her to his house for solemnizing the nuptials. <sup>2</sup> Five of these bridal companions, we will suppose, are discreet young women, and the other half are silly girls, <sup>3</sup> who, when they get their lanterns ready at evening, never think of furnishing themselves with an additional supply of oil to replenish them; <sup>4</sup> while the more prudent ones, on leaving their homes for that of the bride, take the precaution to carry with them each a little can of oil besides that contained in their lanterns. <sup>5</sup> It is probably quite late before the bridegroom makes his appearance, the girls meanwhile all begin to nod with drowsiness, and at length fall into a doze; <sup>6</sup> from which they are suddenly aroused at midnight by the startling shout, ‘Ho! the bridegroom is coming,—let the bride’s retinue advance to meet him!’ <sup>7</sup> Thereupon the maidens all spring up, and hastily trim their lamps afresh, preparing to sally out: <sup>8</sup> in the emergency, the negligent ones beg of the thoughtful, ‘Let us have a little of your oil, our lanterns have burned out;’ <sup>9</sup> but the others reply, ‘If we spare you any, there will hardly be

<sup>a</sup> Mark xiii, 35.<sup>b</sup> Mark xiii, 36.

<sup>o</sup> In this conclusion of the first topic of Christ’s discourse, the near anticipation of the second topic produces almost a *double* sense in this (and to a degree, in the preceding) parable, which is not so much the effect of direct design, as the natural moulding of the language, while on a kindred subject, by the vivid presence to the mind of a sublime one which is so soon to

be introduced; and indeed, scarcely any phraseology (especially in the far-reaching style of allegory) could have been consistently adopted, which would not have been almost equally applicable to both events. Still, a comparison of verse 13 with chap. xxiv, 36, 42, shows that the same occurrences (Jerusalem’s siege and fall) are here chiefly referred to.



## MATTHEW XXV.

to them that sell, and buy for yourselves. <sup>10</sup> And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. <sup>11</sup> Afterward came also the other virgins saying, Lord, Lord, open to us: <sup>12</sup> but he answered and said, Verily I say unto you, I know you not.

## LUKE XII.

<sup>35</sup> Let your loins be girded about, and *your* lights burning; <sup>36</sup> and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. <sup>37</sup> Blessed *are* those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them: <sup>38</sup> and if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

## MATTHEW XXV.

<sup>13</sup> Watch therefore, for ye know neither the day nor the hour [wherein the Son of Man cometh].—

<sup>31</sup> When the Son of Man shall come in his glory, and all the [holy] angels with him, then shall he sit upon the throne of his glory; <sup>32</sup> and

*The Destruction of Jerusalem Foretold.*

MATT. enough left for ourselves; you had better go to the oil-shops, and buy some XXV. for yourselves.' <sup>10</sup> So away they hasten to purchase it,—but while they are gone, the bridegroom arrives, those who are all ready of course accompany him home, passing within to the nuptial scene, and the door is closed after them.

<sup>11</sup> Presently the rest of the maidens arrive at the house, entreating its master to 'admit them;' <sup>12</sup> but he would only return them answer, 'I certainly know nothing about such stragglers; you cannot have belonged to my suite.'—

LUKE <sup>35</sup> [It will be equally too late for *you*, my followers in general, to prepare XII. for my arrival when that time of trepidation comes;] you must therefore stand momentarily equipped in soul, <sup>36</sup> as the domestics of one of the bridesmen, on an occasion like the above, should do at home, <sup>35</sup> with their lights all burning, <sup>36</sup> against the return of their master from the festivities of the wedding party, and thus ready to open the door for him instantly when he knocks.

<sup>37, 38</sup> Fortunate will be the servants in this instance, whom their Master, at whatever hour of that night He may return, shall find thus vigilantly awaiting Him; I assure you, He will in turn become their servant, at a banquet [of joyful security, first on earth, and finally in heaven], to which He will at once

MATT. invite them! <sup>38</sup> Maintain, therefore, a constant wakefulness of expect- XXV. ant preparation for that great event, the moment of which I have declared to be so uncertain with you.

<sup>31</sup> "But when [in a higher sense than any of these terrestrial occurrences can express," concluded Jesus,] "the 'Son of Man' shall make His *last* universal advent, clothed with the celestial majesty of His full judicial power, and openly attended by His angelic ministers in its execution, *then* [in His consummated triumph,] He will be seated on His august throne of retribution, <sup>32</sup> while in His presence will be assembled all the

Awards of the  
FINAL Judgment.

## MATTHEW XXV.

before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats; <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; <sup>36</sup> naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> when saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

*The General Judgment Illustrated.*

MATT. members of the human family that have ever lived; and He will separate XXV. them into two classes [according to their individual moral character], as a shepherd would part the sheep in his flock from the goats, <sup>33</sup> ranging the sheep in honour toward the right, but the goats to the left of him. <sup>34</sup> Then will He, as Sovereign arbiter of all human destiny, announce an award like this to those upon his right, 'Approach, ye candidates for My Father's beatific honours, and share henceforth in full fruition the immortal privileges of My "Reign," which have been provided for you all ever since the original creation of man upon earth.' <sup>35</sup> [And as some of the characteristic evidences of their qualification for such an exalted meed, He will declare to them,] 'When I was hungry, *you* were those that supplied me with food; in my thirst, you relieved me; as I wandered a homeless exile, you received me hospitably; <sup>36</sup> you furnished me with the clothing of which I was destitute; you compassionately attended my sickness; your friendly visits cheered me in the prison to which persecution had consigned me.' <sup>37-39</sup> These sainted blest will no doubt modestly ask, [in surprise that any seemingly slight acts of benevolence on their part should be construed into such high praise,] 'When, Master, did we ever perform these offices for you?' <sup>40</sup> He will then [develop the true worth of every such minute service, by the] reply, '[Although you may not have had an opportunity of rendering these attentions to Me personally, yet,] as you have shown similar unaffected marks of regard for My followers, were it but in the case of one of the humblest of them, you have virtually done the same to Me, [on whose account you have done so.]' <sup>41</sup> Turning next to those upon His left, the Eternal Judge will thus pronounce their final doom, 'Reprobate guilty, be exiled from the delights of My presence into the perpetual flames of perdition.

<sup>o</sup> The imaginative style of this representation of the judgment day, which is especially betrayed in this comparison with the shepherd, shows that many of its descriptive particulars are designed only for poetic "*drapery*," needed to portray the actualness of that scene of the invisible world; the *body* of reality couched under it, consists in the fact of a universal

discrimination of mankind at a future set time, by Christ in the capacity of Judge, according to their religious character, followed by the assignment of a corresponding destiny of happiness or misery. Compare Rom. xiv. 10, 12; 2 Cor. v. 10; 1 Thess. iv. 16.

† See Gen. iii. 15.

‡ Compare chap. x. 40-42.

MATTHEW XXV.

<sup>42</sup> for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; <sup>43</sup> I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer [him] saying, Lord, when saw we thee an hungered or athirst or a stranger or naked or sick or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. <sup>46</sup> And these shall go away into everlasting punishment, but the righteous into life eternal.

MATTHEW XXVI.

<sup>1</sup> And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,  
MARK XIV. LUKE XXII.  
<sup>2</sup> Ye know that after two days <sup>1</sup> After two days was <sup>1</sup> Now the feast of unleavened bread drew nigh, which is called the *feast of the passover*, and <sup>1</sup> Now the feast of unleavened bread drew nigh, which is called the Passover, and the Son of man is betrayed to be crucified.

SECTION CXXIV.

MATTHEW XXVI.

MARK XIV.

LUKE XXII.

<sup>3</sup> Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the high priest, (who  
<sup>1</sup> . . . And the chief priests and the scribes <sup>2</sup> And the chief priests and scribes

*The General Judgment Illustrated.*

MATT. which, but for your crimes, would have been reserved only for Satan and XXV. his apostate myrmidons!—<sup>42</sup> in My hunger, thirst, <sup>43</sup> expatriation, scantiness of clothing, sickness or imprisonment, *you* refused to extend to me the needed succour, [which it was in your power to afford.] <sup>44</sup> And if they shall attempt to excuse themselves by a denial that ‘they had ever witnessed Him [personally] in such necessitous circumstances, and failed to relieve Him;’ <sup>45</sup> the ready answer will meet them, ‘By turning a deaf ear to like wants in the person of some one of yonder humble followers of Mine, you have, in principle, declined to succour Me whom they represented on earth.’ <sup>46</sup> This latter class, accordingly, will be sentenced to everlasting punishment, while the holy will be admitted to endless bliss.”

MATT. <sup>1</sup> Having thus concluded the discourse [on the subject of his future XXVI. comings], Jesus continued on his way to Bethany, warning his disciples. [whose minds still required preparation for the tragic issue to which his stay with them was now rapidly converging,] <sup>2</sup> “You are aware, that on the day after to-morrow the Passover follows <sup>2</sup> the first of the ‘Days of Unleavened Bread;’ <sup>1</sup> at that festival the ‘Son of Man’ will be betrayed into the hands of those who are to crucify him!”

§ 124.—*Plots for Christ's Apprehension.*

(Jerusalem; Thursday, March 17, A. D. 29.)

<sup>3</sup> [On the next day,] the members of the San hedrim held a private meeting at the mansion of Caiaphas the High-priest, By the Hierarchy.

<sup>a</sup> Luke xxii, 1.

<sup>c</sup> See Exod. xii, 18. Christ here doubtless refers to the proper Passover day, in this case Friday; compare the note on the date to § 111, and see the remarks in Appendix I., pp. 107, 111. This calculation is countenanced by the allusion to the time of his crucifixion as coincident.

MATTHEW XXVI.	MARK XIV.	LUKE XXII.
was called Caiaphas,) <sup>4</sup> and consulted that they might take Jesus by subtilty, and kill <i>him</i> : <sup>5</sup> but they said, Not on the feast-day, lest there be an uproar among the people.—	sought how they might take him by craft, and put <i>him</i> to death : <sup>2</sup> but they said, Not on the feast-day, lest there be an uproar of the people.—	sought how they might kill him : for they feared the people.
<sup>14</sup> Then the devil having now put <i>it</i> into <i>his</i> heart, one of the twelve, called Judas Iscariot, went unto the chief priests and captains <sup>15</sup> and said <i>unto them</i> , What will ye give me, and I will deliver him unto you? And they were glad, and covenanted with him for thirty pieces of silver. <sup>16</sup> And he promised, and from that time he sought opportunity to betray him unto them in the absence of the multitude.	<sup>10</sup> And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them : <sup>11</sup> And when they heard <i>it</i> , they were glad, and promised to give him money. And he sought how he might conveniently betray him.	JOHN XIII. <sup>2</sup> . . . (the devil having now put into the heart of Judas Iscariot, Simon's son, <sup>3</sup> Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve; <sup>4</sup> and he went his way and communed with the chief priests and captains, how he might betray him unto them : <sup>5</sup> and they were glad, and covenanted to give him money. <sup>6</sup> And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

*Plots for Christ's Apprehension.*

MATT. <sup>4</sup> in which they consulted <sup>a</sup> with great solicitude<sup>1</sup> as to the most feasible XXVI. stratagem for getting Jesus within their grasp, and putting him to death ; <sup>6</sup> but [their deliberations resulted in no definite plan, for] it was the general opinion that any violent measures just at the present time, while the people were assembled for the Passover, were not safe, lest the populace, who generally favoured him, might make a riot in his defence.

<sup>14</sup> [Some vague rumour, <sup>o</sup> however, of this anxious debate on the part of the San'hedrim having reached] Judas "of Ke'rioth," one of the apostles, <sup>b</sup> with diabolical cupidity<sup>1</sup> [excited at the prospect of turning it to his own advantage,† he] immediately repaired to the place where they were in session, <sup>15</sup> and made this proposal <sup>c</sup> through the Prefect of the Temple<sup>1</sup> [i. e. military officer having charge of its precincts, whose subordinates he found in attendance], "What reward will you give me, if I will engage to deliver Jesus slyly into your hands?" <sup>d</sup> Delighted at the offer,<sup>1</sup> they agreed to pay him thirty *silverlings* [i. e. *staters*, making about \$18], for the service. Judas <sup>e</sup> accepted these terms,<sup>1</sup> <sup>16</sup> and from that moment he was continually watching a safe opportunity to execute his treachery, <sup>e</sup> in the absence of the popular throng.<sup>1</sup> ‡

<sup>a</sup> Mark xiv, 1.

<sup>b</sup> Luke xxii, 3.

<sup>c</sup> Luke xxii, 4.

<sup>d</sup> Mark xiv, 11.

<sup>e</sup> Luke xxii, 6.

<sup>o</sup> He was probably sauntering about the city (in the way of temptation), rather than staying with his Master at Bethany.

† Compare John xii, 6.

‡ This deliberate formation of a most atrocious design, with the vilest mercenary motives, forbids our extending to the conduct of Judas,

that charity which some found upon a sudden impulse presumed from his subsequent remorse. Such compunction most murderers feel, when the full effects of their crime stare them in the face, and only the fear of self-implication prevents the outward expression of it.

CHAPTER VI. — PORTION IV.

THE INCIDENTS OF CHRIST'S PASSION.

(Time, *three days*.)

SECTION CXXV.

LUKE XXII.

7 Then came the first day of unleavened bread, when the passover must be killed: and the disciples came to Jesus; 8 and he sent Peter and John saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in: 11 and ye shall say unto the good-man of the house, The Master saith unto thee, My time is at hand; where is the guest-chamber, where I shall eat the passover at thy house with my disciples?

MATTHEW XXVI.

17 Now, the first day of the feast of unleavened bread, the disciples came to Jesus saying

unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man,

and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

MARK XIV.

12 And the first day of unleavened bread, when they killed the passover,

his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? 13 And he sendeth forth two of his disciples and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: 14 and wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

§ 125.—*Christ's Preparation for his Fourth Passover.*

(Bethany and Jerusalem; *Thursday, March 17, A. D. 29.*)

LUKE 2 The ensuing day was <sup>a</sup> the first of the "Days of Unleavened Bread" XXII. [i. e. 14th of Nisan], on which the law required the paschal lamb to be slaughtered; † <sup>8</sup> accordingly, Jesus <sup>b</sup> summoned <sup>1</sup> two of his disciples, Peter and John, and bade them, "Go into the city and get the Passover supper ready for us to eat to-night." <sup>9</sup> To their inquiry, "In what house do you wish us to prepare it?" <sup>10</sup> he replied by directing them, "Go to the city, and, observe! as soon as you enter it, a man will meet you, carrying a jar of water; † follow him to the first house that he enters with the water, <sup>11</sup> and say to the master of it, 'Our Teacher bade us say to you, "My time is limited [for the consummation of my earthly sojourn, and consequently for the celebration of this Passover preceding it, and the nearness of its expiration does not allow me a more leisurely provision for the occasion]; I have therefore a mind to partake of the Passover at your house: † please tell me which is your guests' apartment, in

<sup>a</sup> Mark xiv, 12.

<sup>b</sup> Matt. xxvi, 17.

<sup>c</sup> Matt. xxvi, 18.

<sup>c</sup> For the verification of the date of this Passover see the remarks in Appendix I., p. 8<sup>o</sup>. The paschal Full Moon is there given by calculation for this year,

March	18,	9h. 16m. P. M.
Half Illumination.....	14, 18	22
New Moon.....	4, 2	54 A. M.

Therefore the first of Nisan began this year with

the preceding evening, or that of March 3, and the 15th of that Jewish month (i. e. Passover Eve) with the sunset of March 17, which is known to have been a Thursday.

† Exod. xii, 6.

‡ Probably one of the water-carriers, who abound on such occasions in the East, for the supply of strangers and citizens. The women usually fetch water for family use.

## LUKE XXII.

<sup>12</sup> And he shall show you a large upper room furnished and prepared; there make ready.

<sup>13</sup> And they went and found as he had said unto them; and they made ready the passover.

## MATTHEW XXVI.

<sup>19</sup> And the disciples did as Jesus had appointed them; and they made ready the passover.

## MARK XIV.

<sup>15</sup> And he will show you a large upper room furnished and prepared; there make ready for us. <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

## SECTION CXXXVI.

## LUKE XXII.

<sup>14</sup> And in the evening when the hour was come, he sat down and the twelve apostles with him.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end:

<sup>15</sup> and he said unto them, With desire I have desired to eat this passover with you before I suffer; <sup>16</sup> for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. <sup>17</sup> And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.—

## MATTHEW XXVI.

<sup>20</sup> Now when the even was come, he sat down with the twelve.

## MARK XIV.

<sup>17</sup> And in the evening he cometh with the twelve.

## JOHN XIII.

<sup>1</sup> Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

*Christ's Preparation for his Fourth Passover.*

LUKE which I may prepare to eat it with my disciples?" <sup>12</sup> He will thereupon XXII. show you a large attic room furnished [with couches and every other convenience], "ready for our reception; there prepare the meal." <sup>13</sup> The two disciples proceeded <sup>b</sup> to the city, <sup>1</sup> found everything just as Jesus had told them, and made the arrangements for the paschal supper according to his directions.

§ 126.—*The Passover Meal, with the connected Incidents and Discourses.*

(Jerusalem; Thursday evening, March 17, A. D. 29.)

<sup>14</sup> "Toward evening, <sup>1</sup> Jesus set out for the city, accompanied by the rest of the disciples, and at the usual hour for the paschal supper [i. e. soon after dark] took his place at the table thus prepared, surrounded by the entire number of his apostles. "Being already perfectly aware that the destined period for his departure from this world to his heavenly home was close at hand, his affections turned with increasing tenderness at this last interview toward those who had adhered to him in his earthly career, <sup>15</sup> and prompted this remark to his disciples, as they reclined about him, "I have felt a more than ordinary desire to be spared to partake this one more paschal meal in company with you, before I undergo my [expiatory] passion; <sup>16</sup> for I assure you, I shall never again share in such an occasion, until I enjoy its highest accomplishment in [the celestial banquets of] the 'Reign of the Divine Messiah.'" <sup>17</sup> He then

<sup>a</sup> Mark xiv, 15.

<sup>b</sup> Mark xiv, 16.

<sup>c</sup> Mark xiv, 17.

<sup>d</sup> John xiii, 1.

<sup>o</sup> The rights of hospitality are such in the East, and particularly the custom of accommodating strangers at the capital during the course of the festival, that this request would

be taken as a matter of course by almost any respectable citizen, even personally unacquainted with Christ or his disciples.

† Compare verse 30.

## LUKE XXII.

<sup>24</sup> And there was also a strife among them, which of them should be accounted the greatest.

## JOHN XIII.

<sup>2</sup> And supper being ended, . . . <sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; <sup>4</sup> he riseth from supper, and laid aside his garments, and took a towel and girded himself; <sup>5</sup> after that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. <sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also *my hands and my head*. <sup>10</sup> Jesus saith to him, He that is washed,

*The Passover Meal.*

LUKE introduced the exercises of the paschal solemnity by taking up the first XXII. cup of wine, and after pronouncing the usual benediction over it, he passed it round to his disciples, saying, "Take this cup, and share its contents among you."

<sup>24</sup> There had just occurred an altercation among the disciples, as Rivalry to which of them was entitled to the pre-eminence in rank; <sup>25</sup> Reproved.

JOHN <sup>2</sup> Jesus therefore, at this stage of the supper, <sup>3</sup> conscious of the responsible mission which his Heavenly Father—from whom he had come, and to whom he was about so shortly to return—had so plenary intrusted to him, <sup>4</sup> arose from the supper table, [with the design of checking this ambitious spirit of his apostles by a last emphatic act of authority,] and laying aside his upper garment, he took a towel and wound it about his waist, [in the manner of a servant preparing to wait upon the company in the ceremony then in order of performing the ablution connected with the paschal meal.] <sup>5</sup> Then pouring some water into the ewer, he set about washing the feet of the disciples [as they lay projected beyond the edge of the couches,] and wiping them dry with the ends of the towel about him. <sup>6</sup> As he came to (Simon) Peter in his turn, the latter [astonished at such condescension,] exclaimed, "What, Master, are you washing my feet?" <sup>7</sup> Jesus replied, "The design of the present action on my part, you may not just now understand, but wait, and it shall be explained to you presently." <sup>8</sup> Peter, however, persisted in [his reluctance, earnestly] declaring, "I can never consent to have you degrade yourself by washing *my feet*." "If you do not suffer me to wash you [spiritually, and in token of that relation of dependence, submit to this ablution,]" significantly returned Jesus, "you deprive yourself of the badge of my discipleship." <sup>9</sup> [Overcome by this appeal to his attachment,] Peter now as eagerly exclaimed, "O Master, then wash not my feet only, but my hands and my face too." <sup>10</sup> "Nay," replied Jesus, "you know, when one has *bathed* before supper, he has only occasion to wash off his feet on coming to the table, being entirely clean in other respects;

○ The dispute probably took place as they were taking their relative positions at the table, a point of great etiquette among Orientals.

† The word rendered "being ended" in this verse, simply means *occurring or taking place*. —The reader will note the *order of ceremonies*, as illustrated in the course of this meal.

## JOHN XIII.

needeth not save to wash *his* feet, but is clean every whit; and ye are clean, but not all: <sup>11</sup>(for he knew who should betray him; therefore said he, Ye are not all clean.) <sup>12</sup>So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? <sup>13</sup>Ye call me Master and Lord; and ye say well, for so I am: <sup>14</sup>if I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet; <sup>15</sup>for I have given you an example, that ye should do as I have done to you.—

## LUKE XXII.

<sup>25</sup>And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors; <sup>26</sup>but ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. <sup>27</sup>For whether *is* greater he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. <sup>28</sup>Ye are they which have continued with me in my temptations: <sup>29</sup>and I appoint unto you a kingdom, as my Father hath appointed unto me; <sup>30</sup>that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—

*Washing the Disciples' Feet.*

JOHN just so, you my disciples are all [morally] clean [by the purifying influence XIII. of my grace in general, although your hearts still need that cleansing from the special sin of ambition, which this ablution of your feet is designed to symbolize],—not all of you, however.” <sup>11</sup>Jesus made this exception, “You are not all pure [in intention and feeling],” because he recognised among them his purposed betrayer. <sup>12</sup>So as soon as he had finished washing their feet all around, and resumed his garment and place at the table, he thus explained his conduct: “Are you aware of the meaning of the act which I have just performed upon you?—<sup>13</sup>You are in the habit of calling me ‘Teacher’ and ‘Master;’ and very properly, for such I am. <sup>14</sup>Now since I, your Teacher and Master, have condescended to the menial task of washing your feet, you surely ought to be willing to perform similar kind offices, if need be, toward each other; <sup>15</sup>I have just now set you a conspicuous example, to teach you to be mutually as affectionate and obliging among yourselves, as I am toward you. LUKE <sup>25</sup>Gentile monarchs, indeed, tyrannize over their subjects, and their XXII. populaces generally entitle their haughtiest oppressors their most glorious benefactors; <sup>26</sup>but with your association a far different principle is to prevail: whoever is a superior among you, must conduct himself with the humility of the lowest; and your chief should have all the complaisance of a servant. <sup>27</sup>For which is the higher in rank, the person reclining at a feast, or the domestic waiting at the table?—surely the former; yet I, your sovereign, have assumed among you the position of a servant, [and therefore, he among you who aims at pre-eminence, must imitate my example. <sup>28</sup>As to your hopes of aggrandizement, however, I will say this much, that] to you, who shall have faithfully adhered to me in all the trials of my earthly mission, <sup>29</sup>I will appoint a rank corresponding with the royal dignity which my Father confers upon me; <sup>30</sup>namely, you shall be privileged to eat and drink at the [general] table of my [spiritual] blessings in my approaching Messianic ‘Reign’ [both on earth and hereafter], and [specially] be exalted to a station [in your apostolate]



JOHN XIII.

<sup>17</sup> If ye know these things, happy are ye if ye do them. <sup>18</sup> I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me; <sup>19</sup> now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.—

<sup>21</sup> When Jesus had thus said, he was troubled in spirit, and as they sat and did eat, Jesus testified and said, Verily, verily, I say unto you, that one of you which eateth with me, shall betray me. <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake.

MATTHEW XXVI.

<sup>21</sup> And as they did eat, he said, Verily I say unto you, that one of you

shall betray me.

MARK XIV.

<sup>18</sup> And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

LUKE XXII.

<sup>21</sup> But behold, the hand of him that betrayeth me...—

*Christ Predicts his Betrayal.*

JOHN XIII. parallel with that of throned judges over the twelve tribes of Israel.<sup>o</sup> <sup>17</sup> I have now clearly pointed out your duty [of conformity with me in reciprocal condescension]; you will therefore only expect to be blessed [with a participation in my exaltation,] by a close observance of this my precept. <sup>18</sup> Yet [in the expectations of rewarded fidelity on your part, which I thus express,] I do not include your entire number; I am too well aware of the dispositions and designs of each of those whom I have chosen as my Apostles, [and therefore cognizant of the intended treachery of one of them, to be so indiscriminate in my remarks respecting them;] such a faithless exception, however, is but a second verification of the declaration of Scripture,—

‘[Yea,—viler still, alas!—my very friend,  
My intimate, my honoured confidant,]  
The boon companion plighted at my board,  
Uplifts the vicious heel to lay me low.’†

<sup>19</sup> I forewarn you now of this future treachery respecting me, so that when it actually transpires, [instead of being thrown into consternation,] you may only derive from it a greater confidence in my supernatural character [as the Messiah].”

<sup>21</sup> As the supper was progressing [by the partaking of the bitter herbs and sauce, which now succeeded], the company still reclining,<sup>l</sup> Jesus, his mind becoming oppressed with the mournful circumstance to which he had just alluded, earnestly declared to his disciples, “I solemnly repeat it, one of your number, <sup>b</sup> whose hand is now extended with the rest to the food upon the table,<sup>l</sup> <sup>a</sup> as he eats with me,<sup>l</sup> is about to betray me.” <sup>22</sup> Overwhelmed with grief at this direct announcement,<sup>l</sup> they looked with blank amazement at each other, utterly at a loss to divine which he referred to; <sup>a</sup> and then the anxious whisper was circulated, who among them could

The Traitor Exposed.

<sup>a</sup> Mark xiv, 18.

<sup>b</sup> Luke xxii, 21 (last clause).

<sup>c</sup> Matt. xxvi, 22.

<sup>d</sup> Luke xxii, 23.

<sup>o</sup> Compare Matt. xix, 28.  
† Psa. xli, 9. This complaint was originally uttered by David with reference to the malicious confederacy of Ahithophel with the conspiring Absalom, a desertion aggravated by his

ingratitude for former favours, and especially by the sacred obligations of hospitality, which in the East bind the host and guest to perpetual amity: the melancholy lament of the Psalmist has a secondary Messianic application.

## MATTHEW XXVI.

<sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? and another said, *Is it I?*

<sup>23</sup> And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. <sup>24</sup> The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

## MARK XIV.

<sup>19</sup> And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

<sup>20</sup> And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish. <sup>21</sup> The Son of man indeed goeth, as it is written of him; but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.—

## LUKE XXII.

<sup>23</sup> And they began to inquire among themselves, which of them it was that should do this thing.—

<sup>21</sup> . . . *is* with me on the table. <sup>22</sup> And truly the Son of man goeth, as it was determined; but wo unto that man by whom he is betrayed!—

## JOHN XIII.

<sup>23</sup> Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved; <sup>24</sup> Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake: <sup>25</sup> he then, lying on Jesus' breast, saith unto him, Lord, who is it? <sup>26</sup> Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*: and when he had dipped the sop, he gave *it* to Judas Iscariot *the son* of Simon.

## MATTHEW XXVI.

<sup>25</sup> Then Judas (which betrayed him) answered and said, Master, is it I? He said unto him, Thou hast said.—

## JOHN XIII.

<sup>27</sup> And after the sop Satan entered into him. Then said Jesus unto him,

*Christ Identifies his Betrayer.*

MATT. possibly be the culprit?<sup>1</sup> <sup>22</sup> Soon the agitated inquiry<sup>a</sup> burst from one lip XXVI. after another, "Master, is it I?" "or I?"<sup>1—23</sup> but Jesus only replied to their solicitude, "It is some one<sup>b</sup> among you twelve,<sup>1</sup> who is now dipping his fingers with me into the sauce-dish, that will be my betrayer."<sup>24</sup> The 'Son of Man' is indeed about to depart [from earth] in the manner predicted in the Scriptures,† but alas, none the less, for that man by whose instrumentality his betrayal shall be effected! better had it been for such a one's eternal welfare, had he never JOHN existed."<sup>24</sup> [In the perplexity which this hint deepened without re- XIII. lieving,] (Simon) Peter privately beckoned to one of the disciples [John],<sup>25</sup> who reclined next to Jesus in front—the favourite of his Master,—<sup>24</sup> to inquire of Jesus, who the individual might be, to whom he referred? <sup>25</sup> Accordingly, leaning back on his Master's breast, he whispered in his ear, "Master, which of us is it?" Jesus replied in the same confidential manner, "It is he to whom I will give a morsel, after I have dipped it in the sauce."<sup>26</sup> Then sopping a piece of the herbs in the sauce, he handed it to Judas "of Ke rieth" (son of one Simon). "The justly suspicious Judas [thus directly noticed,] was constrained,<sup>1</sup> <sup>30</sup> on receiving the sop, ° to echo [falteringly the general question], "Is it I, Teacher?" to which his Master promptly rejoined [in an undertone], "Yes, you have hit upon the right person."<sup>1</sup> <sup>27</sup> Then,

<sup>a</sup> Mark xiv, 19.<sup>b</sup> Mark xiv, 20.<sup>c</sup> Matt. xxvi, 25.

<sup>1</sup> This intimation was sufficiently definite to be clear to the guilty person himself; but as several were probably nearly simultaneously performing this act, the rest did not clearly discover the exact person. See ver. 24 of John † Compare John xiii, 18, above.

## JOHN XIII.

That thou doest, do quickly. <sup>28</sup> Now no man at the table knew for what intent he spake this unto him: <sup>29</sup> for some of them thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. <sup>30</sup> He then, having received the sop, went immediately out: and it was night.

<sup>31</sup> Therefore when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him: <sup>32</sup> if God be glorified in him, God shall also glorify him in Himself, and shall straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you: ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you.—<sup>36</sup> Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward. <sup>37</sup> Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. <sup>38</sup> Jesus answered him, Wilt thou lay down thy life for my sake? verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

*Christ Identifies his Betrayor.*

JOHN XIII. while the traitor's fiendish purpose was only concentrated to a more resentful determination by this pointed detection, Jesus continued to him in a loud voice, "What you have to do then, be at once about, if you must!"<sup>o</sup> <sup>28</sup> None of the rest of the company understood the import of this ambiguous direction; <sup>29</sup> the most thought, that as Judas was purser to the consociation, Jesus had told him in the preceding whisper, to "purchase some article needed for to-morrow's festivities," or else had bidden him make a donation to the poor for some purpose. <sup>30</sup> [Full of guilty animosity,] Judas immediately left the room, it being now considerably after dark.

<sup>31</sup> Relieved by this withdrawal, Jesus exultingly exclaimed, [at the prospect of a speedy accomplishment of his mission,] "Now is the 'Son of Man' on the eve of his glorious distinction [through the triumphant results of his approaching death], and the Almighty is to be honoured by his means; <sup>32</sup> then, as such praise will accrue to God from his passion, reciprocally also will God raise him to glory with Himself, and thus will his celestial glorification be shortly consummated!—<sup>33</sup> My dearest disciples," continued he, "I am to remain among you but a very short time longer; when I am gone, you will often anxiously look for my return, but, as I lately told the hierarchy, 'To that place whither I am about to withdraw, you cannot have access,'<sup>†</sup> so [for a different reason] I now tell you."

<sup>36</sup> Here (Simon) Peter interrupted him by asking, "Master, where are you going?" Jesus repeated in reply, "Where I am presently going, you cannot have the privilege of following me just now, but you will one day follow me thither [at death]."<sup>‡</sup> <sup>37</sup> "But why, Master," continued Peter, "may I not follow you even now, [through every peril?]-I am ready to risk my very life in your defence." <sup>38</sup> "Would you indeed be willing to

<sup>o</sup> The pathetic tone of abandonment mingled in this recognition, was doubtless designed to open Judas's eyes to the desperate character of his purpose, as all the previous warnings had been.

<sup>†</sup> See chap. vii, 34.

<sup>‡</sup> Peter is said to have suffered martyrdom by crucifixion, like his Saviour; but, at his own request, with his head downward. Compare chap. xxi, 18.

## MATTHEW XXVI.

<sup>31</sup> Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. <sup>32</sup> But after I am risen again, I will go before you into Galilee. <sup>33</sup> Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

## MARK XIV.

<sup>27</sup> And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered. <sup>28</sup> But after that I am risen, I will go before you into Galilee. <sup>29</sup> But Peter said unto him, Although all shall be offended, yet *will* not I.

## LUKE XXII.

<sup>31</sup> And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat; <sup>32</sup> but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy breath.

*The Disciples Forewarned of their Desertion.*

JOHN XIII. venture your life in my behalf?" returned Jesus: "ah! Peter, [you little know your own heart:] I most solemnly warn you, that the cock will not have crowed for morn, before you have disowned me as many as three times!"<sup>o</sup>

MATT. XXVI. <sup>31</sup> Then turning to the disciples generally, he continued, "You will all be staggered in your adhesion to me this very night; for the catastrophe predicted by Scripture concerning me, is now about to occur,—

["Leap from thy scabbard, sword of wrath divine  
Provoked by human sin, and glut thy edge  
In expiation in the Shepherd's heart  
Who leads My people!" cries Jehovah's voice,—  
"His, who alone, though man, my Equal is;]  
Strike down the guardian shepherd at a blow,  
And lo! on all sides flee the frightened sheep.—  
[Yet will I spare and soothe the straying lambs.]"<sup>†</sup>

<sup>32</sup> Still, I will rise again from the fatal stroke, and will then precede you to a certain spot in Galilee." <sup>33</sup> Hereupon, Peter reiterated his resolute attachment by declaring, "If everybody else were actually to be estranged from you, I am certain I would not." <sup>31</sup> But his Master checked his self-confidence by telling him, "Simon, Simon, mark me, Satan longs to get all of you under the full power of his temptations to apostasy, and then he would sift your hearts as severely as grain is winnowed, [which would reveal far more of the chaff of selfish distrust in me than you imagine, and might prove your ruin; nor will you escape entirely unscathed from his snares.] <sup>32</sup> But I have had occasion to pray particularly for yourself [in view of this trial, that your confidence in me might not then desert you; † I shall therefore charge you especially with the task of encouraging the wavering faith of your associate disciples, so soon as you shall have recovered from your own defection."

<sup>o</sup> The other Evangelists give this premonition at a later period of the conversation; but I have thought better to repeat it, than to discover the question in verse 37, from what seems meant for its reply in verse 38. The reiteration by Christ appears to have been called out by Peter's characteristic persistency in his self-confident assertion.

<sup>†</sup> Zech. xiii. 7. The almost proverbial frequency of this simile employed by Christ, has led some to doubt whether it was intended for a quotation at all; but the introductory phrase,

"It is written," is decisive of this point. It has also been disputed whether the prophet designed to refer to the sacrifice of the Messiah; but the striking character of the allusions and imagery appears to demand such an interpretation. For the sake of a more full satisfaction, I have quoted the whole of this beautiful passage.

<sup>†</sup> Although Peter's "faith" did for the moment "fail" him on that occasion, yet Christ's prayer availed to retrieve him from incorrigibly falling, as the next clause intimates.

## LUKE XXII.

ren. <sup>33</sup> And he said unto him, Lord, I am ready to go with thee both into prison and to death.

<sup>34</sup> And he said, I tell thee, Peter, the cock shall not crow twice this day, *even* in this night, before that thou shalt thrice deny that thou knowest me.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

<sup>35</sup> And he said unto them,

When I sent you without purse and scrip and shoes, lacked ye any thing? And they said, Nothing. <sup>36</sup> Then said he unto them, But now he that hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no sword, let him sell his garment and buy one. <sup>37</sup> For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. <sup>38</sup> And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.—

## MATTHEW XXVI.

<sup>34</sup> Jesus said unto him, Verily I say unto thee, That this night before the cock crow, thou shalt deny me thrice.

<sup>35</sup> Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

## MARK XIV.

<sup>30</sup> And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

<sup>31</sup> But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

*Peter's Denial Foretold.*

LUKE <sup>33</sup> "O! Master," returned Peter, "[so far from alienation by adversity,] I am XXII. ready at any moment to attend you even to prison, or to death itself."

<sup>34</sup> "Peter!" replied Jesus, "once more I solemnly tell you, that in the course of this identical night, the cock will not have crowed <sup>1</sup> twice for dawn,<sup>1</sup> before you will three several times deny all acquaintance with me." "<sup>2</sup>No, no, Master," insisted Peter the more vehemently, "if I had to die with you for it, I would never disavow you." The rest of the disciples too made similar professions of constancy.<sup>1</sup>

<sup>35</sup> Jesus then proceeded to impress their minds more deeply with a sense of the perils awaiting them. "When I sent you out on your preaching tour," said he, "without purse, wallet or shoes,<sup>o</sup> did you experience any inconvenience from the want of them?" "No," answered they, "scarcely any."<sup>36</sup> "But in the coming emergency, on the contrary," rejoined he, "whoever has a well-stored purse, will have need to take it with him [in the vicissitudes through which you will pass], and so too of his wallet; and if any traveller through the dangerous scenes before you, is destitute of a dagger for defence, he had better sell his very cloak and buy one, than go unarmed.<sup>†</sup>" <sup>37</sup> For I assure you, that the Scriptural intimation has yet to be accomplished in my case.—

'E'en yields he to be reckon'd with the vile,  
In infamy by man, in doom by Heaven: '†

yes, every minute prediction concerning me is to be fully verified." <sup>38</sup> "Master," said the disciples, [who had been searching among their garments for

<sup>a</sup> Mark xiv, 30.

<sup>b</sup> Mark xiv, 31.

<sup>o</sup> See § 61.

<sup>†</sup> This advice, as is proved by the disregard of Christ for the two weapons actually produced by the disciples (verse 38), as well as by his pacificatory conduct on the use of one of them (Matt. xxvi, 52), was only designed as a

general intimation of the hazards to which they would soon be exposed.

<sup>‡</sup> Isa. liii, 12. The association of Christ with the malefactors on the cross, was doubtless one of the circumstances to which this prophecy points; see Mark xv, 28.

## MATTHEW XXVI.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed *it*, and brake *it* and gave *it* to the disciples, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me.

<sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them saying, Drink ye all of it; <sup>28</sup> for this is my blood of the new testament, which is shed for many for the remission of sins: this do ye, as oft as ye drink *it*, in remembrance of me.

<sup>29</sup> But I say unto you, I

## MARK XIV.

<sup>22</sup> And as they did eat, Jesus took bread, and blessed, and brake *it* and gave to them, and said, Take, [eat;] this is my body.

<sup>23</sup> And he took the cup, and when he had given thanks, he gave *it* to them: (and they all drank of it:)

<sup>24</sup> and he said unto them, This is my blood of the new testament, which is shed for many.

<sup>25</sup> Verily I say unto you, I will

## LUKE XXII.

<sup>19</sup> And he took bread, and gave thanks, and brake *it* and gave unto them saying, This is my body which is given for you: this do in remembrance of me.

<sup>20</sup> Likewise also

the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.—

<sup>18</sup> For I say unto you, I will not

## 1 COR. XI.

<sup>23</sup> . . . The Lord Jesus, the *same* night in which he was betrayed, took bread; <sup>24</sup> and when he had given thanks, he brake *it*, and said, [Take, eat;] this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup> After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood:

this do ye, as oft as ye drink *it*, in remembrance of me.

*Christ's Last Passover Meal.*

LUKE weapons,] “here are two daggers.”<sup>23</sup> “Never mind [about supplying yourselves literally with arms],” returned he; “that will do on that subject.”

MATT. <sup>26</sup> While they were partaking of the more substantial parts of the supper, [i. e. the bread and flesh of the other sacrifices accompanying the lamb itself, after the second cup of wine,] Jesus taking a cake of the unleavened biscuit in his hands, pronounced the customary benediction over it, and then breaking it in pieces, distributed a portion to each of the disciples, with this touching remark and injunction, “Take and eat this fragment of bread, which represents my body “so soon to be yielded by me<sup>1</sup> to be lacerated [by crucifixion, as a vicarious sacrifice] on your behalf; and [in your future religious meetings] perform this ceremony in commemoration of me<sup>1</sup> [as at once your Friend and Redeemer].”—<sup>27</sup> “In a similar manner, after the supper was concluded [by the eating of the paschal lamb itself], Jesus took up the [third] cup of wine, and pronouncing the usual blessing over it, he passed it round among them, telling them <sup>28</sup> as they all in turn partook of its contents, “Drink likewise this wine; <sup>28</sup> it betokens my own blood, which, as a seal of the *New Covenant* [of the gospel,] instituted by me, I am about to pour forth freely for the entire human race, in expiation of their sins; “whenever, therefore, [in the ecclesiastical arrangements by which you may be favoured with the privilege, &] you may partake of such a cup, observe this social act as a remembrance of me<sup>1</sup> [in this my sacrificial relation to you. <sup>29</sup> As for myself,] I distinctly forewarn you, that I shall never from this hour

<sup>a</sup> Luke xxii, 19.<sup>b</sup> 1 Cor. xi, 24.<sup>c</sup> Luke xxii, 20.<sup>d</sup> Mark xiv, 23.<sup>e</sup> 1 Cor xi, 25.

<sup>23</sup> These they had probably carried with them covertly as a partial protection, perhaps without any settled design of using them, but in anticipation of some fracas with their Master's enemies at the capital, whose violence they had reason to apprehend, as well from past occurrences, as from his frequent admonitions of some dreadful catastrophe there to befall him.

† The occurrence of the Lord's Supper is placed here (notwithstanding the dislocation of the order of all the Evangelists who relate it), both on account of its proper position in the regular course of the ceremonies at the meal, and especially on the strength of the intimation “after supper” in Luke and 1 Cor.

‡ The early Church did this oftener than now.

MATTHEW XXVI.

will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

MARK XIV.

drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

LUKE XXII.

drink of the fruit of the vine,  
until the kingdom of God shall come.

JOHN XIV.

<sup>1</sup>Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup>In my Father's house are many mansions; (if *it were* not so, I would have told you :) I go to prepare a place for you: <sup>3</sup>and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also: <sup>4</sup>and whither I go ye know, and the way ye know. <sup>5</sup>Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? <sup>6</sup>Jesus saith

*The Lord's Supper.*

MATT. again have an opportunity like this of joining with you in a draught XXVI. of the cheerful produce of the vine, until that auspicious period "shall arrive,<sup>1</sup> when in company with you I shall forever drink its fresh vintage [of consummated reality,] amid the celestial blessedness of the 'Reign of the Divine Messiah' in my Father's presence."<sup>2</sup>

JOHN XIV. <sup>1</sup>[After the repast was finished, while they continued reclining at the table, Jesus proceeded to fortify his disciples' minds against the shock which they were soon to experience, by the following parting counsels:] "Do not suffer yourselves to be agitated [with despondency in view of my intimations of departure]; renew your confidence in the protection of God,† and call to mind the many evidences you have had of my ability [and promptness to exercise that unfailling succour in your behalf]. <sup>2</sup>Now in my Father's [eclestial] home, to which I am about to go, there are abundant residences [for you also, as well as for all beside];—had there not been ample room there for you too, I would long since have ingenuously told you so, [and not deceived you up to this late period of my personal service, by the hope of attending me into all the triumphant scenes of my career;]—and I am now but going in advance to fit up an apartment there for each of you: <sup>3</sup>so when I have arrived there and prepared an abode for you [by the qualifying influences of my intercessions and mediatory grace in your behalf during probation],‡ I will then return to you, [initially by the natural summons that relieves each of you from his earthly detention, and fully at the general resurrection,]§ and take you home with myself; and thus, where my course shall permanently terminate, there you too will eventually accompany me, [no more to separate.]¶ <sup>4</sup>What place of withdrawal I refer to, you certainly by this time well know [from my frequent intimations to you respecting heaven as connected with my departure,]‡‡ and you are quite as well aware of the avenue thither, [namely, by me, as I have often told you.]"††

<sup>5</sup>Here, Thomas, [disinclined to acquiesce in a remark which he failed to comprehend,] interposed the question, "Master, you have not even told us where you intend to go,‡‡ and how should we know the way thither?" <sup>6</sup>"I

a Luke xxii, 18.

° Compare verse 16 of Luke, above.  
† "Believe" in both these clauses should be translated in the imperative.  
‡ A simile apparently borrowed from the numerous side rooms in the Temple.

§ Compare chap. xvi, 7.  
¶ Compare 1 Thess. iv, 14-17.  
‡‡ See chap. vi, 62; vii, 33; viii, 14.  
†† See particularly chap. x, 9.  
‡‡ See chap. xliii, 33, 36.

## JOHN XIV.

unto him, I am the way and the truth and the life; no man cometh unto the Father but by me. <sup>7</sup> If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him. <sup>8</sup> Philip saith unto him, Lord, show us the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Show us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works: <sup>11</sup> believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake. <sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. <sup>13</sup> And whatsoever ye shall ask in

*Unity of Christ with the Father.*

JOHN XIV. myself," responded Jesus, [with an emphasis that left no uncertainty as to his destination.] "am the true and life-giving Way<sup>o</sup> [of approach to Heaven]; no human being gains access to the Father, save through my mediation. <sup>7</sup> Your intimacy with me, therefore, ought to have given you all a definite acquaintance with the character of my Father, and from this moment [set it down as an ascertained fact, that in all His relations cognizable by finite capacities] you are thus acquainted with Him, and have in fact seen Him [in me His incarnate Representative]." <sup>8</sup> "Master," said Philip, [with a blunt curiosity to reduce the subject to a more distinct apprehension,] "just exhibit to us some visible manifestation of the Father's person, and we shall rest satisfied [that we have gained an actual perception of Him]." <sup>9</sup> "What!" returned Jesus, "after I have lived familiarly with you all for several years, have you, Philip, still remained unacquainted with *me*, [who am identical with Him?] I tell you, whoever has seen me, has really beheld the Father in that very sight; how then can you consistently ask me to 'afford you a gaze at the Father?' [since all that is visible in His nature, is palpable in myself.] <sup>10</sup> Do you doubt that I am involved in my Father's being, and He conversely embodied in me?—[let my doings themselves convince you of the correlation between us:] the very doctrines which I deliver to you, are not self-originated, but [proceed primarily from my Father; and in like manner] He, [by His Godhead] inhering in my person, effects all my miracles. <sup>11</sup> Fully settle it, then, in your convictions, that between my Father and myself there subsists an entire and most intimate union [in nature, purpose and conduct, each implying the other in all respects;—even if you fail to rely upon my assertion to that effect, yet] surely you must be impelled, by witnessing the miracles which I perform, to repose implicit confidence in me as His plenary agent.

<sup>12</sup> "The result of such confidence in me," continued Jesus, The Holy Spirit promised. [resuming his former topic,] "will be in respect to these very miracles, that the person [among you] exercising it, will be enabled to effect even more stupendous acts [in his Apostolical delegation,] than ever I have done;† <sup>13</sup> in short, whatever you [my Apostolical representatives, and in a

<sup>o</sup> Compare the phraseology of chap. xi, 25.

† The miracles of the Apostles, although not greater in themselves than those of Christ, were yet productive of more marked and extensive effects upon those who witnessed them; especially the "gift of tongues," (the peculiar



## JOHN XIV.

my name, that will I do; that the Father may be glorified in the Son: <sup>14</sup>if ye shall ask anything in my name, I will do *it*. <sup>15</sup>If ye love me, keep my commandments: <sup>16</sup>and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, <sup>17</sup>*even* the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you: <sup>18</sup>I will not leave you comfortless; I will come to you. <sup>19</sup>Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>20</sup>At that day ye shall know that I *am* in my Father, and ye in me, and I in you. <sup>21</sup>He that hath my commandments and keepeth them, he it is that loveth me; and he

*Christ's Mediation in Heaven.*

JOHN subordinate degree every follower of mine] shall pray for on my behalf XIV. [i. e. as authorized for the promotion of my cause], I will effect in that exercise of my [divine] prerogative, by which my Father's praise is so directly secured through the representative power of His Son,—<sup>14</sup>I say *every* such request of yours, however great, shall be accomplished by my personal mediation. <sup>15</sup>[In order to realize this fulfilment of your petitions, however,] you must faithfully observe all my precepts, as upon this proof of love toward me [can you alone claim my interest in you. <sup>16</sup>Then in entering upon my intercessory office,] I will second your prayers before my Father, and He will grant you another [divine] Helper [especially in the arduous duties of your mission], an effectual substitute in my absence, to be your perpetual companion [within]; <sup>17</sup>namely, the Holy Spirit, —that impressive Expositor of sacred truth, whom the mass of mankind, from their distorted perception and corrupt ignorance of moral things, are unable to admit to the control of their minds; but whose influences *you* begin to apprehend, since He even now hovers continually near you, ready to be enshrined presently in the full occupancy of your breasts.<sup>o</sup> <sup>18</sup>I shall therefore by no means leave you in bereavement [of the *consolations* of my presence], for I am indeed only about to approach you the more closely [by the greater intimacy of the representative Spirit, secured by my departure, and finally by taking you to myself]. <sup>19</sup>In a little while hence, this world is to behold me no more as its occupant, but *you* will still continue to behold me [in your recollection and spiritual conceptions]; and in the issue, your steps too will follow me to that immortal bliss for which I shall survive, and to which I shall thereby admit you. <sup>20</sup>The occurrence of this my revivification will at length compel your own minds to the just apprehension of the important relation, which [I have just declared to you that] I sustain, as intimately connected with the Father,† and [thereafter you will soon become fully aware] that I am also identified [in sympathy and object] with yourselves, and you reciprocally [in love and labour] with me. <sup>21</sup>It is those only, however, who treasure up and faithfully practise my precepts, that possess a genuine love for me, and such accordingly will be loved by my Father; I too will entertain a most tender

impartation of the subsequent effusion of the Spirit.) to which their success in preaching was so largely attributable. There is here, however, probably a reference not merely to miracles, but rather to the official transactions of the Apostles in general, the result of which was to establish an independent organization (the Church), which should modify the desti-

nies of the world in all ages to come. Compare chap. i. 50.

<sup>o</sup> The reference of the whole of this passage to the future outpouring of the Spirit, seems prohibited by the variety in tense between "dwe'ls" and "shall be," as well as by the contrast between "with" and "in."

† See verse 10.

## JOHN XIV.

that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him. <sup>22</sup> Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? <sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. <sup>24</sup> He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. <sup>25</sup> These things have I spoken unto you, being yet present with you; <sup>26</sup> but the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. <sup>27</sup> Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid. <sup>28</sup> Ye have heard how I said unto you, I go away and come *again* unto you; if ye loved me, ye would rejoice, because [I said,] I go unto the Father, for my Father is greater than I: <sup>29</sup> and now I have

*The Gift of the Holy Spirit.*

JOHN love toward them, and will express it by satisfactory disclosures of my XIV. character to them [in the intimacy of communion through the Spirit].” <sup>22</sup> Here Jude (not he “of Ke’rioth”) [but the other disciple of that name,—in surprise at the limited development of his career which he supposed Jesus to be contemplating by this remark,] inquired, “But why, Master, are you going to confine the exhibition of your Messianic character to us, instead of publicly announcing yourself to the world?” <sup>23</sup> Jesus replied, [evasively leading his mind to the correct appreciation of what it concerned him to know, “What I stated was this, that] whoever loves me, will observe my injunctions, and as he would thus secure my Father’s love also, we will both of us then visit him [in the special internal manifestations of sacred love], and indeed take up our abode permanently with him [in the constant influences of the indwelling Spirit]. <sup>24</sup> On the contrary, that person who has no real love for me, will evince his want of it by a disregard of my precepts, [so that any further revelation of myself to him, would be unavailing;] and [such a one need never hope to enjoy the spiritual company of my Father, since] the precepts to which you are listening from my mouth, are not originally mine, but issued by my Father whose commission I bear, [and therefore a contempt for them must be regarded as a slighting of Him.]

<sup>25</sup> “I have thought it proper to make these intimations to you while I yet continue in your midst, [although well aware of your liability to misunderstand and forget them;] <sup>26</sup> but the inward Helper, the Holy Spirit to whom I referred as about to be sent by the Father in my stead and authority, will more efficiently teach you all these truths, and clearly remind you of all my teachings. —<sup>27</sup> Before taking my leave of you, I now bequeath to you my blessing—I impart the blessing of my own bliss to your hearts; no such empty presents as this world affords, do I bestow upon you, [but the priceless gift of my grace.] I therefore again charge you, let not your minds be disturbed by anxiety or fear, in view of my departure: <sup>28</sup> recollect what I just now told you, that ‘I am but going, soon to return to you;’ now your affection for me ought to make you glad on my account, that I am going to my Father, whose position is so much more exalted than mine [in my present sphere]. <sup>29</sup> My great object,

## JOHN XIV.

told you before it come to pass, that when it is come to pass, ye might believe. <sup>30</sup> Hereafter I will not talk much with you; for the prince of [this] world cometh, and bath nothing in me: <sup>31</sup> but that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## JOHN XV.

<sup>1</sup> I am the true vine, and my Father is the husbandman: <sup>2</sup> every branch in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit: <sup>3</sup> now ye are clean through the word which I have spoken unto you. <sup>4</sup> Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; <sup>5</sup> I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; (for without me ye can do nothing:)

*Christ's Departure at hand.*

JOHN however, in thus forewarning you of my departure, is to inspire you with XIV. faith in my prescience, when you shall have seen my declaration verified by its actual transpiration. <sup>30</sup> I shall have but little opportunity after this of conversing privately with you; for the Satanic chief of this world's wicked race will presently come upon me [in the person of some of his minions, and thus separate me from you]: yet shall he not prevail eventually against me; <sup>31</sup> [his malice is to be allowed to succeed against me only thus far, in order] that mankind may have a proof [in my submission to my divinely-appointed fate,] how much I love my Father, and that I implicitly obey His instructions in my mission.

“And now,” concluded Jesus, “it is time for us to rise from table, and prepare to leave the city.”

JOHN <sup>1</sup> [The ceremonies of the repast being now entirely concluded, Jesus XV. still lingered in the apartment to communicate to his disciples the following parting counsels and encouragements: “In the great field The Vine and its Branches. to carry out,] I occupy the position of the grand central vine, [all others being mere offshoots of this genuine stock, or else worthless wildlings,] while my Father is the supreme Gardener of the vineyard [of grace. <sup>2</sup> In the exercise of His horticultural care,] He prunes off all such limbs attached to me the living vine, as are found not to yield any fruit; whilst those that are bearing limbs He rids of all encumbering shoots, so that they may yield more fruit. [with their concentrated vital juices.] <sup>3</sup> Thus *you* are already to a considerable extent divested of these vitiating excrescences [in the shape of misguiding worldly notions respecting me], by means of the discriminative discourses which I have all along been delivering to you. <sup>4</sup> [All that you have to do therefore is, to] adhere still in your connexion with me, in order to preserve my vitalizing union with you; for just as no limb can bear fruit of itself, dis-severed from the main stem of the vine, so neither can you effect anything of religious value, if you dissolve your connexion with me: <sup>5</sup> I, then, am the trunk of the vine [of the true spiritual Church], while you my followers constitute its branches. Accordingly, whoever continues spiritually joined with me, and thus maintains the circulation of my influences through his soul, produces in conse-

## JOHN XV.

<sup>6</sup> if a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast *them* into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: <sup>8</sup> herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. <sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love: <sup>10</sup> if ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. <sup>12</sup> This is my commandment, That ye love one another, as I have loved you: <sup>13</sup> greater love hath no man than this, that a man lay down his life for his friends; <sup>14</sup> ye are my friends, if ye do whatsoever I command you: <sup>15</sup> henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends,

*Christ's Parting Counsels to his Disciples.*

JOHN XV. quence an abundant yield of religious fruit; since it is by my spiritual aid alone, that you are enabled to accomplish any sacred purpose: <sup>6</sup> on the other hand, whoever relinquishes his spiritual union with me [in the heart-felt intercourse of divine love and confidence], is at once lopped off from the body of the Vine, like a refuse branch, doomed speedily to wither [in religious enjoyment], and eventually to be consigned to the fate of such dry twigs, which are collected and thrown into the fire [in this case of final perdition,—the ultimate sentence of this apostate nation], there to be irrevocably consumed. <sup>7</sup> Whereas, if you preserve your connexion with me inviolate, and habitually yield to my precepts their due influence over your hearts, you are privileged, [as I before intimated,] with making any prayer to which you shall be prompted [by the sentiments thus fostered], and it will certainly be accomplished for you. <sup>8</sup> It is by your thus producing abundant and valuable results, [especially in your Apostolical work,] that my Father's honour is to be promoted on earth; and the same course [of labour and prayer in union with me] will confirm and evince your discipleship with respect to me. <sup>9</sup> Now the standard of intensity according to which you are to preserve my affectionate interest in you, is the unreserved love that the Father exercises toward me, to which the love that I have displayed toward you corresponds; <sup>10</sup> and the mode by which alone you will be enabled to retain this complacency on my part respecting you, is by assiduously observing all my injunctions, just as *I* continually cherish my Father's infinite delight in me, by steadily prosecuting His commands. <sup>11</sup> My object therefore, [as you will perceive,] in these communications to you, is to effect a permanence of this my delighted satisfaction with your characters, and thus lead you to a consummation of your bliss in me [by the conscious enjoyment of my entire favour here and in heaven]. <sup>12</sup> Of these my injunctions one of the most important [especially under the tendencies to disunion that threaten you,] is, to exercise a tender regard for each other, making my love as exhibited toward you its incentive and rule; <sup>13</sup> and [the depth of this you may conceive by considering that] no one could evince a more ardent love than by sacrificing his very life in his friends' behalf, [as I am about to do for you.] <sup>14</sup> *You* are they that stand in the relation of friends to me, provided you faithfully keep all my injunctions: <sup>15</sup> observe, I no longer designate you as mere servants, for the domestic is not of right admitted to a knowledge of his mas-

## JOHN XV.

for all things that I have heard of my Father, I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that ye love one another.

## JOHN XIII.

<sup>34</sup> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another: <sup>35</sup> by this shall all *men* know that ye are my disciples, if ye have love one to another.

## JOHN XV.

<sup>18</sup> If the world hate you, ye know that it hated me before *it hated* you: <sup>19</sup> if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world,

*Christian Love.*

JOHN XV. ter's plans, [his business being simply to execute them;] but I have addressed you familiarly as friends, inasmuch as I have confidentially acquainted you with the entire series of purposes with which my Father has commissioned me in the privacy of His counsels. <sup>18</sup> Neither have you selected me as the object of your intimacy; it is I who have chosen you to this honourable companionship, and appointed you to your [Apostolical] mission, in which you should bring about important results [in my cause], and those too of a permanent character,—empowering you with the privilege of making any request of the Father on my account [i. e. in furtherance of my cause delegated to your charge], under the guarantee that I would secure it for you. <sup>17</sup> [In view, therefore, of this condescension in me toward you,] I again enjoin upon you to maintain in turn a cordial love for each other, [as it will not only be appropriate to your social relation to me, but also essential to your success.]  
JOHN XIII. <sup>34</sup> This duty of mutual affection I prescribe to you with [an emphasis and authority that clothe the old precept with] a new sacredness;° and the model of disinterested fervour according to which you are to love one another, is *my* devoted interest in your well-being. <sup>35</sup> By the exhibition of this tender regard for each other, [so like myself,] the world of spectators will be won to acknowledge that you are my genuine followers. †

JOHN XV. <sup>18</sup> “ [Of this reciprocal love you will have the more need,]” The World continued Jesus, “ inasmuch as] the ungodly *world* will Inimical. nevertheless show you no kindness; but then you will have the satisfaction of reflecting, that it has already vented its malice against me in the first instance, [by persecuting me during life, and putting me to an ignominious death. <sup>19</sup> This hostility you must therefore expect:] for were you identified with the irreligious community in feeling and purpose, it would of course be friendly to you as a part of itself; but [from this very enmity you may derive an assurance of being my disciples, for] it is precisely because you do not belong to the unbelieving mass in your spiritual affinities, being selected by me out of its ranks, that it bears you ill-will, [as having deserted it for the

° See Lev. xix. 18.

† Alas, that this trait should ever have failed to distinguish the Christian community! Tertullian gives it as the proverbial remark of the

heathen concerning the early Christians, “ See how they love one another, and how ready they are to die for each other!”—This passage is inserted here for harmony of sentiment.

## JOHN XV.

therefore the world hateth you. <sup>20</sup> Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also: <sup>21</sup> but all these things will they do unto you for my name's sake, because they know not him that sent me. <sup>22</sup> If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin: <sup>23</sup> he that hateth me, hateth my Father also: <sup>24</sup> if I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. <sup>25</sup> But *this cometh to pass*, that the world might be fulfilled that is written in their law, They hated me without a cause. <sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me; <sup>27</sup> and ye also shall bear witness, because ye have been with me from the beginning.

*Persecution from the World.*

JOHN antagonist principles of my religion.] <sup>20</sup> Bear in mind, then, [for your encouragement under this opposition,] the aphorism that I have uttered to you before this, that 'The servant cannot look to fare better than his master:' <sup>21</sup> and therefore as the world [in the person of my countrymen and their sympathizers,] has persecuted me, it will doubtless treat you in the same way; or had it entertained my teachings with docility, it would be likely to heed your doctrines likewise. <sup>22</sup> But [so far from yielding readily to your representations,] this depraved race will inflict this opprobrium upon you on account of your connexion with me, in whom they refuse to recognise the representative of Him who commissioned me. <sup>23</sup> Had I never thus appeared on earth and personally addressed my claims to them, their inacquaintance with me might have admitted some extenuation of its guilt; but now, after the full exposition of my character and doctrines before them, they have not the slightest apology for their base rejection of me;—<sup>24</sup> in their groundless malignity toward me, they but show [as every one must do who fails to love me,] their real hatred to my Father, [whose holiness and truth I reflect.] <sup>25</sup> Or, had I not performed miracles in their presence unprecedented in extent and authority, their crime of unbelief would have been more excusable; but now, after they have been favoured with a display of divine power on my part, they have evinced an incorrigible aversion to me, and thereby also to my Father, [whose character is visibly portrayed in me.] <sup>26</sup> By this settled opposition on their part, the language of former saints in their own Scriptures is illustrated afresh in my case, that there are those—

‘— who hate me causelessly.’†

<sup>26</sup> [Despite this incredulity of theirs at present,] however, the Heaven-originated Spirit who gives to divine truth its convincing power, that Helper of whom I just now spoke as about to be despatched to you by me from my Father's presence, on His arrival [in full influence upon men's minds] will effectually impress upon them the evidences of my true character; <sup>27</sup> and you too, who have been my companions from the outset of my public career, will then be enabled to testify convincingly [to the facts on which my claims are grounded].

<sup>20</sup> See chap. xiii, 16, § 78.

† Psa. xxxv, 19; lxi, 4.

## JOHN XVI.

<sup>1</sup> These things have I spoken unto you, that ye should not be offended : <sup>2</sup> they shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you, will think that he doeth God service ; <sup>3</sup> and these things will they do [unto you], because they have not known the Father nor me. <sup>4</sup> But these things have I told you, that when the time shall come, ye may remember that I told you of them : and these things I said not unto you at the beginning, because I was with you.

<sup>5</sup> But now I go my way to him that sent me, and none of you asketh me, Whither goest thou ? <sup>6</sup> but because I have said these things unto you, sorrow hath filled your heart. <sup>7</sup> Nevertheless I tell you the truth, It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin and of righteousness and of judgment : <sup>9</sup> of sin, because they believe not on me ; <sup>10</sup> of righteousness, because I go to my Father, (and ye see me no more ; ) <sup>11</sup> of judgment, because the prince of this world is judged. <sup>12</sup> I have

*Persecution from the World.*

JOHN XVI. <sup>1</sup> I have therefore only adverted to these obstacles [arising from impenitent prejudice against me], lest you should be discouraged [from adhering to my cause under pressure of the trials which will result therefrom to you]. <sup>2</sup> For not only will your adversaries excommunicate you from their religious society, but the day is not far distant when your murderous persecutors will be so inflamed with bigoted fury, as to imagine that they are doing an act of piety toward God in causing your very death, <sup>3</sup> being actuated by a perverse misconception of my Father's character and therefore of me. <sup>4</sup> Observe now ! I have fairly forewarned you of these oppositions, so that when they actually occur, you may remember my prediction of them, [and thus not only repose greater confidence in my knowledge, but also be prepared to endure them cheerfully.]

<sup>5</sup> I have reserved these full intimations of future persecution until this late period, because up to this time I have been in your company, [and therefore had an opportunity of sustaining your courage by personal counsels, and I did not wish needlessly to afflict you by such anticipations ;] <sup>6</sup> but now I am on the point of departing to Him who sent me on my earthly mission, and [have therefore freely opened my mind on all these subjects to you : yet] the recital so far from eliciting from any of you the friendly inquiry, 'Whither are you going ?' <sup>7</sup> has only had the effect of filling your hearts with a selfish grief [of despondency at the prospect of the exposure in which my departure will leave you]. <sup>8</sup> Yet, I candidly assure you, this very departure of mine is of the greatest possible advantage to you : for by this means alone will I be able to procure and send you that divine Helper. <sup>9</sup> His office, when His influences are thus exerted in full, will be to convince mankind [and especially this impenitent people†] of their heinous sin <sup>10</sup> in rejecting me, <sup>11</sup> of my own holy character—as vindicated by the fact of my withdrawal by ascension to my Father, out of your sight [yet attested by you],—<sup>12</sup> and of the signal doom of expulsion from his spiritual power, which the Satanic tyrant of the mass of depraved men will then meet. <sup>13</sup> There are many other doctrines [connected

∞ Compare Acts xxvi, 9.

† See Acts ii, 22-24, 36, 37 ; compare also Acts iii, 13-15, 19-21.

## JOHN XVI.

yet many things to say unto you, but ye cannot bear them now: <sup>13</sup> howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, *that* shall he speak; and he will show you things to come. <sup>14</sup> He shall glorify me; for he shall receive of mine, and shall show *it* unto you: <sup>15</sup> all things that the Father hath are mine; therefore said I, that he [shall] take of mine, and shall show *it* unto you. <sup>16</sup> A little while, and ye shall not see me; and again a little while, and ye shall see me, (because I go to the Father.) <sup>17</sup> Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again a little while, and ye shall see me; and, Because I go to the Father? <sup>18</sup> they said therefore, What is this that he saith, A little while? we cannot tell what he saith. <sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again a little while, and ye shall see me? <sup>20</sup> Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice;

*Enlightenment by the Holy Spirit.*

JOHN with the more profound designs of the gospel], which I would like to communicate to you; but your minds are not yet prepared for the appreciation of these spiritual truths: <sup>13</sup> when that truth-realizing Spirit shall be dispensed, however, He will guide your minds [with inspired insight] into the whole scheme of sacred truth, [thus qualifying you to expound its deepest mysteries with Apostolical authority;] for He will reveal in His interior suggestions no self-devised system of dogmas, but will disclose to you divinely-prescribed messages, imparting also at times premonitions of future events [affecting your official work]. <sup>14</sup> By this tuition He will enhance your regard for me, whose teachings He will second and rehearse in your minds; <sup>15</sup> inasmuch as there is a perfect community of attributes and sentiments between me and the Father, and the Spirit as His Legate must therefore accord in all communications with mine. <sup>16</sup> [These considerations should reconcile you to my departure; for] although in a short time you will be deprived of the pleasure of personally beholding me, yet in a short additional time you will behold me again [in the spiritual disclosures of the representative Spirit], a vision that is to be secured by my withdrawal to the Father."

<sup>17</sup> At this point, [the minds of the disciples, who had but vaguely traced their Master's meaning, became so completely puzzled with these declarations so foreign to their habitual views concerning his prospects, that] some of them could no longer refrain from whispering to each other, "What does he refer to by telling us, 'In a short time you will cease to behold me, and after a short time again you will behold me'?" and then again by saying, 'It is to be secured by my withdrawal to the Father'?" <sup>18</sup> "I am sure I cannot tell," [returned those appealed to,] "what he means by the 'short time' he speaks of." <sup>19</sup> Aware that they would have been glad [but for their diffidence,] to put these questions to *him*, Jesus rejoined, "Are you debating among yourselves the import of my declarations concerning 'your soon beholding me no longer, and then shortly beholding me again'?" <sup>20</sup> [Well, events will ere long verify my words; for] I distinctly warn you, that you will soon be made to wail and lament in bitterest grief [at my violent death, which will

Particulars  
Elicited.



## JOHN XVI.

and ye shall be sorrowful, but your sorrow shall be turned into joy : <sup>21</sup> a woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world : <sup>22</sup> and ye now therefore have sorrow ; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. <sup>23</sup> And in that day ye shall ask me nothing ; verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you : <sup>24</sup> hitherto have ye asked nothing in my name ; ask, and ye shall receive, that your joy may be full. <sup>25</sup> These things have I spoken unto you in proverbs ; [but] the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. <sup>26</sup> At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you ; <sup>27</sup> for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. <sup>28</sup> I came forth from the Father, and am come into the world ; again, I leave the world, and go to the Father. <sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly,

*Triumph through the Holy Spirit.*

JOHN seem to extinguish all your hopes in me], while the persecuting world will  
XVI. exult [in fancied triumph] ; but your sorrow [at this disappointing bereavement] will speedily give place to joy [at my resurrection, and the successful development of the gospel thereby ushered in]. <sup>21</sup> As a mother suffers excruciating anguish when her pangs come on ; but, [that brief crisis being past,] on the birth of the babe, she forgets her pain in the maternal joy of pride that a new human being is brought into the world : <sup>22</sup> so you already begin to feel the throes of grief [at the prospect of my loss] ; but I will soon revisit you, and your bleeding hearts will then be consoled with a joy [in my abiding inward presence], of which no earthly power will be able to deprive you. <sup>23</sup> In the succeeding period [of full illumination], you will no longer have any unsolved questions [as the problem with which you are now perplexed.] to propound to me ; nay further, I assure you that whatever *requests* you make of the Father under my authority, He will grant you. <sup>24</sup> So far, you have scarcely availed yourselves at all of this privilege of petition as my delegated servants ; you are henceforth to pray in the full exercise of this grant, and you shall receive responses which will satisfy your hearts with full delight [at the accomplishment of your most sanguine purposes in my behalf]. <sup>25</sup> I have been obliged to discourse to you on these topics in (to you) enigmatical language ; but a period [of more vivid perception on your part] is approaching, when I will no longer [seem to] use an obscure figurative style, but communicate to your minds [by the suggestive Spirit] the needful insight into my Father's character and plans in plain terms. <sup>26</sup> You will then no longer be backward in offering petitions under my authority ; and I do not merely say that I will present your cases [and recommend your prayers] before my Father, <sup>27</sup> for the Father Himself [far from needing such an inducement to favour,] most tenderly loves you, who have clung to me with the affectionate persuasion that I am God's Messenger. <sup>28</sup> I did indeed leave the society of the Father when I came on my mission to earth ; and now therefore I am about to leave the world again and return to Him." <sup>29</sup> "Well," returned the disciples, "we are glad to hear you talk in such distinct terms, and no longer in those symbolical gloomy intima-

## JOHN XVI.

and speakest no proverb. <sup>30</sup> Now are we sure that thou knowest all things and needest not that any man should ask thee; by this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. <sup>33</sup> These things I have spoken unto you, that in me ye might have peace: in the world ye shall have tribulation; but be of good cheer, I have overcome the world.

## JOHN XVII.

<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: <sup>2</sup> as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; <sup>3</sup> and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. <sup>4</sup> I have glorified thee on the earth; I have finished the work which thou gavest me to do: <sup>5</sup> and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. <sup>6</sup> I have manifested thy name unto the men

*Misconception of the Disciples.*

JOHN XVI. tions. <sup>30</sup> We are now fully convinced [by your ready solution of our unexpressed cogitations] that in your universal knowledge you have no occasion for a query to be propounded, [in order to be able to answer it;] this is of itself sufficient to satisfy us that you are really a divine Messenger." <sup>31</sup> "Have you even yet full faith in this my character?" replied Jesus: <sup>32</sup> " [firm as you deem your confidence in me to be, mark my word!] the trying hour is just now close at hand, when you will all be scattered like a flock of sheep, each seeking his own safety, and leave me alone and unsupported;—yet even in such a desertion, am I not entirely alone, for my Father is ever present with me.—<sup>33</sup> My object in all the foregoing conversation with you has been, to render you tranquil and happy by a full reliance upon me under every adversity; persecution you must expect from the corrupt world, but be not disheartened, I [shall soon] have triumphantly foiled its wicked machinations, and you have but to prosecute the victory."

JOHN XVII. <sup>1</sup> These affecting counsels Jesus concluded by invoking Prayer for  
his Disciples. with uplifted eyes the blessing of Heaven upon his followers in a prayer to this effect: " O Father, the destined hour [of my atonement] is at hand, in which Thou wilt honour Thy Son [with that sublime consummation of His earthly task], and thereby enable Him in turn to promote Thy glory [by the praise that will accrue to Thee from the results of this success]; <sup>2</sup> it is thus that Thou conferrest upon Him the prerogative of rescuing a whole apostate race, by bestowing upon all whom Thy gracious influences shall have attracted to Him, that boon of endless bliss <sup>3</sup> which flows from a hallowing acquaintance with the true character of Thee as the one supreme God, and of me Thy Legate as the Messiah, [especially in my sacrificial relation to Thee.] <sup>4</sup> I have already honoured Thee on the *earth*, by bringing to a successful termination the great work [of illustrating the divine nature in human redemption,] which Thou hadst assigned me; <sup>5</sup> now therefore, on Thy part do Thou exalt me, Father, to that celestial glory in Thy society which I shared with Thee before this world's existence. <sup>6</sup> I have clearly exhibited Thy character [in my

## JOHN XVII.

which thou gavest me out of the world ; thine they were, and thou gavest them me, and they have kept thy word : <sup>7</sup> now they have known that all things whatsoever thou hast given me are of thee ; <sup>8</sup> for I have given unto them the words which thou gavest me, and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine : <sup>10</sup> and all mine are thine, and thine are mine ; and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee : holy Father, keep through thine own name those [whom] thou hast given me, that they may be one, as we *are*. <sup>12</sup> While I was with them in the world, I kept them in thy name ; those that thou gavest me I have kept, and none of them is lost, but the son of perdition, (that the scripture might be fulfilled :) <sup>13</sup> and now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in

*The Disciples Commended to God.*

JOHN person and teachings] to that select portion of the human race whom Thou XVII. hast inclined [by Thy Spirit] to follow me ; as they were originally Thy genuine worshippers, so since Thou hast intrusted them to my discipleship, they have continued to pay a sacred regard to Thy injunctions as communicated by me : <sup>7</sup> in this manner they have come to realize that all my doings and doctrines proceed originally from Thee, <sup>8</sup> and at length cordially admit my communications with the firm conviction that I am Thy authorized Messenger.

<sup>9</sup> "And now I as their Teacher commit them in prayer to Thy paternal benediction ; I do not now intercede for the world at large, [nor for this one nation in general,] but for these Thy own followers passed by Thee into my charge : <sup>10</sup> yes, [I the more confidently invoke Thy interest in their behalf, because] whatever appertains to Thee or me is common with us both, and [I have the special ground of identification in this case, that] my honour [in the successful propagation of my cause] has been made to depend upon their representation of me. <sup>11</sup> But now I am about to quit this world, and return to Thee, leaving them behind me still amid its snares ; I therefore pray Thee, adorable Father, to preserve them faithful to those principles into which Thou hast commissioned me to indoctrinate them,<sup>o</sup> that they may continue firmly banded together in our common cause [i. e. of me and Thee in the gospel], with a unanimity parallel to that which subsists between ourselves. <sup>12</sup> So long as I have remained in their company, I have sedulously preserved them Thy faithful servants, without losing a single one of them from that fidelity, except [Judas,] that fit subject of perdition,—and his apostasy was an accomplishment of Scriptural prophecy,† [so that such an exception was not unlooked for ;] <sup>13</sup> but now, being about to return to Thee and leave them, I make this prayer while yet lingering upon earth, in order that [by its encouraging tone and cheering answer] the delight which I feel [in view of the speedy establishment of my cause,] may be propagated in their hearts [to a degree now, but eventually] with the fulness of satisfaction, [at the successful prosecution of their

<sup>o</sup> In the received text, for "keep through Thine own name those whom Thou hast given me," should be read "keep them in Thy name which Thou hast given me," namely to com-

municate in its apprehension to them ; compare verse 8.  
<sup>†</sup> Compare chap. xiii, 18 ; Acts i, 20 ; Matt. xxvi, 24.

## JOHN XVII.

themselves. <sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world: <sup>15</sup> (I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil:) <sup>16</sup> they are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth, (thy word is truth:) <sup>18</sup> as thou hast sent me into the world, even so have I also sent them into the world; <sup>19</sup> and for their sakes I sanctify myself, that they also might be sanctified through the truth. <sup>20</sup> Neither pray I for these alone; but for them also which [shall] believe on me through their word: <sup>21</sup> that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup> And the glory which thou gavest me, I have given them: that they may be one, even as we are one; <sup>23</sup> I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them as thou

*Prayer for the Disciples.*

JOHN mission.] <sup>14, 16</sup> I have imparted to them the communications of truth with XVII. which Thou hast charged me; but in consequence of their adhesion to my doctrines, so unpalatable to the corrupt world, it has already begun to hate them, especially as they have thus learned to abandon its principles and practices, in imitation of my contrariety to its character and policy. <sup>15</sup> Yet I do not request Thee to remove them as yet out of this scene of opposition, [where their labours are so much needed,] but only pray Thee to guard them from its evil influences upon their hearts; <sup>17</sup> especially do Thou qualify them for their future work by spiritualizing their views and feelings with a deeper insight into the genuine import of Thy sacred communications, [particularly the gospel truths delivered through me.] <sup>18</sup> For in pursuance of my own earthly mission from Thee, I have commissioned them with their Apostolical errand to mankind; <sup>19</sup> and it is with a view to this hallowed preparation on their part by being thoroughly imbued with the spirit of divine truth, that I have devoted myself to its elucidation before them [in my discourses, temper, actions and sacrificial passion,] with most scrupulous sanctity of deportment.

<sup>20</sup> "Nor would I confine my petitions to these my Apostles alone; I pray also for all who may believe in me through their preaching [during their own ministry, and so on through the continuation of their representations in all coming ages], <sup>21</sup> that my followers universally may be united in heart and effort as thoroughly and indissolubly, in their common identity with us in these respects, as Thou and I, Father, are with each other;—and thus will mankind be convinced of my divine mission, [by these its heaven-kindred fruits.] <sup>22</sup> To enhance this conviction, and especially to evidence to an alienated world the emphatic parity of Thy love for my followers with that which Thou bearest for me, <sup>23</sup> I have extended this their mutual union—so akin to ours, <sup>24</sup> and secured by their identification with Thee through me the blending medium—to its consummation [in their common participation of celestial bliss], <sup>25</sup> by conferring upon them the same privilege of [future] glory [in heaven], which Thou hast allotted to me [in the glorified state which I am so soon to enter];"





THE GARDEN OF GETHESEMANE.  
AS IT NOW APPEARS, FROM THE NORTH.

VIEW OF JERUSALEM IN THE 18th CENTURY.

JOHN XVII.

hast loved me. <sup>24</sup> Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup> O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me: <sup>26</sup> and I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.

JOHN XVIII.

<sup>1</sup> When Jesus had spoken these words, and when they had sung a hymn, he went forth with his disciples, . . . as he was wont, to the Mount of Olives.

MATTHEW XXVI.

<sup>30</sup> And when they had sung a hymn, they went out into the Mount of Olives.

MARK XIV.

<sup>26</sup> And when they had sung a hymn, they went out into the Mount of Olives.

LUKE XXII.

<sup>39</sup> And he came out and went, as he was wont, to the Mount of Olives; and his disciples also followed him.

SECTION CXXVII.

MATTHEW XXVI.

<sup>36</sup> Then cometh Jesus with them over the brook Cedron,

MARK XIV.

<sup>32</sup> And they came

LUKE XXII.

<sup>40</sup> And when he

JOHN XVIII.

<sup>1</sup> . . . over the brook Cedron,

*Prayer for the Disciples.*

JOHN <sup>24</sup> I therefore desire of Thee, Father, that I may [eventually] thus have the XVII. perpetual company of those [my Apostles and subsequent believers] whom Thou hast [and wilt have] inclined to my service, that they may behold and share my beatified glory [in Thy presence], which Thou hast assigned me in token of Thy eternal love toward me. <sup>25</sup> This profane world [and above all the Jews], indeed, O Blessed Father, recognise not Thy sacred character and purposes, but I who am intimately acquainted with Thee, <sup>26</sup> have so disclosed Thy nature and plans to these my disciples, <sup>25</sup> that they are now convinced of my legation from Thee; <sup>26</sup> and henceforth I shall continue to reveal Thy counsels to my followers in general [by the significant incidents of my passion, and the teachings of the Holy Spirit], by which means they will be more closely united with me, and share Thy love toward me [on earth and in heaven].<sup>27</sup>

JOHN <sup>1</sup> The little company now closed their evening's interview <sup>a</sup> with XVIII. chanting a portion of the Scriptures,<sup>10</sup> and then they all proceeded together out of the city <sup>a</sup> toward the Mount of Olives,<sup>1</sup> <sup>b</sup> [on the road to Bethany] where Jesus usually spent the night.<sup>1</sup> †

§ 127.—*Christ's Agony; and Arrest in Gethsem'anè.*

(Foot of the Mount of Olives; late in Thursday evening, March 17, A. D. 29.)

MATT. <sup>26</sup> <sup>c</sup> Crossing the brook Kedron, the party reached the olive-yard<sup>1</sup> known XXVI. by the name of Gethsem'anè, at the entrance of which Jesus directed

<sup>a</sup> Matt. xxvi, 30.

<sup>b</sup> Luke xxii, 29.

<sup>c</sup> John xviii, 1.

<sup>o</sup> Perhaps it was a recitation of a part of the "Hymn" (consisting of Psalms cxv-cxviii) with which the Jews concluded their Paschal exercises; unless Christ selected something out of the poetic parts of the Old Testament more adapted to his present circumstances.

† See Luke xxi, 37.

<sup>‡</sup> The distress and perplexity which Christ here exhibits (as on several previous occasions, in a minor degree), cannot be attributed to a

mere dread of death, without degrading his magnanimity below heathen fortitude, and contradicting his usually calm allusions to that event, as well as his collected endurance of the crucifixion tortures. The slate of mind indicated by his expiring cry on the cross, "My God, my God, why hast Thou forsaken me!" seems to me to betray the secret ingredient that gave to the atoning cup its poignant bitterness. This appears to have been the conscious-

## MATTHEW XXVI.

unto a place where was a garden called Gethsemane, into the which he entered and his disciples, and saith unto the disciples, Sit ye here and pray that ye enter not into temptation, while I go and pray yonder.

<sup>37</sup> And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore amazed and very heavy. <sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death :

I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

Tarry ye here and watch with me. <sup>39</sup> And he went a little farther from them about a stone's cast, and kneeled down and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me ; nevertheless not as I will, but as thou wilt.

## MARK XIV.

to a place which was named Gethsemane : and he

saith to his disciples, Sit ye here,

while I shall pray.

<sup>39</sup> And he taketh

with him Peter and

James and John, and began to be sore amazed and to be very heavy ; <sup>34</sup> and saith unto them, My soul is exceeding sorrowful unto death.

## LUKE XXII.

was at the place,

hesaid unto them,

Pray that ye enter not into temptation.

## JOHN XVIII.

where was a garden, into the which he entered and his disciples.

## LUKE XII.

<sup>50</sup> But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

## LUKE XXII.

<sup>41</sup> And he was withdrawn from them about a stone's cast, and kneeled down, and prayed <sup>42</sup> saying, Father, if thou be willing, remove this cup from me ; nevertheless not my will, but thine, be done.—

*Christ's Agony.*

MATT. his disciples, " Sit down here a few minutes, <sup>a</sup> and occupy yourselves with diligent prayer against the insidious influences of the trial to which you will presently be exposed<sup>1</sup> [on my apprehension] ; while I retire yonder for private devotion." <sup>37</sup> He now took Peter and Zebedee's two sons <sup>b</sup> James and John apart with him a short distance within, and told them, as the anticipation [of the dreadful atonement he was about to undergo] rushed over his thoughts with an <sup>b</sup> appalling<sup>1</sup> distinctness that made his spirits sink within him, <sup>38</sup> " My mind is just now so oppressed with a deathlike anguish <sup>c</sup> at the prospect of the overwhelming ordeal through which I am soon to pass [in achieving human redemption], that I can scarcely command my feelings until the crisis be past.<sup>1</sup> I wish you therefore to stay here and keep awake with me, while I endeavour to gain relief in prayer." <sup>39</sup> Then withdrawing <sup>d</sup> about a stone's throw off,<sup>1</sup> he fell on his <sup>d</sup> knees,<sup>1</sup> and poured out his conflicting emotions in the following prayer, " O my Father ! if Thy <sup>e</sup> almighty<sup>1</sup> wisdom can accomplish its design

<sup>a</sup> Luke xxii, 40.

<sup>b</sup> Mark xiv, 33.

<sup>c</sup> Luke xxii, 50.

<sup>d</sup> Luke xxii, 41.

<sup>e</sup> Mark xiv, 36.

ness of enduring the *frown of God* in the place of sinful man ; without which sense of the divine displeasure, by a temporary withholding of His benign complacency, personally experienced by the Redeemer, although in others' behalf, the full penalty of transgression could not have been paid. Jesus must suffer what the sinner would have suffered, and this with the concu-

trated intensity of a world's infinite guilt. The sacrifice of his human body could only have redeemed man's *body* ; his soul's beclouded anguish alone could represent the sentence passed upon men's *souls*. And his beautiful submission under the keenest distraction of this emergency, constitutes the highest merit of his vicarious suffering.



## MATTHEW XXVI.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? <sup>41</sup> Rise, watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

<sup>42</sup> He went away again the second time, and prayed saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. <sup>43</sup> And he came and found them asleep again: for their eyes were heavy; neither wist they what to answer him.

<sup>44</sup> And he left them and went away again, and prayed the third time, saying the same words: and being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And there appeared an angel unto him from heaven, strengthening him.

## MARK XIV.

<sup>37</sup> And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? <sup>38</sup> Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak.

<sup>39</sup> And again he went

away, and prayed and spake the same words.

<sup>40</sup> And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him.

## LUKE XXII.

<sup>44</sup> And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—<sup>43</sup> And there appeared an angel unto him from heaven, strengthening him.—

*Christ's Agony.*

MATT. [of man's pardon] in any other mode, spare me the bitter draught of this XXVI. [atoning] cup; but if such a request be not consistent with Thy sacred purposes, I bow to Thy will alone." <sup>40</sup> On <sup>a</sup> rising from his prayer<sup>1</sup> and returning to the three disciples, he found them fast asleep <sup>a</sup> from their exhaustion<sup>1</sup> [in passing through the sad scenes of the long evening], and said pathetically to Peter, "What, <sup>b</sup> Simon,<sup>i</sup> are you all asleep!<sup>1</sup> Could you not then keep awake with me so short a time? <sup>41</sup> I am aware that despite the readiness of your minds to do so, you are overcome by physical weariness; but now you must <sup>e</sup> get up<sup>1</sup> and engage in vigilant prayer, lest you be surprised by the coming trial." <sup>42</sup> Then retiring a second time, he prayed <sup>e</sup> in the same [deprecating but submissive] terms as before,<sup>1</sup> <sup>43</sup> and returning found the disciples once more slumbering; for their eye-lids were so weighed down with drowsy fatigue, <sup>e</sup> that they had scarcely consciousness left to reply<sup>1</sup> [in a coherent excuse to his reproof that roused them from their second doze]. <sup>44</sup> Thereupon quitting them again, he repeated his supplication in the same language, <sup>f</sup> but with such agonized earnestness, that [in the violence of his mental exercise,] the perspiration rolled from his brow to the ground, mingled with blood<sup>1</sup> [that exuded from the swollen veins].<sup>g</sup> <sup>e</sup> At this moment of intense anxiety, an angelic

<sup>a</sup> Luke xxii, 45. <sup>b</sup> Mark xiv, 37. <sup>c</sup> Luke xxii, 46. <sup>d</sup> Mark xiv, 39. <sup>e</sup> Mark xiv, 40. <sup>f</sup> Luke xxii, 44. <sup>g</sup> Luke xxii, 43.

<sup>1</sup> The three disciples seem to have been near enough to hear what Christ said in his prayers, which were probably uttered in the louder tone natural to high-wrought emotion. They (or at least some of them) seem also to have been sufficiently awake to mark the occurrences; and their proximity, favoured by the light of the full moon, enabled them to see the blood-clotted drojs of sweat that fell from their Master's throbbing temples. Instances of similar sun-

ganeous discharges through the pores of the skin under violent emotion, have been detailed by various writers. The ministrations of the angel probably occurred on this third presentation of a prayer that could not be denied some satisfactory token of the divine pleasure, as it would then be most in place, and subsequent prayer unnecessary. This relief and the state of terror which called for it, are also intimated in Heb. v, 7.

## MATTHEW XXVI.

<sup>45</sup> Then cometh he the third time to his disciples, and saith unto them, Sleep on now and take *your* rest? it is enough, behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going: behold, he is at hand that doth betray me.

<sup>47</sup> And while he yet spake, lo, Judas, one of the twelve, *who* knew the place, (for Jesus oft-times resorted thither with his disciples,) came thither with lanterns and torches, and with him a great multitude with swords and staves, having received a band of *men* and officers from the chief priests and Pharisees and elders of the people; and he went before them.

<sup>48</sup> Now he that betrayed him, gave them a sign saying, Whomsoever I shall kiss, that same is he; hold him fast, and lead *him* away safely.

## MARK XIV.

<sup>43</sup> And immediately while he yet spake, cometh Judas, one of the twelve, and

with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

<sup>44</sup> And he that betrayed him, had given them a token saying, Whomsoever I shall kiss, that same is he; take him and lead *him* away safely.

## MARK XIV.

<sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now and take *your* rest? it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Rise up, let us go: lo, he that betrayeth me is at hand.

## LUKE XXII.

<sup>47</sup> And while he yet spake, behold

a multitude, and he that was called Judas, one of the twelve, went before them, and...

<sup>2</sup> And Judas also, which betrayed him, knew the place; (for Jesus oft-times resorted thither with his disciples:)<sup>3</sup> Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

## JOHN XVIII.

*The Agony.*

MATT. form was seen to descend from the skies, and support his fainting frame! XXVI. [under the severe paroxysm, imparting physical strength and consolatory communications. <sup>45</sup> Reassured by this celestial visit,] he now returned <sup>a</sup> the third time<sup>1</sup> to his three disciples, whose continued half-awake air he reproved by saying, "Are you then sleeping here for the rest of the night, [as if it were a comfortable lodging place?]"—<sup>a</sup> These short naps must suffice;<sup>1</sup> see! the eventful moment has arrived, and the 'Son of Man' is on the point of being betrayed into the power of the profane [Romans]. <sup>46</sup> Up! let us be going [to meet them]: look! yonder comes my betrayer!"

<sup>47</sup> While Jesus was <sup>b</sup> in the very act of<sup>1</sup> speaking these words, Judas (his disciple of that name, <sup>c</sup> the traitor), aware that the spot was a frequent place of resort for Jesus with his disciples,<sup>1</sup> suddenly came up <sup>d</sup> guiding<sup>1</sup> a large tumultuous crowd of men armed with swords and clubs, <sup>e</sup> consisting of the Temple guard<sup>2</sup> and several officers of the Sanhedrim whom he had procured, with torches and lanterns<sup>1</sup> [for searching in the closer parts of the garden]. <sup>48</sup> The traitor had agreed upon a signal with them, that "the person whom he should salute with a *kiss*, was Jesus, and they might then seize <sup>f</sup> and carry him

<sup>a</sup> Mark xiv, 41.    <sup>b</sup> Mark xiv, 43.    <sup>c</sup> John xviii, 2.    <sup>d</sup> Luke xxii, 47.    <sup>e</sup> John xviii, 3.    <sup>f</sup> Mark xiv, 44.

<sup>1</sup> These seem not to have been Roman soldiers, who were not thus at the command of the hierarchy, and would neither have gone in company with priestly officials, nor reported to the High-priests, but to their own com-

mander Pilate; they were rather a detachment of the company of Levites who had charge of the Temple doors, and kept order generally, within its precincts. Compare Jer. xx, 1 Acts iv, 1; v, 26.

## MATTHEW XXVI.

<sup>49</sup> And forthwith he came to Jesus and said, Hail, Master; and kissed him. <sup>50</sup> And Jesus said unto him, Friend, wherefore art thou come? . . . Judas, betrayest thou the Son of man with a kiss?

## MARK XIV.

<sup>45</sup> And as soon as he was come, he goeth straightway to him and saith, Master, Master; and kissed him.—

## LUKE XXII.

<sup>47</sup> . . . drew near unto Jesus to kiss him.

<sup>48</sup> But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

## JOHN XVIII.

<sup>1</sup> Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? <sup>5</sup> They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. (And Judas also, which betrayed him, stood with them.) <sup>6</sup> As soon then as he had said unto them, I am *he*, they went backward and fell to the ground. <sup>7</sup> Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. <sup>8</sup> Jesus answered, I have told you that I am *he*; if therefore ye seek me, let these go their way: <sup>9</sup> (that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.)

*The Betrayal.*

MATT. off secretly;!"<sup>49</sup> so on entering the enclosure, he ran quickly up to his Master, greeting him with a familiar salutation and a kiss. <sup>50</sup> But Jesus replied with reproving irony, "What is your errand with me, neighbour?—<sup>a</sup> Have you the impudence, Judas, to betray the 'Son of Man' with a kiss!"<sup>o</sup> <sup>4</sup> Aware of his approaching fate, Jesus now went out to the entrance of the garden, and meeting the crowd accosted them with the question, "Of whom are you in search?" <sup>5</sup> "Jesus the Nazarene," answered they. With a commanding mien Jesus responded, "*I am the person*;" but the treacherous Judas merely stood silent among the rest, [abashed by the lofty bearing of his Master.] <sup>6</sup> At this majestic annunciation of himself, [an almost preternatural thrill of trepidation seized the throng, so that] the foremost fell backward in confusion upon the ground.† <sup>7</sup> Jesus then repeated his demand, "Of whom are you in search?" "Jesus the Nazarene," replied they again, [still unable to realize that so august a personage as stood before them, could be one whom they came to apprehend.] <sup>8</sup> "I have already told you," returned Jesus, "that I am the person; if you are in search of me, then, [here I am, but] you have no occasion to detain these others about me."‡ <sup>9</sup> (Jesus was influenced [in this anticipative reserve of his followers by the same concern for their safety, to which he referred in a spiritual sense] by his late declaration, "I have not lost a single one from their fidelity, out of all those whom Thou hast consigned to my care."||)

<sup>a</sup> Luke xxii, 48.

<sup>o</sup> It is somewhat uncertain whether the signal of the kiss by Judas preceded the parley with the rabble by Jesus, as in that case they might hardly seem to need the introduction by himself; but as Judas went in advance (Luke, verse 47), and was not among them till afterwards (John, verse 5), they may not clearly have noticed the kiss, as Christ had not yet emerged from his retired place of prayer (John, verse 4). In my arrangement, I have relied upon the connective force of the expression, *immediately* ("forthwith," Matt. verse 49; "straightway," Mark, verse 45), as well as upon the consideration, that *after* so distinct an annunciation of himself by Jesus, Judas would scarcely have used the signal of recognition.

† This was not strictly a miraculous exercise of power by Christ, but only such an exhibition of his unearthly magnanimity, (coupled with their impression by report of the stupendous power of him whom they thus suddenly faced,) as overawed his assailants and made them quail with panic.

‡ The tumult seems by this time to have attracted the other disciples, so that all now met together at the gate of the garden; or they may have followed the guard in.

|| See chap. xvii, 12. After the shock they had already experienced, (which may have been rather designed to favour the disciples' escape than for any other purpose,) they were glad to secure him even on these terms.

## LUKE XXII.

<sup>49</sup> When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ?

## MATTHEW XXVI.

<sup>51</sup> And behold, one of them which were with Jesus, (Simon Peter, having a sword,) stretched out *his* hand and drew his sword, and struck a servant of the high priest and smote off his right ear. (The servant's name was Malchus.) And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.

<sup>52</sup> Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword, shall perish with the sword. <sup>53</sup> Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? <sup>54</sup> but how then shall the scriptures be fulfilled, that thus it must be ? the cup which my Father hath given me, shall I not drink it ?

<sup>55</sup> In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me ? I sat dai-

## MARK XIV.

<sup>47</sup> And one of them that stood by, drew a sword, and smote a servant of the high priest and cut off his ear.

<sup>51</sup> And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.

## LUKE XXII.

<sup>50</sup> And one of them smote the servant of the high priest and cut off his right ear.

<sup>51</sup> And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.

## JOHN XVIII.

<sup>10</sup> Then Simon Peter, having a sword, drew it, and smote the high priest's servant and cut off his right ear ; (the servant's name was Malchus.)

<sup>11</sup> Then said Jesus unto Peter, Put up [thy] sword into the sheath :

## MARK XIV.

<sup>48</sup> And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me ? <sup>49</sup> I was

## LUKE XXII.

<sup>52</sup> Then Jesus said unto the chief priests and captains of the temple and the elders which were come to him. Be ye come out as against a thief, with swords and staves ? <sup>53</sup> When I was dai-

*The Parley.*

LUKE <sup>49</sup> His attendant disciples, however, seeing that matters were converging to an affray, began to urge him, "Master shall we strike them down with the sword ?" <sup>51</sup> One of them indeed, (Simon Peter, who chanced to have a sword by him,<sup>10</sup> went so far as to draw it, and aiming a blow at one of the High-Priest's domestics, <sup>a</sup> Malchus by name,<sup>1</sup> severed his <sup>a</sup> right ear from his head. <sup>52</sup> But Jesus, <sup>b</sup> as he cured the wounded ear with a touch,<sup>1</sup> reprovingly bade Peter, <sup>b</sup> "Desist from further violence,<sup>1</sup> and return your weapon to its sheath ; remember that those who use the murderous sword, are doomed to expiate their crime by a like violent punishment.† <sup>53</sup> Do you not suppose that I could instantly summon to my rescue, were I to request it of my Father, more than a dozen battalions of angels, [in place of the aid of you twelve ?] <sup>54</sup> But how in that case, would the predictions of Scripture [concerning my passive submission to violence,] be fulfilled ? † Shall I refuse to quaff the cup [of sacrificial passion] that my Father proffers me ?" <sup>55</sup> Then turning to the <sup>a</sup> assailant concourse of hierarchal retainers and Temple guards,<sup>1</sup> he thus expostulated with them [on their tumultuary proceedings], "What an array of swords

<sup>a</sup> John xviii, 10.

<sup>b</sup> Luke xxii, 51.

<sup>c</sup> John xviii, 11.

<sup>d</sup> Luke xxii, 52.

° See Luke xxii, 38.

† Compare Gen. ix, 6.

‡ See especially Isa. liii.

MATTHEW XXVI.  
ly with you teaching in the temple, and ye laid no hold on me: but this is your hour and the power of darkness. <sup>56</sup> But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.—

<sup>50</sup> . . . Then came they (the band and the captain and officers of the Jews), and laid hands on Jesus and took him, and bound him and led him away.

MARK XIV.  
daily with you in the temple teaching, and ye took me not: but

the scriptures must be fulfilled.

<sup>50</sup> And they all forsook him and fled.—

LUKE XXII.

ly with you in the temple, ye stretched forth no hands against me: but this is your hour and the power of darkness.

JOHN XVIII.

<sup>12</sup> Then the band and the captain and officers of the Jews took Jesus and bound him,

MARK XIV.

<sup>46</sup> And they laid their hands on him and took him.—

LUKE XXII.

<sup>54</sup> Then took they him and led him, . . .

MARK XIV.

<sup>51</sup> And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: <sup>52</sup> and he left the linen cloth, and fled from them naked.

*The Arrest.*

MATT. and clubs you present in coming to arrest me, as if I were some desperate XXVI. thief! and yet, while I sat teaching day after day in your presence in the Temple [this week and on former occasions], you never offered to lay violent hands on me; <sup>o</sup> [why then should you seize upon this obscure occasion for your designs?] <sup>56</sup> But, be it so: <sup>a</sup> this is your permitted hour, for executing the diabolical schemes of iniquitous men against me; <sup>†</sup> and by this very means will the Scriptural prophecies concerning me receive their accomplishment [by my death].”<sup>‡</sup> At this crisis, his terrified disciples without exception abandoned him to his fate, and fled for their lives. <sup>50</sup> The <sup>b</sup> officers<sup>†</sup> therefore advancing to Jesus at once MARK seized him, <sup>b</sup> pinioned him, <sup>c</sup> and led him off a prisoner. <sup>¶</sup> <sup>51</sup> [In the skir- XIV. mish,] they were also in the act of seizing upon a young man, who claimed to be among his followers with merely a night-mantle wrapped about his person, <sup>o</sup> [and seemed inclined to adhere to Jesus in the emergency;] <sup>52</sup> but he dropped off the robe of which they had hold, and escaped naked from their grasp. <sup>††</sup>

<sup>a</sup> Luke xxii, 53.

<sup>b</sup> John xviii, 12.

<sup>c</sup> Luke xxii, 54.

<sup>o</sup> See John vii, 30, 44.

<sup>†</sup> Compare John xvi, 30.

<sup>‡</sup> See especially Gen. iii, 15; Isa. liii, 8; Dan. ix, 26; Zech. xiii, 7.

<sup>¶</sup> Compare Matt. xxvi, 35; John xvi, 32. Even the bold Peter and the affectionate John! These two, however, seem not to have forsaken him so utterly as the rest, John xviii, 15. The submission of Christ no doubt unstrung their carnal bravery, and it required more true courage to suffer with him, than to fight for him.

<sup>††</sup> I have inserted the arrest at this late point, in accordance with the order of Luke and John, because after that event there would have been no opportunity for the resistance of Peter, the free use of his limbs by Christ in the cure, his expostulation with the mob as if yet about to seize him (Luke, verses 52, 49), and the secure retreat of the disciples (compare Mark, ver. 51). It was not till after these exciting incidents, that the officers recovered courage (John, verse 6) to apprehend him.

<sup>o</sup> He would appear to have been some inhabitant of the immediate vicinity of the garden, who roused by the clamour of the mob, had come out in his night clothes to see what was the matter, and being an admirer of Jesus, was now disposed to take his part, until he saw himself left alone, and his friend already captured. Some think it was Mark himself, as he alone gives this circumstance, and refers to the individual so modestly.

<sup>††</sup> The indemnity secured to the disciples by Christ's stipulation on surrendering himself did not apply to bystanders, especially if they interfered; nor would it perhaps have been observed toward the disciples themselves at this point, when the officers had regained assurance and were irritated by the brush with Peter and this young man. This latter incident will partly account for their otherwise needless cowardice, and show the value of Christ's precaution on their behalf, which allowed them to slip out of harm's way.

## SECTION CXXVIII.

JOHN XVIII.

<sup>13</sup> And *they* led him away to Annas first, (for he was father-in-law to Caiaphas, which was the high priest that same year. <sup>14</sup> Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.)

<sup>15</sup> And Simon Peter followed Jesus afar off, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup> But Peter stood at the door without: then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.—

<sup>18</sup> And the servants and officers stood together there, who had made a fire of coals in the midst of the hall; (for it was cold;) and they warmed themselves: and

LUKE XXII.

<sup>54</sup>...and brought him into the high priest's house.

MATT. XXVI. MARK XIV.

<sup>58</sup> But Peter followed him afar off,

<sup>54</sup> And Peter followed him afar off,

And Peter followed afar off.

unto the high priest's palace, even into the palace of the high priest:

and went in,

<sup>55</sup> And when they had kindled a fire in the midst of the hall, and were set down together,

§ 128.—*Christ Brought before the Ex-High-Priest.*<sup>a</sup>

(Jerusalem, Mansion of Hananiah; midnight introducing *Friday, March 18, A. D. 29.*)

JOHN <sup>13</sup> Jesus was now hurried in the first place for judicial examination in the XVIII. presence of Hananiah, who was father-in-law [and deputy] of Caiaphas, the regular High-Priest at that time.† <sup>14</sup> (This Caiaphas was the same who advised the San'hedrim to "put one individual [Jesus] to death, for the security of the whole nation."‡) <sup>15</sup> Peter meanwhile could not forbear following his Master thither,|| "although he kept at a distance," [for fear of being involved in his fate.] There was also another disciple, [John,] who followed on after Jesus; and being acquainted with the deputy High-Priest's household, he went in with his Master [as far as the interior court of that functionary's house].¶ <sup>16</sup> As Peter however timidly continued outside [in the street], this other disciple went out [into the front entrance], and by his familiarity obtained consent with a few words to the female door-keeper, to bring in Peter. <sup>18</sup> By this time the domestics and officers had kindled a fire <sup>b</sup> in the middle of the open court, as the night air was chilly, round which they were <sup>b</sup> seated<sup>1</sup> warming themselves; so Peter <sup>a</sup> on entering the court, came<sup>1</sup> and stood near the fire among the

<sup>a</sup> Matt. xxvi, 58.

<sup>b</sup> Luke xxii, 55.

<sup>a</sup> This Hananiah (as Josephus informs us) had been deposed from the pontificate by the Romans, on which account his authority was still paramount in *religious* matters among the jealous Jews; but his successor Caiaphas exercised the *civil* functions of the office, so that the case of Jesus came properly under his jurisdiction. The rendering "*had sent*" of the vulgar version in verse 24, is not only wholly unauthorized by the original (which is simply

"sent"), but also forbidden by the (probably authentic) connective particle "*therefore*" (mistranslated "now"), which shows that this reference to Caiaphas was the *result* of the unsatisfactory examination before Hananiah.

† See Luke iii, 2.

‡ See chap. xi, 50.

|| He, as well as John, seem to have returned after their temporary flight of § 127.

¶ See the diagram on page 64.

JOHN XVIII.	MATTHEW XXVI.	MARK XIV.	LUKE XXII.
Peter stood (sat) with them to see the end, and warmed himself.—	and sat with the servants, and saw the end.—	and he sat with the servants, and warmed himself at the fire.—	Peter sat down among them.
Now Peter sat without (beneath) in the palace; and a damsel (one of the maids of the high priest) came unto him: and when she saw Peter as he sat by the fire warming himself, she earnestly looked upon him; <sup>17</sup> then saith the damsel that kept the door unto Peter, Art not thou also <i>one</i> of this man's disciples? But he denied him before <i>them</i> all and saith, I am not:—I know him not; neither understand I what thou sayest. And he went out into the porch: and the cock crew. And after a little while a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them; and another	<sup>69</sup> Now Peter sat without in the palace; and a damsel came unto him saying, Thou also wast with Jesus of Galilee. <sup>70</sup> But he denied before <i>them</i> all saying, I know not what thou sayest. <sup>71</sup> And when he was gone out into the porch,	said, And thou also wast with Jesus of Nazareth. <sup>68</sup> But he denied saying, I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew. <sup>69</sup> And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them.	<sup>56</sup> But a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said, This man was also with him. <sup>57</sup> And he denied him saying, Woman, I know him not. <sup>58</sup> And after a little while
another <i>maid</i> saw			

*Christ before Annas.*

JOHN group,<sup>2</sup> to share the warmth, "and at the same time watch the issue of his XVIII. Master's trial.<sup>1</sup> <sup>17</sup> Presently <sup>6</sup> one of the ex-pontiff's female domestics,<sup>4</sup> the same who acted as porter, "came near<sup>1</sup> <sup>d</sup> where Peter stood warming himself,<sup>1</sup> "and eyeing him sharply,<sup>1</sup> said to him, "Ha! methinks you too are one of the disciples of this <sup>2</sup> Nazarene Jesus?<sup>1</sup> "† [Alarmed at being implicated in so unexpected a manner,] Peter stoutly denied the woman's assertion, declaring <sup>f</sup> before all the company,<sup>1</sup> "Not I, indeed! <sup>g</sup> I don't know why you should charge me with such a connexion." Peter now retreated [for fear of being detected,] into the passage leading from the court to the street, and at this moment he heard the sound of a cock crowing for midnight,<sup>1</sup> [but without thinking of his Master's warning, so occupied was his mind with his own danger.] <sup>h</sup> Here in a few minutes<sup>1</sup> <sup>4</sup> the same female servant seeing him repeated her suggestion concerning him to those standing near<sup>1</sup>, <sup>j</sup> in which

Peter's First and Second Denials.†

<sup>a</sup> Matt. xxvi, 58.  
<sup>f</sup> Matt. xxvi, 70.

<sup>b</sup> Mark xiv, 66.  
<sup>g</sup> Mark xiv, 68.

<sup>e</sup> Matt. xxvi, 69.  
<sup>h</sup> Luke xxii, 58.

<sup>d</sup> Mark xiv, 67.  
<sup>i</sup> Mark xiv, 69.

<sup>c</sup> Luke xxii, 56.  
<sup>j</sup> Matt. xxvi, 71.

Matthew, Mark and Luke state that he sat with the rest, but John says they all stood; the accounts may be readily reconciled by considering that as there were probably no seats provided, they all squatted down (in familiar phrase) near the fire, and Peter on approaching the circle would naturally crouch over to reach the heat, without exactly sitting down. This would render him the more observable to those passing by. He seems not to have apprehended being suspected, and hence the sudden recognition of him startled him into a falsehood. John meanwhile was probably nearer his Mas-

ter, listening to the examination which he relates below.

† The reader will note the *harmony* here.  
‡ She had probably seen him during the week in Christ's company; she did not before distinctly recognise him in the obscurity of the front passage on admitting him, but now the light of the fire fell full on his rough features and disclosed their Galilean stamp. Her Jeer (in which the "you too" serves to mark her delight in bantering him with the formidable imputation) frightened Peter as if meant for a definite charge,—and it was not a little serious

JOHN XVIII.	MATTHEW XXVI.	MARK XIV.	LUKE XXII.
<i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth; and another saw him, and said, Thou art also of them.	him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth.		
25 And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also one of his disciples?			
And again he denied <i>it</i> with an oath and said, I am not,— I do not know the <i>man</i> .	72 And again he denied with an oath, I do not know the man.	70 And he denied it again. . . .	And Peter said, Man, I am not.

19 The high priest then asked Jesus of his disciples and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in [the] synagogue and in the temple, whither the Jews [always] resort; and in secret have I said nothing: 21 why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?—

*Christ before Annas.*

JOHN another female now joined,<sup>1</sup> 25<sup>a</sup> and presently one of the men coincided<sup>1</sup> XVIII. as Peter returned to the fire [to avoid these queries], so that the remark became general, "I really believe this fellow was one of the prisoner's company;" but Peter protested to all their insinuations<sup>b</sup> by averring with an oath, "I tell you, I have no acquaintance with him whatever."<sup>1</sup>

19 Meanwhile [the examination of Jesus was going on before] the deputy High-Priest, [in the course of which he] put various questions to Jesus respecting the number and names of his followers, and the doctrine which he taught them, [in hopes of eliciting data by which to implicate him in a charge of sedition.] 20 But Jesus simply replied to him, "I have already publicly discoursed on these subjects; my constant practice has been to deliver my doctrines in synagogues and in the Temple, giving an opportunity to all who assemble there to become acquainted with them, and I have never made a secret of my views and teachings. 21 Why then should you now ask me thus formally concerning these matters? inquire of those who have heard my public expositions, as to what my doctrines consist in; I have no doubt, any of your colleagues can answer all your questions." 22 At this pithy reply, one of the officers standing near was so incensed as to deal Jesus a blow, adding in a menacing tone, "Do you dare to answer the [deputy] High-Priest so impudently?" 23 Jesus calmly returned, "If I have said anything false or injurious, you have the privilege of testifying legally before the proper tribunal of the wrong done, and thus causing my punishment; but if I have answered correctly, what right have you thus to strike me?"

<sup>a</sup> Luke xxii, 58.

<sup>b</sup> Matt. xxvi, 72.



JOHN XVIII.

And about the space of one hour after, another confidently affirmed to Peter saying, Of a truth this *fellow* also was with him; for he is a Galilean and *his* speech agreeth *thereto*.<sup>26</sup> One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

<sup>27</sup> Peter then denied again, and began to curse and to swear *saying*, I know not this man of whom ye speak: and immediately the cock crew—the second time.

LUKE XXII.

<sup>61</sup> And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice, thou shalt deny me thrice: <sup>62</sup> and [Peter,] when he thought thereon, went out and wept bitterly.

MATTHEW XXVI.

<sup>73</sup> And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

<sup>74</sup> Then began he to curse and to swear *saying*, I know not the man: and immediately the cock crew.

MARK XIV.

<sup>70</sup> . . . And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*.

<sup>71</sup> But he began to curse and to swear *saying*, I know not this man of whom ye speak: <sup>72</sup> and the second time the cock crew. . . .

LUKE XXII.

<sup>59</sup> And about the space of one hour after, another confidently affirmed saying, Of a truth this *fellow* also was with him; for he is a Galilean.

<sup>60</sup> And Peter said, Man, I know not what thou sayest: and immediately, while he yet spake, the cock crew.

MATTHEW XXVI.

<sup>75</sup> And Peter remembered the word of Jesus which said unto him, Before the cock crow, thou shalt deny me thrice: and he went out, and wept bitterly.

MARK XIV.

<sup>72</sup> . . . And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice: and when he thought thereon, he wept.

JOHN XVIII.

<sup>24</sup> Now Annas *had* sent him bound unto Caiaphas the high priest.

*Christ before Annas.*

JOHN <sup>25</sup> <sup>a</sup> It was now about an hour after Peter's last questioning,<sup>1</sup> Peter's Third XVIII. when another <sup>b</sup> of the bystanders confronted him<sup>1</sup> <sup>c</sup> with the Denial. positive declaration, "Certainly this fellow must be one of Jesus's followers; <sup>1</sup> <sup>e</sup> his Galilean pronunciation makes it evident."<sup>1</sup> "Yes," said one of the High-Priest's male servants, a relative of Malchus whose ear Peter had cut off, "did I not see you just now in the garden with him?" <sup>27</sup> [Finding himself pressed with the imputation.] Peter now endeavoured to repel it by repeating <sup>d</sup> with solemn imprecations and adjurations,<sup>1</sup> "I certainly am not even acquainted with the person of whom you are speaking." That moment the cock crew <sup>e</sup> again; <sup>1</sup> LUKK <sup>61</sup> and as Peter caught his Master's piercing glance of pitying rebuke, XXII. who [overheard his faithless cowardice, and] just then turned around [with a significance understood only by Peter], the recollection of Jesus's late warning to him, "Before the cock crows <sup>f</sup> twice,<sup>1</sup> you will three times disown me," flashed across his mind <sup>f</sup> with overwhelming force: <sup>1</sup> [stung with remorse,] <sup>62</sup> he rushed out [into the street], and there his heart-stricken penitence found vent in a flood of scalding tears.

JOHN <sup>24</sup> [Unable to glean any satisfactory ground of crimination from Jesus,] XVIII. Hananiah now ordered him to be taken for trial, bound as he was, to Caiaphas the regular High-Priest.

<sup>a</sup> Luke xxii, 59. <sup>b</sup> Matt. xxvi, 73. <sup>c</sup> Mark xiv, 70. <sup>d</sup> Mark xiv, 71. <sup>e</sup> Mark xiv, 72 (first part). <sup>f</sup> Mark xiv, 72 (last part).

## SECTION CXXIX.

## MATTHEW XXVI.

<sup>57</sup> And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest; where, as soon as it was day, the scribes and the elders were assembled,— and led him into their council.

<sup>59</sup> Now the chief priests and elders and all the council sought false witness against Jesus, to put him to death; <sup>60</sup> but found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, and bare false witness against him saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands; <sup>61</sup> and *the other* said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days; but neither so did their witness agree together. <sup>62</sup> And the high priest arose in the midst, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

## MARK XIV.

<sup>53</sup> And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.—

<sup>55</sup> And the chief priests

and all the council sought for witness against Jesus, to put him to death; and found none: <sup>56</sup> for many bare false witness against him, but their witness agreed not together. <sup>57</sup> And there arose certain, and bare false witness against him saying, <sup>58</sup> We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands:

<sup>59</sup> but neither so did their witness agree together. <sup>60</sup> And the high priest stood up in the midst, and asked Jesus saying, Answerest thou nothing? what *is it which* these witness against thee?

## LUKE XXII.

§ 129.—*Arraignment before the San'hedrim.*

(Jerusalem, Palace of Caiaphas; <sup>o</sup> dawn of Friday, March 18, A. D. 29.)

MATT. <sup>67</sup> The officers who had Jesus in charge accordingly conducted him to XXVI. the residence of Caiaphas, where <sup>a</sup> as soon as day dawned,<sup>1</sup> the full San'hedrim was convened, <sup>a</sup> and Jesus brought into their midst for trial.<sup>1</sup>

<sup>69</sup> The members of the assembly were now busily engaged in endeavouring to elicit from every witness they could muster, some testimony, however false, which might convict him of a capital offence [in exciting the people to seditious innovations]; <sup>69</sup> but all their efforts failed to produce any [that would answer a legal purpose], <sup>b</sup> on account of the contradiction in the statements of all the witnesses they were able to adduce.<sup>1</sup> † At last they bribed two witnesses to come forward <sup>61</sup> and depose the following garbled declarations, <sup>c</sup> “ We have heard him say, ‘ I will tear down this Temple of human architecture, and in three days rear another without physical means of structure; ’ ” † <sup>d</sup> but even in this evidence their testimony did not agree,<sup>1</sup> for one merely said, “ He affirmed, ‘ I have power to raze the Temple of God, and rebuild it in three days.’ ”

<sup>62</sup> Hereupon the High-Priest rose up, [as if the crime were substantiated, but really to cover the deficiency of testimony by an assuming air,] and publicly put this brow-beating question to the accused, “ What have you to answer to

<sup>a</sup> Luke xxii, 66.

<sup>b</sup> Mark xiv, 56.

<sup>c</sup> Mark xiv, 58.

<sup>d</sup> Mark xiv, 59.

<sup>o</sup> The proper session-room of the San'hedrim was in one of the apartments surrounding the Temple (see the Map); but in this case, the haste and privacy seem to have led to a

meeting in a different but more convenient place.

† See Num. xxxv, 30; Deut. xvii, 6.

‡ See John ii, 19. Compare Matt. xxvii, 63.

MATTHEW XXVI.

<sup>63</sup> But Jesus held his peace. . . .

LUKE XXII.

<sup>66</sup> And they asked him . . . saying, <sup>67</sup> Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: <sup>68</sup> and if I also ask you, ye will not answer me, nor let me go. <sup>69</sup> Nevertheless I say unto you, Hereafter shall ye see the Son of man sit on the right hand of the power of God, and coming in the clouds of heaven. <sup>70</sup> And the high priest answered, and then said they all unto him, I adjure thee by the living God that thou tell us, Art thou then the Christ the Son of God? And he said unto them, Ye say that I am. <sup>71</sup> Then the high priest rent his clothes, and they said, What need we any further witness? for we ourselves have heard his blasphemy of his own mouth:—what think ye? They all answered and said, He is guilty of death.

MARK XIV.

<sup>61</sup> But he held his peace and answered nothing. . . .

MARK XIV.

MATTHEW XXVI.

<sup>64</sup> . . . Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—<sup>65</sup> . . . And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. <sup>64</sup> Jesus saith unto him, Thou hast said. . . . <sup>65</sup> Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy: <sup>66</sup> what think ye? They answered and said, He is guilty of death.

<sup>62</sup> . . . and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—<sup>61</sup> . . . Again the high priest asked him and said unto him, Art thou

the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I am. . . . <sup>63</sup> Then the high priest rent his clothes, and saith, What need we any further witnesses? <sup>64</sup> ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

*Christ before Caiaphas.*

MATT. these depositions against you?" <sup>63</sup> Jesus, however, replied not a word to this pompous summons; [for the evidence refuted itself.]  
 LUKE <sup>66</sup> Some of the council then asked him, <sup>67</sup> "Simply tell us whether you are the Messiah, [as report states that you claim to be]?" Jesus replied, "Were I to make the most candid profession, I well know that you have no intention of crediting my claims: <sup>68</sup> nor, should I propound interrogations to you on this subject in turn, [as I lately did,<sup>c</sup>] would you give me any satisfactory reply, [lest you should be forced to concede to my arguments;] nor even set me free, [after ever so many proofs of my innocence of any civil offence, by my explanations.] <sup>69</sup> But ere long [events will occur (in the development of my mission), in which] you will [have a convincing opportunity to] behold [in its retributive effects upon your impenitent nation,] <sup>70</sup> the "Son of Man's" appearance on the clouds of the sky,† invested with divine power [to overwhelm all opposition to the progress of His cause.] <sup>71</sup> Determined still to push him to an avowal that should definitely criminate him,] the High-Priest now addressed to him this solemn appeal,<sup>1</sup> which all present joined in insisting upon, <sup>64</sup> "I call upon you here, in the fear of the Almighty, to confess to us, then, whether you are indeed the Messiah,<sup>1</sup> the actual 'Son of God'?" [At this repeated challenge, waving all further reserve,] Jesus promptly returned, "You have said right, <sup>64</sup> *I am such.*"<sup>1</sup>  
<sup>71</sup> <sup>a</sup> [As if shocked at this unequivocal assumption,] the High-Priest tore his mantle [in a pretended transport of grief at its profanity,]<sup>1</sup> exclaiming, <sup>64</sup> "Blas-

<sup>a</sup> Matt. xxvi, 64 (last clause).

<sup>b</sup> Matt. xxvi, 63.

<sup>c</sup> Mark xiv, 62.

<sup>d</sup> Matt. xxvi, 65.

<sup>2</sup> See § 119.

† Dan. vii, 13; compare Matt. xxiv, 30

## LUKE XXII.

<sup>63</sup> And the men that held Jesus, mocked him; some began to spit in his face, and smote (buffeted) *him*; <sup>64</sup> and when they had blindfolded him, they (others, the servants) struck him on the face with the palms of their hands, and asked him saying, Prophecy unto us, thou Christ, who is it that smote thee? <sup>65</sup> And many other things blasphemously spake they against him.

## MATTHEW XXVI.

<sup>67</sup> Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, <sup>68</sup> saying, Prophecy unto us, thou Christ, who is he that smote thee?

## MARK XIV.

<sup>65</sup> And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands.

## SECTION CXXX.

## JOHN XVIII.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they arose, and <sup>28</sup> then led they Jesus from Caiaphas

## MATTHEW XXVII.

<sup>1</sup> When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. <sup>2</sup> And when they had bound him,

## MARK XV.

<sup>1</sup> And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and

## LUKE XXIII.

<sup>1</sup> And the whole multitude of them

they led *him* away,

carried *him* away,

arose, and led him

*Christ before the San'hedrim.*

LUKE <sup>phemy!</sup> <sup>11</sup> What occasion have we for further evidence? you have XXII. now all heard with your own ears his horrid impiety from his very lips. <sup>a</sup> What is your pleasure to be done with him? <sup>12</sup> <sup>b</sup> "Oh!" cried they <sup>13</sup> <sup>c</sup> all eagerly in reply, "he must be sentenced to immediate death."<sup>1</sup>

<sup>63</sup> The men who held Jesus in custody, now indulged in the vilest insults toward him for their own sport, <sup>c</sup> some spitting in his face,<sup>1</sup> and giving him severe blows; <sup>64</sup> while <sup>c</sup> others<sup>1</sup> blindfolding him <sup>d</sup> slapped<sup>1</sup> him on the face, and sneeringly asked him, to "tell them by his prophetic knowledge, <sup>e</sup> if he were the Messiah,<sup>1</sup> who it was that struck him?" <sup>65</sup> With these and many other abusive terms and acts <sup>d</sup> the menials<sup>1</sup> continued to treat him for a considerable time.

§ 130.—*Accusation before Pilate.*

(Jerusalem, Procurator's [formerly Herod's] Palace; very early on *Friday* morning, *March* 18, A. D. 29.)

JOHN <sup>28</sup> As <sup>f</sup> soon as it was broad<sup>1</sup> day-light <sup>g</sup> the <sup>f</sup> San'hedrim,<sup>1</sup> <sup>h</sup> now swelled to XVIII. its full attendance of members, rose<sup>1</sup> <sup>f</sup> from their session,<sup>1</sup> <sup>h</sup> after passing a formal resolution that Jesus should be capitally executed.<sup>1</sup> <sup>i</sup> In pursuance of this decree, they caused him to be more closely manacled,<sup>1</sup> and then committed him

<sup>a</sup> Mark xiv, 64.

<sup>b</sup> Matt. xxvi, 66.

<sup>c</sup> Matt. xxvi, 67.

<sup>d</sup> Mark xiv, 65.

<sup>e</sup> Matt. xxvi, 68.

<sup>f</sup> Mark xv, 1.

<sup>g</sup> Luke xxiii, 1.

<sup>h</sup> Matt. xxvii, 1.

<sup>i</sup> Matt. xxvii, 2.

<sup>c</sup> Public sentences among the Jews were always given during the *day*. The secret friends of Jesus among the San'hedrim (such as Joseph of Arimathea, Nicodemus, and perhaps Gamaliel) were either unnotified of this early meeting, or voted down by the majority. The power of executing the Mosaic penalty for blasphemy (Lev. xxiv, 16), being now denied

the Jews in their subjection (see verse 31), they were obliged (at least, in order to give their proceedings a show of legality and fairness) to call in the secular arm; but they were also bent upon loading their victim with *civil* infamy as a male-factor (see verses 31, 32), so that they trumped up the stale libel of treason (verse 2 of Luke).

JOHN XVIII.	MATTHEW XXVII.	MARK XV.	LUKE XXIII.
<p>unto the hall of judgment, and delivered him to Pontius Pilate the governor; (and it was early :) and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. <sup>29</sup> Pilate then went out unto them, and said, What accusation bring ye against this man? <sup>30</sup> They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. <sup>31</sup> Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: <sup>32</sup> (that the saying of Jesus might be fulfilled, which he spake signifying what death he should die.)</p>	<p>and delivered him to Pontius Pilate the governor.—</p>	<p>and delivered <i>him</i> to Pilate.</p>	<p>unto Pilate.</p>
LUKE XXIII.			
<p>And they began to accuse him saying, We found this <i>fellow</i> perverting the nation and forbidding to give tribute to Cesar, saying that he himself is Christ, a King.</p>	<p><sup>2</sup> And they began to accuse him saying, We found this <i>fellow</i> perverting the nation and forbidding to give tribute to Cesar, saying that he himself is Christ, a King.</p>		

*Christ before Pilate.*

JOHN to the custody of the officers, <sup>a</sup> to be consigned to the *Proc'urator* [i. e. XVIII. Roman provincial governor], Pontius Pilate,<sup>1</sup> [for civil punishment; numbers of the council attending the party in person from the mansion of Caiaphas, in order to enforce the prosecution. On their arrival at that magistrate's quarters,] Jesus was led into the *Preto'rium* [i. e. Roman hall of justice]; but the Jewish senators did not themselves venture within the room, [but remained in the open court in front of the Palace,] lest the ceremonial impurity contracted by entering a Gentile apartment, should disqualify them for partaking of the religious festive offerings connected with the Passover exercises on that day: <sup>o</sup> <sup>29</sup> Pilate therefore [at their request,] came out to confer with them, and inquired "the nature of the crime alleged by them against the prisoner?" <sup>30</sup> They artfully replied, "If he had not been guilty of a breach of the [national sacred] law, we would not have thus handed him over to you to be punished as a convict." <sup>31</sup> "Well," returned Pilate, "in that case, all you have to do, is simply to take him in your own hands, and sentence him to whatever ecclesiastical penalty your law prescribes." "But then," rejoined they, "we have no civil power to punish any offender capitally, [and on this account we have referred the case for your adjudication.]" <sup>32</sup> (This [reference of the matter to the secular tribunal,] became the providential means of the accomplishment of Jesus's intimation respecting the *mode* of his approaching death;† [for the Romans were accustomed to execute criminals by crucifixion, but the Jewish law directed blasphemers to be stoned to death.]) <sup>b</sup> They then began to present accusations of flagrant civil offences against Jesus, [with which to move Pilate to an indignant decision in their favour,] alleging, "We have convicted this culprit of being an actual insurrectionist among the populace, having caught him denouncing the payment of tribute to the Emperor, under pretensions of being lawful

<sup>a</sup> Matt. xxvii, 2.

<sup>b</sup> Luke xxiii, 2.

<sup>o</sup> See the remarks on this text in Appendix I, pp. 10<sup>o</sup>, 11.

† See chap. xii, 32.

‡ Lev. xxiv, 16.

## JOHN XVIII.

<sup>33</sup> Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

<sup>34</sup> Jesus answered him,

Sayest thou this thing of thyself, or did others tell it thee of me?

<sup>35</sup> Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? <sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this

cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice. <sup>38</sup> Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

## MATTHEW XXVII.

<sup>11</sup> And Jesus stood before the governor: and the governor asked him saying, Art thou the King of the Jews?...

## MATT. XXVII.

<sup>11</sup>... And Jesus said unto him, Thou sayest.

## MARK XV.

<sup>2</sup> And Pilate asked him, Art thou the King of the Jews?...

## MARK XV.

<sup>2</sup>... And he answering, said unto him, Thou sayest it.

## LUKE XXIII.

<sup>3</sup> And Pilate asked him saying, Art thou the King of the Jews?...

## LUKE XXIII.

<sup>3</sup>... And he answered him and said, Thou sayest it.

*Christ before Pilate.*

JOHN sovereign himself with the title of 'Messiah.'"<sup>o</sup> <sup>33</sup> Pilate hereupon went XVIII. back into the court-room, and asked Jesus "personally,<sup>1</sup> [with a scornful smile,] "Do *you* then claim to be the 'King of Judea,' [whom this people has so much to say about, in their dreams of national expectation?]" <sup>34</sup> Jesus [directing his attention to the misconception couched under this question,] asked him in reply, "Tell me whether you proposed this inquiry for your own satisfaction, or at the suggestion of others making such an insinuation concerning me?" <sup>35</sup> "Do you suppose I am a Jew, [to care anything about such speculations?]" roughly answered Pilate: "your own people [by their priestly senate] have delivered you over for sentence to me; I am only asking you, What is your crime? [i. e. Is their allegation as to your assumptions, true?]" <sup>36</sup> "As to that, then," replied Jesus, "*my* kingdom is far from being a temporal one over worldly subjects: were it such, my adherents of course, like those of other princes, would have fought with the devotion of their lives to defend me from falling into the power of the hierarchy; but as it is, you perceive, my dominion is not of earthly origin." <sup>37</sup> "But are you not then a *king* at all?" rejoined Pilate. "Yes," responded Jesus, "it is as you say; [I *am* a king in one sense: I cannot equivocate on this subject, for] the very object of my birth and mission on earth, is [not so much to rule (in this stage of my career), but simply] to substantiate [gospel] truth; and every sincere lover of [this religious] truth, listens to my representations, and thus becomes a member of my [spiritual] kingdom." <sup>38</sup> "What is this '*truth*,' of which you are talking?" asked Pilate; then [without waiting for an answer on a topic that seemed to him to have nothing to do with judicial proceedings,] he abruptly went out to the hierarchy and told them, "I

<sup>o</sup> a Matt. xxvii, 11.

<sup>o</sup> They thus maliciously perverted such language as his in Matt. xxii, 21, 45; see xxvi, 64.

## MATTHEW XXVII.

<sup>12</sup> And when he was accused of the chief priests and elders, he answered nothing. <sup>13</sup> Then saith Pilate unto him, Answerest thou nothing? hearest thou not how many things they witness against thee? <sup>14</sup> And he answered him to never a word; insomuch that the governor marvelled greatly.

## MARK XV.

<sup>3</sup> And the chief priests accused him of many things: but he answered nothing. <sup>4</sup> And Pilate asked him again saying, Answerest thou nothing? behold how many things they witness against thee. <sup>5</sup> But Jesus yet answered nothing: so that Pilate marvelled.

## LUKE XXIII.

<sup>4</sup> Then said Pilate to the chief priests and to the people, I find no fault in this man. <sup>5</sup> And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. <sup>6</sup> When Pilate heard of Galilee, he asked whether the man were a Galilean. <sup>7</sup> And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

## SECTION CXXXI.—LUKE XXIII.

<sup>8</sup> And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. <sup>9</sup> Then

*Christ before Pilate.*

MATT. can discover no ground for condemnation in the prisoner." <sup>12</sup> They, XXVII. however, urged their accusations "the more clamorously;"<sup>1</sup> but Jesus offered not a word of defence in reply [to these empty assertions]. <sup>13</sup> Pilate then earnestly asked him, "What plea have you to make in refutation of these charges, which you hear these persons testifying to against you?" <sup>14</sup> Jesus continued entirely silent, which heightened Pilate's wonder at his seeming LUKE indifference. <sup>4</sup> Pilate now [seeking to dismiss the trial, by] repeating to XXIII. the assembled prosecutors his "inability to fix upon any definite ground of conviction in the prisoner's case,"<sup>5</sup> they still insisted upon their charges, alleging further, "He excites the seditious feelings of the lower classes by his inflammatory doctrines, which he publishes all over Palestine, from Galilee to Jerusalem itself."

<sup>6</sup> On hearing *Galilee* mentioned as the scene of Jesus's operations, Pilate inquired whether he were an inhabitant of that district; <sup>7</sup> and learning that he was, and therefore came under the jurisdiction of Herod An'tipas, glad thus to dispose of the affair, he ordered him to be taken for trial to that prince, who chanced at the time to be staying in the city for a short time.

§ 131.—*The Trial Referred to Herod.*

(Jerusalem; early on *Friday* morning, *March* 18, A. D. 29.)

<sup>8</sup> Herod An'tipas [into whose presence Jesus was accordingly next conducted,] was secretly overjoyed at the prospect of so favourable an interview; for he had been for some time exceedingly desirous of a convenient opportunity for seeing him, [as his curiosity had been excited] from the wonderful reports he had heard concerning him,<sup>9</sup> and he thought he should now be able to induce him to effect some miracle in his sight. <sup>9</sup> But to the numerous and artfully-

<sup>a</sup> Mark xv, 3.

<sup>o</sup> See chap. ix, 9.

## LUKE XXIII.

he questioned with him in many words; but he answered him nothing.  
<sup>10</sup> And the chief priests and scribes stood and vehemently accused him.  
<sup>11</sup> And Herod with his men of war set him at naught and mocked *him*,  
 and arrayed him in a gorgeous robe, and sent him again to Pilate.  
<sup>12</sup> And the same day Pilate and Herod were made friends together; for  
 before they were at enmity between themselves.

## SECTION CXXXII.—LUKE XXIII.

<sup>13</sup> And Pilate, when he had called together the chief priests and the rulers and the people, <sup>14</sup> said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him; <sup>15</sup> no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. <sup>16</sup> I will therefore chastise him and release *him*.

## MATTHEW XXVII.

<sup>15</sup> Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.  
 —<sup>17</sup> Therefore, when they were

## MARK XV.

<sup>6</sup> Now at *that* feast he released unto them one prisoner, whomsoever they desired.—

## LUKE XXIII. JOHN XVIII.

<sup>17</sup> (For of necessity he must release one unto them at the feast.)—  
<sup>39</sup> But ye have a custom that I should release unto you one at

*Christ before Herod.*

LUKE urged inquiries with which he plied him, the captive [well aware of XXIII. his futile design,] maintained an imperturbable silence; <sup>10</sup> although the hierarchy surrounding him continued to press still more virulently their charges of sedition against him. <sup>11</sup> [Vexed at this unbending taciturnity,] Herod now gave the signal to his body-guard by heaping every contemptuous invective upon him, who immediately carried out the derision by investing him in a white robe, [as if a candidate for princely honours,] and in this mock dignity escorted him back to Pilate. <sup>12</sup> [By this sportive deference for each other,] the animosity which had before existed between Pilate and Herod, [through jealousy of one another's contiguous power,] was thereafter changed to a mutually-amicable understanding.

§ 132.—*Sentence extorted from Pilate.*

(Jerusalem, Proc'urator's [formerly Herod's] Palace; <sup>7</sup> from about sunrise to about 9 o'clock, Friday morning, March 18, A. D. 29.)

<sup>13</sup> Jesus being thus remanded to him, Pilate, now gathering about him [in front of his palace] the prosecuting hierarchy, with their supporters among the San'hedrim and crowd, <sup>14</sup> thus expostulated with them: "You have brought this man before me, charged with inciting the populace to insurrection; † but upon investigation in your presence, I have found no just ground of conviction for the offences of which you accuse him; <sup>15</sup> and even Herod, to whom I referred you with the trial, has evidently decided that he is guilty of no capital crime. <sup>16</sup> I will therefore release him, with a few lashes merely; MATT. <sup>15</sup> as it is your<sup>1</sup> custom to have some prisoner pardoned, at your request, by XXVII. the Proc'urator on the holiday of the Passover." <sup>17</sup> Pilate hoped in this way to elude the issue, <sup>8</sup> as the populace,<sup>1</sup> who were flocking to the scene, <sup>8</sup> now

<sup>a</sup> John xviii, 29.

<sup>b</sup> Mark xv, 8.

° See note to the title of § 134.

† See verses 2, 5, § 130.



MATTHEW XXVII.

gathered together, the multitude crying aloud began to desire *him to do* as he had ever done unto them. But Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ, the King of the Jews? <sup>18</sup> (For he knew that for envy they (the chief priests) had delivered him.)

<sup>19</sup> When he was set down on the judgment-seat, his wife sent unto him saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him.—

<sup>16</sup> And they had then a notable prisoner, called Barabbas,—a robber, who, for a certain sedition made in the city and for murder, was cast into prison, bound with them that had made insurrection with him.

<sup>20</sup> But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

<sup>21</sup> The governor answered and said unto them, Whether of the twain

MARK XV.

<sup>8</sup> And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

<sup>9</sup> But Pilate answered them saying, Will ye that I release unto

you the King of the Jews? <sup>10</sup> (For he knew that the chief priests had delivered him for envy.)—

MARK XV.

<sup>7</sup> And there was one named Barabbas, *which lay*

bound with them that had made insurrection with him, who had committed murder in the insurrection.—

LUKE XXIII.

<sup>19</sup> (Who, for a certain sedition made in the city and for murder, was cast into prison.)—

<sup>11</sup> But the chief priests moved the

people that he should rather release Barabbas unto them.

JOHN XVIII.

the passer: will ye therefore that I release unto you the

King of the Jews?

JOHN XVIII.

<sup>40</sup>... Now Barabbas was a robber.—

*Christ again before Pilate.*

MATT. began to clamor [outside] for the granting of this annual privilege to them; <sup>1</sup> XXVII. he therefore asked them, "Which of those now in custody do you prefer to have me set free for you, Barabbas or Jesus the <sup>a</sup> Jewish <sup>1</sup> so-called 'Messiah <sup>a</sup> King?' "<sup>21</sup> <sup>18</sup> Pilate knew that it was out of pure jealousy that <sup>b</sup> the priesthood <sup>1</sup> had delivered the latter into his hands; <sup>19</sup> and besides, while he was seated on the tribunal, <sup>c</sup> his wife <sup>†</sup> sent him this warning, "I entreat you to do no violence to that holy man; for I had a dream about him last night, <sup>‡</sup> that has haunted me ever since." <sup>16</sup> The other prisoner Barabbas was a notorious ringleader <sup>e</sup> of a party of rebel <sup>d</sup> highwaymen <sup>1</sup> <sup>e</sup> near the city, <sup>1</sup> <sup>e</sup> who were then in irons awaiting the penalty of the murders which they had committed in their insurrection. <sup>1</sup> <sup>20</sup> The hierarchy therefore eagerly urged the populace to request the release of Barabbas, and thus secure the death of Jesus. <sup>21</sup> [To anticipate the influence of these suggestions,] Pilate now hastened their decision by repeating his question, "Well, which of the two prisoners have you made up your minds to have me liberate for you?" But <sup>f</sup> the whole mob shouted together, <sup>||</sup> "This is not the one we

<sup>a</sup> Mark xv, 9. <sup>b</sup> Mark xv, 10. <sup>c</sup> Mark xv, 7. <sup>d</sup> John xviii, 40 (last clause). <sup>e</sup> Luke xxi, 19. <sup>f</sup> John xviii, 40 (first clause)

<sup>c</sup> See John xix, 13. Pilate appears to have taken this judicial seat (as appropriate to the present trial and proclamation of release) after putting the question the first time to the populace, and while waiting to confirm the choice that they should make. During this short delay the message was brought to him from his wife, and while he was occupied with this for a few minutes, the priests were busy in trying to turn the popular decision against Jesus; when Pilate repeats the yet unanswered question, there-

fore, they express their determination in accordance with this priestly bias.

<sup>†</sup> Her name is traditionally believed to have been *Claudia Proc'ula*.

<sup>‡</sup> The phrase "this day" may either mean " (early) this morning," or more probably "within the last twenty-four hours."

<sup>||</sup> John's expression, "cried *again*," refers only to their previous general demand for *some* prisoner's release, they having their minds from the first on Barabbas, Mark xv, 8.

## MATTHEW XXVII.

will ye that I release unto you? Then again they all at once said, Not this man; away with this *man*, and release unto us Barabbas.

<sup>22</sup> Pilate therefore, willing to release Jesus, saith unto them again, What shall I do then with Jesus, which is called Christ, whom ye call the King of the Jews? *They* all say unto him again, Let him be crucified. <sup>23</sup> And the governor said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let *him* go. But they cried out the more exceedingly, saying with loud voices, Let him be crucified: and the voices of them and of the chief priests prevailed.

<sup>24</sup> When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water and washed *his* hands before the multitude, saying, I am innocent of the

## LUKE XXIII.

<sup>18</sup> And they cried out all at once saying, Away with this *man*, and release unto us Barabbas:—

## MARK XV.

<sup>12</sup> And Pilate answered and said again unto them, What will ye then that I shall do unto *him* whom ye call the King of the Jews?

<sup>13</sup> And they cried out again, Crucify him.

<sup>14</sup> Then Pilate said unto them, Why, what evil hath he done?

And they cried out [the more] exceedingly, Crucify him.

## JOHN XVIII.

<sup>40</sup> Then cried they all again, saying, Not this man, but Barabbas. . . .

## LUKE XXIII.

<sup>20</sup> Pilate therefore, willing to release Jesus, spake again to them.

<sup>21</sup> But they cried saying, Crucify *him*, crucify him.

<sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let *him* go. <sup>23</sup> And they were instant with loud voices requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

*Christ again before Pilate.*

MATT. ask,<sup>1</sup> "away with him to execution; but give us Barabbas free!" <sup>22</sup> Pilate, XXVII. <sup>b</sup> in his anxiety to release Jesus,<sup>1</sup> still asked, [to induce them to reconsider,] <sup>c</sup> "What, then, do you wish<sup>1</sup> me to do with Jesus, whom you style your Messiah <sup>e</sup> and King?" "Crucify him [as a usurper]!" shouted they all. <sup>23</sup> "Why so?" said Pilate, <sup>d</sup> making a third effort; <sup>1</sup> "what crime has he committed? <sup>a</sup> I can convict him of no capital offence; I will therefore dismiss him with a few stripes."<sup>1</sup> But they all cried out more vehemently than ever, "No, no; let him be crucified!" <sup>e</sup> and nothing could be heard but the clamour of the rabble instigated to persist in their demand by the members of the San'hedrim among them.<sup>1</sup>

<sup>24</sup> [Seeing that all his endeavours at persuasion were unavailing, and that their vociferations were only growing more riotous,]† Pilate now ordered some water to be brought him, with which he rinsed off his hands in the presence of the assembly, [as a symbol of his protest against all participation in their pro-

<sup>a</sup> Luke xxiii, 18.

<sup>b</sup> Luke xxiii, 20.

<sup>c</sup> Mark xv, 12.

<sup>d</sup> Luke xxiii, 22.

<sup>e</sup> Luke xxiii, 23.

<sup>c</sup> By the statement "spake *again*," Luke only refers to the previous question of choice between Jesus and Barabbas, which he implies in verses 16-18, but which Matthew shows was repeated. This mode of reckoning on the part of Luke is proved by the coincidence of his "third time" (verse 22) with Matthew's fourth question (verse 23).

† Iniquitous judge! Instead of repressing the lawless demands of a senseless mob, he sur-

renders, with base weakness, a helpless citizen to their dictation, against the deepest convictions of justice; and this in a matter distinct from their customary favour, and in which he has every advantage of authority. Vainly could he hope, after this, to clear his conscience or his character of guilt, by throwing upon others the responsibility which his very office imposed upon *him*. The whole procedure was a shameless mockery of law.

MATTHEW XXVII.

blood of this just person ; see ye *to it*. <sup>25</sup> Then answered all the people and said, His blood *be* on us and on our children.

<sup>26</sup> Then Pilate, willing to content the people, gave sentence that it should be as they required : and *so* released he Barabbas unto them : and when he had scourged Jesus, he delivered *him* to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus away into the common hall called Pretorium, and gathered unto him the whole band of *soldiers* : <sup>28</sup> and they stripped him, and put on him a scarlet robe ; <sup>29</sup> and when they had platted a crown of thorns, they put *it* upon (about) his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him saying, Hail, King of the Jews ! <sup>30</sup> and they spit upon him, and took the reed and smote him on the head, and they

MARK XV.

<sup>15</sup> And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

<sup>16</sup> And the soldiers led him away into the hall called Pretorium, and they call together the whole band :

<sup>17</sup> and they clothed him with purple, and platted a crown of thorns and put it about his head,

<sup>18</sup> and began to salute him, Hail, King of the Jews ! <sup>19</sup> and they smote him on the head with a reed, and did spit upon him, and

LUKE XXIII.

<sup>24</sup> And Pilate gave sentence that it should be as they required : <sup>25</sup> and he released [unto them] him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

JOHN XIX.

<sup>1</sup> Then Pilate therefore took Jesus and scourged *him*.

<sup>2</sup> And the soldiers

platted a crown of thorns and put it on his head, and they put on him a purple robe,

<sup>3</sup> and said, Hail, King of the Jews !

*Christ again before Pilate.*

MATT. <sup>cedure,</sup>] declaring, " I absolve myself from all share in the bloodshed of XXVII. this innocent man ; you are responsible for it." <sup>25</sup> " Yes," shouted all the crowd, " we will bear all blame of his death, and accept the *blood-feud* for our descendants too." <sup>†</sup> <sup>26</sup> Pilate then <sup>a</sup> expressed his assent to their wishes <sup>1</sup> for the release of Barabbas, and the crucifixion of Jesus. Accordingly, as soon as the lashes, which he ordered to be given the prisoner, had been inflicted, <sup>27</sup> the Proc'urator's body-guard hurrying Jesus away <sup>b</sup> within <sup>Insults of the soldiery.</sup> the *pretorium* <sup>1</sup> [i. e. court-martial room], got together nearly their whole *cohort* [i. e. subdivision of Roman troops, numbering in this case about 600 men], for the purpose of making sport of him. <sup>28</sup> Stripping off his outer garment, they dressed him in an officer's military cloak of rich scarlet [to serve as a royal robe], <sup>29</sup> set a crown of hastily-twisted brier-shrubs on his head, and placed a reed-sceptre in his hand ; and then kneeling in mock homage before him, derided him with the salutation, " Long live the ' Jewish King !'" <sup>30</sup> They would next spit in his face, and taking the reed strike him on the head with it, <sup>c</sup> while others gave him blows with their hands on various parts of his person ; <sup>1</sup> <sup>d</sup> and then varied their indignities by returning to their scornful prostrations before him.<sup>1</sup>

<sup>a</sup> Luke xxiii, 24.

<sup>b</sup> Mark xv, 16.

<sup>c</sup> John xix, 3.

<sup>d</sup> Mark xv, 19.

<sup>1</sup> Like our phrase, " I wash my hands of it ;" compare Deut. xxi, 6 ; Psa. xxvi, 6.

<sup>†</sup> A challenge to all to defend his innocence, by the Oriental custom of hereditary revenge

for the death of a relative. The mob, or at least its spokesmen, probably mostly consisted of partisans of the hierarchy.—Terribly has the curse been fulfilled upon them !

MATTHEW XXVII.

MARK XV.

JOHN XIX.

smote him with their hands, and bow-  
ing *their* knees worshipped him.

bowing *their* knees  
worshipped him.

and they smote him  
with their hands.

<sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. <sup>5</sup> Then came Jesus forth, wearing the crown of thorns and the purple robe. And *Pilate* saith unto them, Behold the man! <sup>6</sup> When the chief priests therefore and officers saw him, they cried out saying, Crucify *him*, crucify *him*. *Pilate* saith unto them, Take ye him and crucify *him*; for I find no fault in him. <sup>7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. <sup>8</sup> When *Pilate* therefore heard that saying, he was the more afraid; <sup>9</sup> and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Then saith *Pilate* unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? <sup>11</sup> Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: there-

*Christ again before Pilate.*

JOHN XIX. <sup>4</sup> The better judgment of *Pilate* by this time returning, he now went out again [from the scene of these barbarities, to the court where the hierarchy continued feasting their eyes with the soldiers' mockery of their victim], and thus expostulated with them, "Mark now, I am going to bring the prisoner out again before you, as a distinct attestation that I adjudge him guilty of no crime.—<sup>5</sup> See," continued he, as Jesus was led out with the brier-crown and scarlet cloak still on, "here comes the poor man; [he has suffered enough already!]" <sup>6</sup> At the sight of him, the priests and their officials shouted the more furiously, "Crucify him at once!" [Provoked at their inhuman obstinacy,] *Pilate* told them, "Then take him and crucify him yourselves; I want no hand in the execution of one whom I cannot prove to be guilty." <sup>7</sup> The hierarchy now resorted to another charge: "We have a statute," argued they, "which decrees the penalty of death to such blasphemers as this,<sup>o</sup> who has assumed the title of *Son of God!*"<sup>†</sup> <sup>8</sup> On hearing this name ascribed to him. *Pilate* became the more alarmed;<sup>‡</sup> <sup>9</sup> and taking Jesus aside into the *pretorium* again, he inquired of him, "What is your parentage?" But Jesus [knowing that all attempts to explain the subject to *Pilate's* satisfaction would be as useless as before,] made him no reply. <sup>10</sup> Irritated at his silence, *Pilate* exclaimed, "Will you not answer *me*? Do you not know that I can crucify or release you at my pleasure?" <sup>11</sup> "All your power," returned Jesus, "would be of no avail whatever against me, but for the divine permission; and on account of this [committal of my case to providential occurrences], the person [i. e. Judas] who wilfully betrayed me into your power [and thus constituted himself the first link in this chain of events], is more guilty [of my death] than even you [who allow yourself to be borne away by the course of circumstances thus ori-

<sup>o</sup> See Lev. xxiv. 16.

<sup>†</sup> They thus artfully stated his declarations concerning his Father (see especially Luke xxii. 70), to the heathen judge, who probably was not aware of the Messianic import of the phrase.

<sup>‡</sup> The suspicion that haunted him from his own impressions of Christ's miracles as denot-

ing something extraordinary about him, as well as from his wife's intimation respecting him, appears to have been heightened by this public reference to a claim so sacred, and which seemed the more awful from his own indefinite ideas of its significance.

|| See chap. xviii. 37, 38.

## JOHN XIX.

fore he that delivered me unto thee hath the greater sin. <sup>12</sup> And from thenceforth Pilate sought to release him: but the Jews cried out saying, If thou let this man go, thou art not Cesar's friend; whosoever maketh himself a king, speaketh against Cesar. <sup>13</sup> When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha: <sup>14</sup> . . . and he saith unto the Jews, Behold your King! <sup>15</sup> But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. <sup>16</sup> Then delivered he him therefore unto them to be crucified. . . . —<sup>17</sup> (And it was the preparation of the passover, and about the [sixth] hour.) . . .

## SECTION CXXXIII.—MATTHEW XXVII.

<sup>3</sup> Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver

*Christ again before Pilate.*

JOHN ginated." <sup>12</sup> Struck with this noble bearing,] Pilate once more tried to effect his release, but the hierarchy persisted in their demand, clamorously insinuating, "If you let this culprit escape, you are no true friend of the Emperor, whose rights are invaded by every such aspirant to royalty." <sup>13</sup> Swayed again by this impeachment of his loyalty, Pilate now commanded Jesus to be brought out into the open court [in front of the palace], and taking his seat again upon the tribunal that stood on that part of it called the *Pavement* [from the tessellated marble blocks with which it was flagged] (in the vulgar Syro-Chaldee ܢܘܚܐܐ [gabbethaw', i. e. ridge or] elevated place), <sup>14</sup> he made this last appeal to the sympathy of the crowd, "There stands your king!" <sup>15</sup> But they cried out with indignant rage, "Away with him to the cross!" "What!" exclaimed Pilate, "shall I crucify your King?" "We acknowledge no other sovereign than the Emperor," adroitly interposed the priesthood in reply. <sup>16</sup> [Abandoning all further parley.] Pilate then yielded to their demand, by a formal decree for the crucifixion of Jesus.—<sup>17</sup> This sentence was pronounced about the *third hour* [i. e. 9 o'clock, A. M.] of that day in the paschal week which, as it preceded the Sabbath, was specially devoted to preparation for the coming solemnities.<sup>2</sup>

§ 133.—*The Suicide of Judas.*†

(Jerusalem; Friday morning, March 18, A. D. 29.)

MATT. <sup>3</sup> The traitor Judas, on seeing his Master thus finally sentenced, was XXVII. struck with remorse [at the fatal consequences of his guilt], and hasten-

<sup>2</sup> The "sixth hour" of the received text is doubtless an early error in transcription for "third;" compare Mark xv, 25; Matt. xxvii, 45. The Greek letter used for the numeral 3 (ϛ) might easily be mistaken for that representing 6 (ϛ), especially in the large and rough hand of MSS. Had this been the day before the Passover, the "Preparation" would not have begun so early; see the remarks on the time of killing the paschal lamb, in Appendix I, p. 87.

† The miscreant had apparently lingered around, in the hope that Jesus would extricate

himself by some miraculous exertion, and this anticipation would not be entirely extinguished till this definite decision of Pilate; he knew that the Sanhedrim would of course devote him to death, but awaited the issue of the Procurator's indecision (verse 3). During their previous session at the house of Caiaphas (John xviii, 28), the Sanhedrim probably voted and paid the reward set upon Christ's head to Judas, with which he now "returns" to them, as they reassemble in the Temple (verse 5), superintending the arrangements for the paschal exercises of the day, and perhaps exulting over the success of their schemes against Christ.

## MATTHEW XXVII.

to the chief priests and elders <sup>4</sup>saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. <sup>5</sup>And he cast down the pieces of silver in the temple, and departed, and went and hanged himself: and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

<sup>6</sup>And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. <sup>7</sup>And they took counsel, and bought with them the potter's field, to bury strangers in. And it was known unto all the dwellers at Jerusalem; <sup>8</sup>wherefore that field was called in their proper tongue, Aceldama, that is to say, The field of blood, unto this day. <sup>9</sup>Then was fulfilled that which was spoken by

## ACTS I.

<sup>18</sup>Now this man purchased a field with [the] reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

<sup>19</sup>And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

*Suicide of Judas.*

MATT. ing to the chief members of the San hedrim, sought to return the thirty XXVII. *silverlings* which they had given him, <sup>o</sup> <sup>4</sup>with the tardy confession, "I have done wrong in thus betraying an innocent person to death! [Here, take back your bribe, and set him at liberty.]" But they rejected his offer with the cool reply, "That is none of our business; it was your own look-out." <sup>5</sup>[Failing to retrieve his crime,] he frantically flung down the money at their feet in the entrance of the Temple edifice,† and then hurrying away [to a secret spot], hung himself in a fit of despair. " [The cord broke with his weight, and] as he fell half-strangled to the earth, his abdomen burst with the force of the shock, and his bowels were shed out upon the ground; [so that he died in frightful agony.] †

<sup>6</sup>Meantime, the priesthood present, picking up the pieces of <sup>Application of the Bribe.</sup> money, were at a loss what to do with them; "for," said they, "it would be a profanation to put them into the sacred treasury [deposited in the contribution chests standing in the Women's Court of the Temple],‡ since they are the reward offered to procure the death of a person [i. e. Jesus]." <sup>7</sup>After a hasty consultation with their colleagues, they concluded to appropriate the money to the purchase of the old "Pottery Lot" near the city, as a burial ground for Jewish foreigners [and unknown persons who might die in their pilgrimages at the capital]. <sup>8</sup><sup>b</sup>The notoriety of this doubly tragic origin of the cemetery [i. e. from the execution of Jesus, for which the purchase-money had been designed as a bounty, and the suicide of Judas, which left it at the public disposal,] <sup>1</sup>caused the plot of ground to be thenceforward <sup>b</sup>currently known in the vulgar dialect of the residents at Jerusalem by the expressive name of חֶקֶל דַּמְאָה, [*hakal-demaw'*, Syro-Chaldee for] <sup>1</sup>*field-of-blood*. <sup>9</sup>This transaction bore a singular correspondence with the occurrence related by the prophet Zechariah, "They then weighed out for my pastoral wages the sum of thirty

<sup>a</sup> Acts i, 18.

<sup>b</sup> Acts i, 19.

<sup>o</sup> See chap. xxvi, 15.

† As this was the sacred building itself, within the Priests' Court, he could not approach nearer than the railing between the latter and the Court of the Israelites.

‡ A fit introduction to the retributions of the other world! see Acts i, 25. His mangled body being found with the rope attached to the neck, probably revealed the manner of his death.

‖ Compare Deut. xxiii, 18.

MATTHEW XXVII.

[Jeremy] the prophet saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; <sup>10</sup> and gave them for the potter's field, as the Lord appointed me.

SECTION CXXXIV.

MATTHEW XXVII.

<sup>31</sup> And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*: and he bearing his cross went forth.

<sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name, who passed by coming out of the country, the father of Alexander and Rufus; him they compelled to bear his cross after Jesus.

MARK XV.

<sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

<sup>21</sup> And they compel one Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and Rufus, to bear his cross.

JOHN XIX.

<sup>16</sup> . . . And they took Jesus, and led *him* [away]; <sup>17</sup> and he bearing his cross went forth . . .

LUKE XXIII.

<sup>26</sup> And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country; and on him they laid the cross, that he might bear *it* after Jesus.

*Suicide of Judas.*

MATT. *shekels* in silver; a compensation which showed so paltry an estimation XXVII. of my public services <sup>10</sup> that, in accordance with Jehovah's [inward] direction, I disdainfully took and threw them down in the Temple as pay for the potter [who furnished the sacred utensils of earthenware used there]."<sup>o</sup>

§ 134.—*The Crucifixion of Christ with the connected Incidents.*†

(Jerusalem, eminence of Gol'gotha; from 9 A. M. to 3 P. M., Friday, March 18, A. D. 29.)

<sup>31</sup> The soldiers, having now satisfied themselves with their malignant sport of Jesus, took off the scarlet cloak and put on him his own clothes again, and so led him off to crucify him, <sup>a</sup> compelling him to carry the cross on which he was to suffer, on his own shoulder.¶ <sup>32</sup> As they were issuing from one of the city gates,¶ [Jesus fainted under the burden of the exhaustion of <sup>Relieved by</sup> his previous inflictions, and] a certain Jew from Cyre'nè, named <sup>Simon.</sup> Simon <sup>b</sup> (the father of Alexander and Rufus [of subsequent Christian note]<sup>o</sup>),<sup>1</sup> just then coming along on his way from the suburbs, the soldiers <sup>c</sup> seized him<sup>1</sup> and pressed him into their service to carry the cross <sup>e</sup> behind Jesus<sup>1</sup> in his

<sup>a</sup> John xix, 17.

<sup>b</sup> Mark xv, 21.

<sup>c</sup> Luke xxiii, 26.

<sup>o</sup> Zech. xi, 12, 13, quoted from memory (with some adaptation of language) by the Évangélist, as an *illustration* rather than Messianic type. Some transcriber has erroneously inserted the name of Jeremiah as the author of the citation.

† There are still shown by the zealous monks at Jerusalem the reputed places where the several incidents of the crucifixion took place; such as the room in front of the tower of Antonia alleged to have been Pilate's "judgment-hall," the "Dolorous Way" along which the Saviour is asserted to have borne his cross, the "Church of the Holy Sepulchre" deemed to include the sites of the cross and tomb, and numerous other localities connected with these events; but the traditions (many of them very absurd ones) on which these assumptions rest, are of too modern origin to be of any

authority,<sup>o</sup> except when supported by definite historical data,—most of them, indeed, being at variance with the best hints from other sources and the most probable circumstances of the case. (See the Remarks on the Topography of Jerusalem, in Appendix II, p. 75.) As to the place of the "*pretorium*," it seems to me much more likely to have been a room of the Procurator's residence, than any apartment in a castle; especially as his "tribunal" was adjoining, and apparently under the eye of his wife.

‡ See the Remarks on the date of this event in Appendix I, pp. 7-10<sup>o</sup>.

¶ As convicts were obliged generally to do.

¶ Executions being held outside the city; see Num. xv, 36; Heb. xiii, 12. The exit in question may have been by the Gate *Gennath*.

<sup>o</sup> Compare Rom. xvi, 13.

## LUKE XXIII.

<sup>27</sup> And there followed him a great company of people and of women, which also bewailed and lamented him. <sup>28</sup> But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children: <sup>29</sup> for behold, the days are coming in the which they shall say, Blessed *are* the barren and the wombs that never bare and the paps which never gave suck; <sup>30</sup> then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. <sup>31</sup> For if they do these things in a green tree, what shall be done in the dry?—

## MARK XV.

<sup>22</sup> And they bring him unto the place called in the Hebrew Golgotha, which is, being interpreted, The place of a skull: <sup>23</sup> and they gave him to drink wine (vinegar) mingled with myrrh (gall); but when he had tasted *thereof*, he received *it* not.—

## MATT. XXVII.

<sup>33</sup> And when they were come unto a place called Golgotha, that is to say, A place of a skull, <sup>34</sup> they gave him vinegar to drink mingled with

## LUKE XXIII.

<sup>32</sup> And when they were come to the place which is called Calvary, . . . —

## JOHN XIX.

<sup>17</sup> . . . into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:

gall; and when he had tasted *thereof*, he would not drink.

*Incidents of the Crucifixion.*

LUKE XXIII. <sup>27</sup> The procession was followed by crowds of the populace, especially females, who exhibited violent grief [by gestures and cries, for one whom they affectionately regarded as suffering martyrdom]. <sup>28</sup> But Jesus turning round, thus mournfully checked their lamentations, “Daughters of Jerusalem, weep not for me, but rather for yourselves and the impending fate of your children. <sup>29</sup> Yes, mark my warning, the period [of national retribution for your country’s impenitent treatment of me] is approaching, when the wives that shall have been unblest with offspring, will be esteemed the most fortunate [by being thus unembarrassed in flight with the care of their infants, as well as free from the liability of seeing them perish].” <sup>30</sup> In that awful emergency [of your metropolis,]—

‘The denizens will call in wild despair  
For mountain piles to fall and shelter them,  
A welcome tomb from all their weary woes.’†

<sup>31</sup> Think, ‘if the green tree [of innocence] is thus cut off [as by the inflictions heaped on me], what will be the issue [of retribution] upon the dry trunk [of impenitence, in the person of the Jews]?’”;

MARK XV. <sup>22</sup> On their arrival at the usual spot for public executions, which bore the appropriate designation “in the vernacular Syro-Chaldee ‘ of ܡܕܝܢܬܐ ܕܗܘܠܝܬܐ, [*gulgothav*’, a corruption from the Chaldee ܡܕܝܢܬܐ ܕܗܘܠܝܬܐ, *gulgaltav*’, a skull.] i. e. *Skull-Place* [from the number of bones of malefactors strewed about, whose carcases were left to be devoured by dogs and vultures],<sup>||</sup> <sup>23</sup> the soldiers offered him [the customary stupefying draught of] <sup>||</sup> Narcotic Refused.

α John xix, 17.

° Compare Matt. xxiv, 19.

† Hosea x, 8; compare Rev. vi, 16.

‡ This antithesis of “a verdant to a dead tree” is apparently a proverbial argument à fortiori, to denote utter and inevitable excision

and burning; compare Psa. i, 3; Ezek. xx, 47; 1 Peter iv, 18.

|| This slight knoll has been termed by the Latin fathers *Calvary*, a word of the same import.



MARK XV.  
25 And it was the third hour, and they crucified him there.—

27 And with him they crucify two thieves, the one on his right hand, and the other on his left: 28 and the scripture was fulfilled which saith, And he was numbered with the transgressors.—

MATTHEW XXVII.  
35 And they crucified him: . . . —  
36 Then were there two thieves crucified with him, one on the right hand, and another on the left.—

LUKE XXIII.  
22 And there were also two others, malefactors, led with him to be put to death: 23 . . . there they crucified him and the malefactors, one on the right hand, and the other on the left.

JOHN XIX.  
18 where they crucified him, and two other with him, on either side one, and Jesus in the midst.

LUKE XXIII.

34 Then said Jesus, Father, forgive them; for they know not what they do. . . . —

JOHN XIX.

19 And Pilate wrote a title of his accusation, and put it on the cross over his head. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS; 20 . . . and it was written in Hebrew and Greek and Latin.—

MATT. XXVII.  
37 and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.—

MARK XV.  
26 And the superscription of his accusation was written over, THE KING OF THE JEWS.—

LUKE XXIII.  
38 And a superscription also was written over him, in letters of Greek and Latin and Hebrew, THIS IS THE KING OF THE JEWS.—

*Incidents of the Crucifixion.*

MARK XV. a diluted acid<sup>1</sup> wine with myrrh dissolved in it;<sup>o</sup> but a on tasting the potion,<sup>1</sup> he refused to drink it.† 25 They then fastened him to the cross and reared it b on that spot,<sup>1</sup> it being now the *third hour* of the day [i. e. about 9 o'clock, A. M.]; 27 and at the same time with him they also crucified two other persons, highwaymen, c whom they had brought along for execution,<sup>1</sup> setting up one cross on the right hand of Jesus, and the other on the left, d with him in the middle.<sup>1</sup> 28 In this circumstance, the Scriptural prediction was signally illustrated,—

“E'en yields he to be reckoned with the vile,  
In infamy by man, in doom by Heaven.” †

LUKE 34 While the executioners were performing their cruel office, Forgiving XXIII. Jesus meekly prayed, “Heavenly Father, forgive these men Prayer. their barbarous usage toward me; they little know [in their blind but too willing performance of their orders,] whom they are putting to death!” † 19c Over JOHN XIX. his head<sup>1</sup> they placed an inscription bearing the indictment of Crime Placarded. the crime for which he suffered, which Pilate had caused to be written 20 in Greek and in Latin and in Syro-Chaldee [the first language being that of foreigners and the polite generally, the second that of the Roman residents and official transactions, and the last that of the populace], 19 in the following terms: “THIS IS<sup>1</sup> THE NAZARENE JESUS, THE ‘JEWISH KING.’”

a Matt. xxvii, 34.

b Luke xxiii, 33.

c Luke xxiii, 32.

d John xix, 18.

e Matt. xxvii, 37.

o Compare Prov. xxxi, 6.

† It was requisite that he should endure the full pangs of atonement, with his consciousness unimpaired by any opiate. Hence he afterward accepted the draught, in an unmediated form, John xix, 29, 30.

‡ Isa. liii, 12.

‖ The context shows that this petition specially applied to the Roman soldiery, who had some excuse in their Gentilism for their conduct, rather than to the Jews, whose murderous rejection of Christ was so wilful and against the clearest evidence, that he could not consistently pray thus on their behalf.

## JOHN XIX.

<sup>20</sup> This title then read many of the Jews; (for the place where Jesus was crucified was nigh to the city;) . . . <sup>21</sup> then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. <sup>22</sup> Pilate answered, What I have written, I have written.

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout; <sup>24</sup> they said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots; these things therefore the soldiers did.

MATT. XXVII.	MARK XV.	LUKE XXIII.
<sup>35</sup> . . . and parted his garments,	<sup>24</sup> And when they had crucified him, they parted his garments,	<sup>34</sup> . . . And they parted his raiment,

casting lots: casting lots up- and cast lots.  
 on them what  
 [that it might every man should take.—  
 be fulfilled  
 which was spoken by the prophet, They parted my garments among them, and upon my vesture they did cast lots.]

*Incidents of the Crucifixion.*

JOHN XIX. <sup>20</sup> But as they were putting it up, several of the hierarchy passing by read it, as the place of crucifixion was a public one near the city, <sup>21</sup> and [were so dissatisfied with its form, that] they hastened to Pilate with the request, "Do not allow it to remain written without qualification, 'the Jewish King;' but [change it so as to state] that 'he *claimed* to be King of the Jews.'" <sup>22</sup> "Never mind," answered Pilate, "I have written it as it suited me [in my suspicion of its truth],<sup>o</sup> and so it shall remain."—<sup>23</sup> As soon as the soldiers had <sup>His Dress</sup> fixed the crosses in their position, they seized on Jesus's garments, <sup>Distributed.</sup> [of which they had entirely stripped him,† as their own booty,] and proceeded to share them among themselves: the outer dress being a robe [i. e. a simple *sheet* enveloping the entire person], they tore it into four pieces, one for each soldier; but on coming to the *tunic* [i. e. shirt, the only under-garment worn by the lower classes], which was seamless, being woven from the top all through,† <sup>24</sup> they said, "It is a pity to tear this; let us rather draw lots, who shall have it whole." This partition of the clothes was another striking illustration of prophecy,—

"My greedy foes divide my rifled robes,  
 And gamble for my wardrobe with their lots."||

<sup>o</sup> See Luke xxiii, 2, 3; John xviii, 29-38; Mark xv, 9, 10, 12; John xix, 15, 16. He was determined at least to show that he was not imposed upon by the Jews' artifice respecting this title, and his object in part was doubtless to throw the responsibility of the execution upon them as a "question of their own superstition."

† The Romans crucified criminals naked.

‡ Like a stocking, being made by hand. Christ seems to have had no turban nor sandals on, or if he had, they were cast aside in the division as worthless from wear.

|| Psa. xxii, 18. This seems to have been the melancholy complaint of David at the sequestration of his palace furniture, even to his royal apparel, by the followers of the rebellious Absalom for their own use; but the coincidence is so remarkable and sustained by a similar Messianic application of other parts of this Psalm (compare verses 1, 7, 8, 16, with Matt. xxvii, 46, 39, 43; John xx, 27), as to render this secondary allusion to Christ highly probable. The citation in Matthew is an interpolation by some transcriber from the parallel passage of John.

MATTHEW XXVII.

<sup>36</sup> And sitting down, they watched him there.—

<sup>39</sup> And they that passed by reviled him, wagging their heads <sup>40</sup> and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. And the people stood beholding: <sup>41</sup> likewise also the chief priests mocking him, with the scribes and elders, said, <sup>42</sup> He saved others; himself he cannot save: if he be Christ, the King of Israel, let him now come down from the cross, and we will believe him. <sup>43</sup> He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

also mocked him, coming to him and offering him vinegar, If thou be the King of the Jews, save thyself.—

<sup>39</sup> And one of the malefactors which were hanged, railed on him saying, If thou be Christ, save thyself and us.

MARK XV.

<sup>29</sup> And they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days, <sup>30</sup> save thyself and

come down from the cross.

<sup>31</sup> Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save: <sup>32</sup> let Christ the King of Israel descend now from the cross, that we may see and believe. . . .

LUKE XXIII.

<sup>35</sup> And the people stood beholding: and the rulers also with them derided him saying, He saved others; let him save himself, if he be Christ,

the chosen of God.

<sup>36</sup> And the soldiers and offering him vinegar, <sup>37</sup> and saying,

MATTHEW XXVII.

<sup>44</sup> The thieves also which were crucified with him, cast the same in his teeth.—

MARK XV.

<sup>32</sup> . . . And they that were crucified with him, reviled him.—

*Incidents of the Crucifixion.*

MATT. <sup>36</sup> [Having thus fulfilled their task as executioners,] the soldiers then sat down close by, to guard the prisoners. <sup>39</sup> [While Jesus was thus suspended on the cross,] many of those who passed by aimed gibes like this at him, with a scornful toss of their head, <sup>40</sup> "Aha! you that offered to 'pull down the Temple and rebuild it in three days,' now give us a specimen of your power, by extricating yourself from your present position. Get down from the cross, if you are the 'Son of God' as you pretend." <sup>41</sup> "Yes," echoed the hierarchy ironically <sup>b</sup> to one another, <sup>c</sup> encouraging these scoffs among the crowd, <sup>42</sup> "he used to be so forward in helping other people, and now he cannot help himself! If 'this is really the Messianic King of Israel, let him simply descend now from the cross, and then we shall be convinced." <sup>43</sup> He made his boast of the divine intimacy and aid; let us see if the Almighty will now show any such partiality for him by rescuing him from his present predicament!" <sup>†</sup> <sup>36</sup> The soldiers too caught up the sneer, and running up to him with the insulting offer of the drugged wine, <sup>37</sup> they bawled out to him, "Let us see you rescue yourself, if you are this great 'Jewish King!'" <sup>39</sup> Even one of the malefactors hanging on the cross beside him, joined in the scurrility, upbraidingly demanding of him, "If you are the Mes-

<sup>a</sup> Mark xv, 29.

<sup>b</sup> Mark xv, 31.

<sup>c</sup> Luke xxiii, 35.

<sup>o</sup> See § 129, chap. xxvi, 61.

<sup>†</sup> Compare Psa. xxii, 7, 8, which these mali-

cious men with profane chuckling unconsciously quoted in fulfilment.

LUKE XXIII.

40 But the other answering, rebuked him saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—

JOHN XIX.

25 Now there stood by the cross of Jesus, his mother and his mother's sister (Mary the wife of Cleophas, the mother of James the less and of Joses) and Mary Magdalene; and all his acquaintance and the women that followed him from Galilee, ministering unto him, (among which was Salome, the mother of Zebedee's children, and many other women which came up with

MATTHEW XXVII.

55 And many women were there, beholding afar off which followed Jesus from Galilee, ministering unto him; 56 among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.—

MARK XV.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 who also, when he was in Galilee, followed him and ministered unto him; and many other women which came up

LUKE XXIII.

40 And all his acquaintance and the women that followed him from Galilee,

*Incidents of the Crucifixion.*

LUKE siah, why do you not deliver yourself and us from this torture?" 40 But the XXIII. convict on the other side rebuked his fellow-culprit with the considerate remark, "What! are you too so lost to all sense [of shame and thoughts] of divine retribution, as to indulge in these insults [in the very face of death,] against one with whom you are suffering in common? 41 We, indeed, are undergoing the just penalty of our crimes; but this person has committed no offence." 42 Then looking toward Jesus, he fervently begged, "Master, remember me [by a participation in the reorganization of that period], when you return [after your resurrection] to establish your kingdom [by the resuscitation of saints and the renovation of Judaism!]"† 43 To this diffident appeal, Jesus blandly replied, "Yes, I assure you, that [without waiting for any future development of my mediation,] *this very day* you shall share with me the immortal bliss of *Paradise* [that portion of *Hades* (i. e. the region of departed spirits beneath the earth) assigned by the Jews to the pious]."—  
JOHN 25 There stood also near the cross of Jesus, his mother Mary, and at a distance, † looking with heart-stricken interest upon the scene, a number of females who had attended Jesus from Galilee and ministered to his temporal

a Matt. xxvii, 55.

o With a humility characteristic of true contrition, he is ready to condemn himself as having made himself amenable to law, although it is likely that he was rather a sympathizer than an accomplice in the insurrection headed by Barabbas, and so became involved in his capture. He was evidently a person of more correct principles in general than his companion, and must have become favourably disposed to Christ under the influence of his previous public addresses, in order to be prepared so understandingly to accept him as his Saviour, at this trying moment.

† He seems to have heard with a more candid apprehension of its true import, Christ's declaration

concerning the "rebuilding of this (corporeal) temple in three days," so often bandied about at this time; and he naturally coupled it with the Jewish notion expressed by the Apostles afterward, Acts i, 6.

‡ They were restrained from a nearer approach by motives of delicacy, in consequence of Christ's naked exposure; had they been as near at first as his mother was, there would have been no good reason for their subsequent withdrawal. The order of the passages in Matt., Mark and Luke, only shows that these females continued their remote presence till their Master expired; I have therefore inserted them here, for the sake of completeness.

JOHN XIX. him unto Jerusalem,) stood afar off, beholding these things.

MARK XV. with him unto Jerusalem.—

LUKE XXIII. stood afar off, beholding these things.—

26 When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

MATTHEW XXVII. 45 Now from the sixth hour there was darkness over all the land unto the ninth hour, and the sun was darkened. 46 And about the ninth hour Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani! that is to say, My God, my God, why

MARK XV. 33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice saying, Eloi, Eloi, lama sabachthani! which is, being interpreted, My

LUKE XXIII. 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour; 45 and the sun was darkened, . . . 46 And when Jesus had cried with a loud voice, . . .

God, my God, why hast thou for-

Incidents of the Crucifixion.

JOHN wants,<sup>o</sup> among them<sup>1</sup> his mother's sister [-in-law] Mary (widow of Clopas XIX. [i. e. Alphe'us] <sup>a</sup>and mother of [the Apostle] James II. and Joses<sup>†</sup>), Salo'mè<sup>1</sup> (<sup>b</sup>mother of Zebedee's sons),<sup>1</sup> and Mary <sup>c</sup>“of Mag'dala,” <sup>c</sup>together with various male acquaintances of Jesus.<sup>1</sup> 26 Observing the presence of his mother and his favourite disciple [John], Jesus said to her tenderly, Filial Care. “Mother, that person [nodding toward John,] is he to whom you must henceforth look as your son!” 27 And to him he said, “Yonder is she whom I now confide to your protection as your mother!” Thereafter this disciple took her to his own home, [and provided for her with filial attention.]

MATT. XXVII. 45 The sufferer had now hung three hours on the cross, Portentous Darkness. when at the sixth hour [i. e. at noon] an extraordinary darkness came over the whole land [of Judea], which continued till the ninth hour [i. e. 3 o'clock, P. M.], <sup>d</sup>and was so intense as to conceal the mid-day sun itself. † 46 About this latter hour, Jesus in a loud tone poured forth his agonized emotions [in the distressed exclamation of the Psalmist], Disconsolate Cry. אֵלֹהֵי אֵלֹהֵי לָמָּה עָזַבְתָּנִי [Elohee' Elohee' lammauh' sebakhthanee', a Syro-Chaldee form of the Hebrew,

אֵלֹהֵי אֵלֹהֵי לָמָּה עָזַבְתָּנִי

Alee', Alee' lawmawh' azavtaw'nee; My God, my God,<sup>1</sup> why hast Thou left me? ] i. e.—

“O why, my God, hast Thou abandoned me!” ||

a Mark xv, 40.

b Matt. xxvii, 56.

c Luke xxiii, 49.

d Luke xxiii, 45.

e Mark xv, 34.

<sup>o</sup> See § 50, Luke viii, 3.

<sup>†</sup> See the Scheme of Christ's Relatives in a note at the end of § 9.

<sup>‡</sup> This could not have been an eclipse of the sun, for such a phenomenon is not only astronomically impossible at full moon (the time of Passover), but would not have lasted so long as three hours; nor is there any reliable mention of such an occurrence at the time found in any historian. It appears rather to have been one of those dense hazes which usually precede earthquakes (verse 51), settling down like a cloud of smoke over the region of Jerusalem especially, providentially intended to shadow forth the impending doom of that blinded people; compare chap. xxiv, 29.

|| Psa. xxii, 1. David in his betrayal by his nearest friends and relatives (Absalom and his confederates), here despondingly inquires of Jehovah the providential reason for consigning him unaided to his present calamity, but he soon comforts himself in reflecting upon the Almighty's gracious wisdom (verses 3, 4). Christ does not here quote this prophetic language in the way of complaining despair, nor yet for a mere illustration of his passion as being typified by David; but he employs it as a fit expression of his actual state of mind at the time, by way of earnest prayer, for the consolations of the divine presence under his sufferings. Its genuine spirit can only be apprehended by conceiving that during this crisis, the human soul of

## MATTHEW XXVII.

hast thou forsaken me? <sup>47</sup> Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.—<sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him.—

## JOHN XIX.

<sup>28</sup> After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. <sup>29</sup> Now there was set a vessel full of vinegar: and straightway one of them ran, and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

<sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished. . . .

## LUKE XXIII.

<sup>46</sup> And . . . he said again with a loud voice, Father, into thy hands I

## MATTHEW XXVII.

<sup>50</sup> Jesus, when he had cried again with a loud voice,

## MARK XV.

saken me? <sup>35</sup> And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. <sup>36</sup> . . . saying, Let alone; let us see whether Elias will come to take him down.—

## MARK XV.

<sup>36</sup> And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, . . .

## MARK XV.

<sup>37</sup> And Jesus cried with a loud voice,

*Incidents of the Crucifixion.*

MATT. <sup>47</sup> On hearing this, some of the bystanders [Jews] said [with a taunting XXVII. play upon his words], "This convict is calling out for *Elijah!*" <sup>49</sup> "Very well," cried the rest, "let him call; we shall presently see whether Elijah is forthcoming, [as his forerunner, from the grave,]<sup>o</sup> to help him <sup>a</sup> down from his pre- JOHN sent plight!"<sup>1</sup> <sup>28</sup> The earthly mission of Jesus was now almost com- XIX. pleted; aware of this, he made a last request, which called forth another marked illustration of a Scriptural precedent,<sup>†</sup> exclaiming, "I am Choking thirsty!"<sup>†</sup> <sup>29</sup> <sup>b</sup> Immediately some one near [a Jew] hastily<sup>‡</sup> dipped a Thirst. sponge into a vessel of *posca* [i. e. diluted acid wine, the common drink of Roman soldiers on service,] which lay near, and sticking it on the end of <sup>b</sup> a stalk<sup>‡</sup> of *hyssop*, <sup>b</sup> ran<sup>‡</sup> and thrust it to his lips <sup>b</sup> to moisten them.<sup>‡</sup> <sup>30</sup> After imbibing a few drops of the liquid, Jesus for a moment recovered breath to LUKE exclaim, "My work is done!"—<sup>46</sup> [and as he felt the convul- Expiring XXIII. sion returning, he rallied his last strength of voice for the Strick.

<sup>a</sup> Mark xv, 36.

<sup>b</sup> Matt. xxvii, 48.

Jesus was bereaved of its ordinary sense of infusion with the divine nature, and thus in a manner left to endure alone the crushing weight of the divine indignation, on the behalf of a sinful race. This temporary obscuration from his human consciousness of the relation connecting it with its divine counterpart, would immediately result from any suspension of the usual current of the divine Spirit's action upon the human. Such a supposition is at least possible from the distinctive character of the two elements of his compound nature, as well as authorized by various acts and statements of his, which are obviously to be attributed to his human and divine natures as separate sources of origination; and moreover, such a view is not more difficult of conception than the independent action of an ordinary prophet's mind, who is the subject of plenary inspiration. Such an interruption of divine intercommunication would produce precisely the state of bewildering anguish depicted in these words of Christ,

and to a mind of the exquisite spiritual sensibilities which his possessed, would cause pangs keener than any other infliction; indeed it would as nearly resemble the excruciations of the lost, (whose place he sustained in his vicarious redemption,) as such a nature could experience. The subject is a mysterious one, and its intense interest can alone excuse our venturing within its awful shade.

<sup>o</sup> See Mal. iv, 5.

<sup>†</sup> See Psa. lxxix, 21, where David seems in a secondary sense to personate the Messiah; compare Matt. xxvii, 54.

<sup>‡</sup> Persons undergoing crucifixion always suffered tormenting thirst, from the loss of blood, exposure to the sun, and fever brought on by protracted pain; in the case of Jesus there was superadded the violent action of the heart, caused by his intense mental agony, and producing the sense of suffocation which always attends a spasmodic palpitation of that organ, especially just before a crisis or *syncope*.

LUKE XXIII.	MATTHEW XXVII.	MARK XV.	JOHN XIX.
commend my spirit; and having said thus, he bowed his head and gave up the ghost.—	yielded up the ghost.	and gave up the ghost.	<sup>39</sup> ... And he bowed his head and gave up the ghost.

MATTHEW XXVII.	MARK XV.	LUKE XXIII.
<sup>51</sup> And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; <sup>52</sup> and the graves were opened, and many bodies of the saints which slept, arose, <sup>53</sup> and came out of the graves after his resurrection, and went into the holy city and appeared unto many.	<sup>38</sup> And the veil of the temple was rent in twain from the top to the bottom.	<sup>45</sup> . . . and the veil of the temple was rent in the midst.—

LUKE XXIII.	MATTHEW XXVII.	MARK XV.
<sup>47</sup> Now when the centurion which stood over against him, and they that were with him watching Jesus, saw the earthquake and what was done, he glorified God saying, Cer-	<sup>54</sup> Now when the centurion and they that were with him watching Jesus, saw the earthquake and those things that were done,	<sup>39</sup> And when the centurion which stood over against him, saw that he so cried out and gave up the ghost he

*Incidents of the Crucifixion.*

LUKE prayer.] "Father, I confide my soul into Thy care!" These words XXIII. were the last he uttered; the collapse ensued, "his head sank upon his breast,<sup>1</sup> and he expired.<sup>2</sup>

MATT. <sup>51</sup> [At the moment of this solemn event, a general shock XXVII. was felt throughout nature:] the inner veil of the Temple Prodigies Occurrent. [in front of the Most Holy Place] was torn in two from top to bottom; † a terrific earthquake split the rocks of the adjoining hills, <sup>52</sup> opening fissures in the sepulchres which they contained; and several corpses of holy persons interred there † were not only restored to life at the time, <sup>53</sup> but issuing from their tombs even after the resurrection of Jesus, and entering the city itself, were there LUKE seen by their former acquaintances. <sup>47</sup> The centurion [i. e. Roman cap- XXIII. tain of 100 men]<sup>b</sup> and his three assistants,<sup>1</sup> "who stood<sup>1</sup> <sup>b</sup> on Conviction guard<sup>1</sup> "opposite Jesus,<sup>1</sup> witnessing <sup>b</sup> the earthquake<sup>1</sup> and other Resulting. portents <sup>c</sup> ensuing on his outcry and decease,<sup>1</sup> piously ejaculated, "This must

<sup>a</sup> John xix, 30.

<sup>b</sup> Matt. xxvii, 54.

<sup>c</sup> Mark xv, 39.

<sup>2</sup> The symptoms here detailed all go to render it probable that the immediate (medical) cause of Christ's death was *rupture of the heart*. The violent agitation of feeling which he evidently laboured under, caused a *congestion* of blood there (compare the *bloody perspiration* in Gethsem'ane, under a similar paroxysm), which enlarged that organ to the degree of suffocation, and from this, nature sought to relieve itself by the loud shrieks; but the effort was too great, the catastrophe supervened, and the heart burst with the pressure. In this way the blood became effused into the *pericardium* (or sack enclosing the heart), and was discharged at the orifice made by the soldier's spear (John xix, 34), along with the *lymph* (watery humor) which alone that cavity otherwise contained, as no blood of course would flow from a wound made in a corpse's veins. This will also account for the suddenness of his death, as well as its early occurrence, so surprising to Pilate (Mark xv, 44),

who was accustomed to see sufferers linger on the cross for days together, until gradual exhaustion relieved them with death.

† This could not have been the effect of the earthquake, which would not have rent a piece of flexible cloth, but a distinct preternatural occurrence, designed to intimate the abolition of all secrecy in religion; compare Heb. x, 19, 20.

‡ That is, believers in Christ (such as old Simeon, and others of like stamp), who had lately deceased and were therefore recognised by their contemporaries. There appear to have been two separate times of revivification of these bodies, mentioned here: the first, at Christ's death, when their appearance was confined to spectators on the spot; the second, at his resurrection (compare the similar shock in Matt. xxviii, 2), when they left their graves, and traversed the city. After each of these resuscitations, the language implies that they quickly returned to the repose of their graves.

LUKE XXIII.

MATTHEW XXVII.

MARK XV.

tainly this was a righteous man :  
 48 and all the people that came  
 together to that sight, behold-  
 ing the things which were done,  
 smote their breasts and return-  
 ed ; and they feared greatly, saying,  
 Truly this was the Son of God.

they feared greatly,  
 saying, Truly this was  
 the Son of God.

said, Truly this man  
 was the Son of God.

## SECTION CXXXV.—JOHN XIX.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high-day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first and of the other which was crucified with him ; 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs : 34 but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 (And he that saw it, bare record, and his record is true : and he knoweth that he saith

*Incidents of the Crucifixion.*

LUKE certainly have been an innocent man !” 48 The very populace, too, that XXIII. stood gazing on the scene, “ struck with deep awe at these preternatural phenomena,† returned to the city, striking their breasts with sad remorse, “ and acknowledging, “ This was indeed the [Messianic] ‘ Son of God ! ’ ” †

§ 135 — *The Burial of Christ.*

(W. Suburbs of Jerusalem ; a little before sunset of *Friday, March 18, A. D. 29.*)

JOHN 31 The hierarchy now began to be anxious lest the bodies of the executed XIX. prisoners should be left hanging on the cross during the Sabbath, which was drawing near [at sunset] ; and [would dis- Inspection of the Corpse. figure by such a shocking spectacle the solemnity of that day,] which in this case was one of special sanctity, [as occurring during the Passover week :] they therefore went to Pilate with the request, that the criminals’ legs might be broken [to hasten their death], and their corpses then removed. 32 Accord- 32 Accordingly, the Proc’urator sent some soldiers,† who proceeded to break the legs of the convicts on each side of Jesus [by striking them against the cross with a heavy mallet, just above the ankle ; which soon put an end to their sufferings]. 33 But on coming to Jesus, they perceived that he was already dead, and there- fore abstained from breaking his limbs ; 34 but one of them [to make the matter sure,] ran the point of his spear into the side of the corpse, and [on withdraw- ing it,] a jet of water mingled with clotted blood gushed from the incision.† 35 These facts were personally witnessed by the narrator [i. e. myself, John],

a Matt. xxvii, 54.

◊ It was the custom among the Jews to inter execute malefactors before night ; see Deut. xxi, 23.

† These were different from those on guard at the scene (probably a relief detachment), for they were not aware of Christ’s death. They seem to have commenced at both extremities of the range of crosses at once, and thus came last to Christ in the middle.

‡ Had not Christ been dead already, this *coup de grace* would have destroyed the last spark of

life ; for, as the soldier’s object was to satisfy himself that the semblance of death was not feigned, he would be reckless as to the depth of the stab, and evidently sought the most mortal part. The considerations adduced in the note to § 134 show that the puncture was made in the *left* side (which indeed would naturally result from a blow given by the right hand of a person standing opposite, and precisely at the right slant to reach the heart), and inevitably of a deadly character.



JOHN XIX.

true, that ye [ . . . ] might believe.) <sup>36</sup> For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken; <sup>37</sup> and again another scripture saith, They shall look on him whom they pierced.

MARK XV.

<sup>42</sup> And now when the even was come, (because it was the preparation, that is, the day before the sabbath.) <sup>43</sup> Joseph, a rich man of Arimathea, a city of the Jews, an honourable counsellor, a good man and a just, (the same had not consented to the counsel and deed of them, being a disciple of Jesus, but secretly for fear of the Jews,) which also

MATTHEW XXVII.

<sup>57</sup> When the even was come, there

came a rich man of Arimathea, named Joseph,

who also himself was Jesus' disciple:

LUKE XXIII.

<sup>54</sup> And that day was the preparation, and the sabbath drew on.—  
<sup>50</sup> And behold,

there was a man named Joseph, a counsellor; and he was a good man and a just; <sup>51</sup> (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews;

JOHN XIX.

<sup>38</sup> And after this,

Joseph of Arimathea

(being a disciple of Jesus, but secretly for fear of the Jews)

*Christ's Burial.*

JOHN whose statement is therefore unquestionably entitled to the full confidence of his readers; [so that there can be no doubt as to Christ's actual dissolution.] <sup>36</sup> The omission to fracture the legs of Jesus, was a signal fulfilment of [the typical institution of the paschal lamb, in] the minute requirement, "Not a bone of it must be broken;" <sup>37</sup> and the transfixion of his side was doubtless intimated in another prophetic declaration,—

"Then will they turn their eyes [in penitence]  
Toward [Me] whom they have pierced [with cruel scorn,  
By their ungrateful murder of my Son]."<sup>†</sup>

MARK <sup>42</sup> Shortly afterward,<sup>1</sup> the evening drawing near,<sup>2</sup> which was to introduce the Sabbath,<sup>3</sup> a certain <sup>4</sup> wealthy<sup>1</sup> and reputable member of the San hedrim, by the name of Joseph, a [former] resident of <sup>5</sup> the Jewish<sup>1</sup> Ramah,<sup>†</sup> ventured [at the risk of his colleagues' sneers.] to go to Pilate, with the request that he might be allowed <sup>6</sup> to remove<sup>1</sup> the body of Jesus for interment. (This individual <sup>7</sup> was a kind and pious man,<sup>1</sup> who, <sup>8</sup> so far from assenting to the vote and procedure of the rest of the San hedrim respecting Jesus, was really an adherent of him!<sup>—</sup>being himself an earnest

Taken down from the Cross.

<sup>a</sup> John xix, 38.

<sup>b</sup> Luke xxiii, 54.

<sup>c</sup> Matt. xxvii, 57.

<sup>d</sup> Luke xxiii, 51.

<sup>e</sup> Luke xxiii, 50.

<sup>1</sup> Exod. xii, 46; Num. ix, 12; compare 1 Cor. v, 7.

<sup>†</sup> Zech. xii, 10. The prophet is here describing the conversion of the Jews in the Messiah's time, under the figure of a deliverance from invaders (verses 6-9), which is to be ushered in by a general humiliation for their sins, and prayer for pardon and restoration to the divine favour (verses 10-14), resulting in their absolution and regeneration (chap. xiii, 1), and an unprecedented degree of religious knowledge (verses 2-6). The chief ingredient in their cup of repentance is to be their unjust treatment of Jehovah in the person of the Messiah (the verse quoted), and on account of the identity existing between these two as Principal and Representative, (or more properly as partners in the God-

head, chap. xiii, 7,) the object "*him*" follows in place of "*Me*" without any explanation of the change in person, in accordance with the usual Hebrew style of abrupt transition in the use of pronouns. John applies the language in its literal construction, to the wound inflicted by Jewish instrumentality upon Jesus's body (which is indeed included in the prophet's meaning), without reference to the further idea of the *remorse* to be experienced by the spiritual Israel (i. e. Gospel penitents), for their virtual participation in the Redeemer's death.

<sup>‡</sup> That is, probably, the town of that name a few miles north of Jerusalem, and within the then existing bounds of *Judea*; in distinction from some other place of the same name in Samaria or Galilee.

MARK XV.	MATTHEW XXVII.	LUKE XXIII.	JOHN XIX.
waited for the kingdom of God, came and went in boldly unto Pilate, and craved of Pilate that he might take away the body of Jesus. <sup>44</sup> And Pilate marvelled if he were already dead; and calling unto <i>him</i> the centurion, he asked him whether he		who also himself waited for the kingdom of God: <sup>52</sup> this <i>man</i> went unto Pilate, and begged the body of Jesus.	besought Pilate that he might take away the body of Jesus:...
			had been any while dead;
JOHN XIX.	MATTHEW XXVII.		
<sup>38</sup> . . . and when he knew <i>it</i> of the centurion, Pilate gave <i>him</i> leave. He came therefore and bought fine linen, and took the body of Jesus; <sup>39</sup> and there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about a hundred pounds <i>weight</i> : <sup>40</sup> then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre,	<sup>58</sup> . . . Then Pilate commanded the body to be delivered.		<sup>45</sup> and when he knew <i>it</i> of the centurion, he gave the body to Joseph. <sup>46</sup> And he bought fine linen, . . .
	MATTHEW XXVII.	MARK XV.	LUKE XXIII.
<sup>40</sup> then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre,	<sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth,	<sup>46</sup> . . . and took <i>him</i> down, and wrapped him in the linen,	<sup>53</sup> And he took it down, and wrapped it in linen,

#### *Christ's Burial.*

MARK XV. expectant of the 'Messiah's Reign' soon to be ushered in; "but he had never avowed his espousal of Jesus's claims, through dread of his associates' ridicule and persecution.") <sup>44</sup> Pilate was surprised to learn that Jesus had expired in so short a time, and called the *centurion* [who had superintended the execution], to inquire whether the prisoner had been dead long [enough to make it certain]; <sup>45</sup> ascertaining from him that such was the fact, he granted the body to Joseph. <sup>46</sup> <sup>a</sup> As he was going to the scene of the crucifixion<sup>1</sup> with a winding sheet which he had purchased on the way, <sup>39</sup> he was joined by Nicodemus (the same that paid the early visit to Jesus by night<sup>c</sup>), who was carrying a mixture of myrrh and aloe-wood weighing perhaps a hundred *librae* [i. e. about 72 lbs.], for the purpose of embalming the corpse. <sup>38</sup>, <sup>40</sup> These two therefore took the body of Jesus<sup>b</sup> down from the cross,<sup>1</sup> and wrapped it in the "clean" sheet along with the aromatics, in the usual Jewish method of preparation for burial.† <sup>41</sup> In the immediate vicinity of<sup>Interment.</sup> the place of crucifixion there chanced to be a garden containing a new vault<sup>d</sup> hewn out of the face of a rock, the property of Joseph himself,<sup>1</sup> in which no

<sup>a</sup> John xix, 38.

<sup>b</sup> Mark xv, 46.

<sup>c</sup> Matt. xxvii, 59.

<sup>d</sup> Matt. xxvii, 60.

<sup>c</sup> See § 26.—Compare John xii, 42, 43.

† Probably only a part of the spicery which Nicodemus had brought was applied to the corpse in the crude state in which it came from the shop, the rest being taken home by the

women to triturate and combine more thoroughly (Luke xxiii, 56 and § 137), who afterward procured other aromatics of a more liquid kind for rubbing into the skin, which had been entirely neglected at the hasty burial.

JOHN XIX.

wherein was never man yet laid: <sup>42</sup> there laid they Jesus therefore in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed, because of the Jews' preparation-day; for the sepulchre was nigh at hand.

LUKE XXIII.

<sup>55</sup> And the women also, which came with him from Galilee, Mary Magdalene and Mary the mother of Joses, followed after, and sitting over against the sepulchre, beheld the sepulchre and how his body was laid. <sup>56</sup> And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

MATTHEW XXVII.

<sup>60</sup> and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

MARK XV.

and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

LUKE XXIII.

and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.—

<sup>61</sup> And there was Mary Magdalene and the other Mary, sitting over against the sepulchre.

<sup>47</sup> And Mary Magdalene and Mary the mother of Joses beheld the sepulchre.

where he was laid.

SECTION CXXXVI.—MATTHEW XXVII.

<sup>62</sup> Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, <sup>63</sup> saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. <sup>64</sup> Command therefore that the sepulchre be made

*Christ's Burial.*

JOHN XIX. one had yet been buried: <sup>42</sup> here therefore they laid the body, as the Sabbath was so nearly begun [that they had no time to make arrangements for conveying it farther]; <sup>43</sup> they then rolled a large stone against the door of the sepulchre, and left it thus secured.<sup>1</sup> LUKE XXIII. <sup>55</sup> Two of the Galilean women, <sup>56</sup> Mary "of Mag'dala" and Mary Joses's mother,<sup>1</sup> followed the body to the tomb, and <sup>57</sup> taking their seat opposite it,<sup>1</sup> watched the process of burial, and marked the spot: <sup>58</sup> they then returned in haste to the city, to prepare additional spices and myrrh for embalming; but the Sabbath supervening [at sundown], they suspended their operations, and religiously observed the day.

§ 136.—*The Sepulchre Guarded.*

(Jerusalem, vicinity of Golgotha; Saturday, March 19, A. D. 29.)

MATTHEW XXVII. <sup>62</sup> Early on the following morning, a deputation of the Pharisaical hierarchy<sup>2</sup> waited on Pilate <sup>63</sup> with this request, "Dear Sir, it has occurred to our recollection, that that impostor [Jesus], while yet living, used to predict, 'I will revive within three days after my death.'<sup>†</sup> <sup>64</sup> Will you therefore do us

<sup>a</sup> Matt xxvii, 60.

<sup>b</sup> Mark xv, 47.

<sup>c</sup> Matt. xxvii, 61.

<sup>1</sup> The sanctity of the Sabbath did not forbid this visit and request. That portion of the Sanhedrim who were Sadducees, of course despised the notion of Christ's resurrection.

<sup>†</sup> See Matt. xii, 40; John ii, 19. This remark of theirs shows that they understood these intimations, although they so often perverted them.

## MATTHEW XXVII.

sure until the third day; lest his disciples come [by night] and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. <sup>65</sup> Pilate said unto them, Ye have a watch; go your way, make *it* as sure as ye can. <sup>66</sup> So they went and made the sepulchre sure, sealing the stone and setting a watch.

## SECTION CXXXVII.—MARK XVI.

<sup>1</sup> And when the sabbath was past, Mary Magdalene and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

## CHAPTER VII.

## CHRIST'S SUBSEQUENT STAY ON EARTH.

(Time, *forty days*.)

## SECTION CXXXVIII.

MATTHEW XXVIII.

MARK XVI.

<sup>2</sup> And behold, when *Jesus* was risen early, the <sup>9</sup> Now when *Jesus* was risen early, first *day* of the week, there was a great earth- the first *day* of the week, . . .

*The Sepulchre Guarded.*

MATT. the favour to give orders, that the tomb containing his body be rendered XXVII. secure from all ingress, till the expiration of the third day? for unless this precaution be taken, his disciples will be likely to come and surreptitiously abstract the corpse, and then give out among the people, that he has risen from death: that would make the deception more incurable and dangerous than ever." <sup>65</sup> "Well," returned Pilate, "the guard that I assigned you for his execution, is still at your disposal; <sup>66</sup> take them with you, and make whatever safeguards you think fit." <sup>66</sup> They then went and secured the sepulchre by posting sentinels before it, at the same time [preventing all clandestine movement of the stone that blocked the entrance, by] sealing together the extremities of a cord connecting it with the door.†

§ 137.—*Further Preparation for Embalming the Body.*

(Jerusalem; evening of *Saturday, March 19, A. D. 29.*)

MARK <sup>1</sup> As soon as the Sabbath closed [i. e. after sunset], Mary "of Mag'dala," XVI. together with Mary James's mother, and Salo'mè, went out and purchased additional perfumery with which to anoint the body of Jesus [next day].

## CHAPTER VII.

§ 138.—*The Release from the Tomb.*

(Jerusalem, vault near Gol'gotha; day-break of *Sunday, March 20, A. D. 29.*)

MATT. <sup>2a</sup> The morning of the first day of the week had scarcely dawned,† XXVIII. when suddenly the ground about the sepulchre was agitated by a vio-

<sup>a</sup> Mark xvi, 9.

<sup>c</sup> This consisted probably of four *quater'nions* (i. e. companies of four soldiers), who relieved each other every 3 hours; comp. John xix, 23, 32.

† Compare Dan. vi, 17. It could not therefore be stirred without breaking the wax, and thus betraying the burglary.

MATTHEW XXVIII.

quake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it; <sup>3</sup> his countenance was like lightning, and his raiment white as snow: <sup>4</sup> and for fear of him the keepers did shake, and became as dead *men*.

SECTION CXXXIX.

MARK XVI.

MATT. XXVIII.

LUKE XXIV.

JOHN XX.

<sup>2</sup> And very early in the morning, in the end of the sabbath, as it began to dawn toward the first *day* of the

<sup>1</sup> In the end of the sabbath, as it began to dawn toward the first *day* of the

first *day* of the

<sup>1</sup> The first *day* of

*Christ's Resurrection.*

MATT. lent earthquake,<sup>?</sup> in the midst of which † an angelic form swiftly gliding XXVIII down from the sky to the spot, with a touch rolled aside the massive stone that barred the door of the tomb, and then took his seat upon it. “At this instant, [the corpse within shook off the sleep of death, and] Jesus issued forth alive. †<sup>1</sup> <sup>4</sup> The sentinels on guard were petrified with terror at the sight of the angel, as he sat there, <sup>3</sup> his whole figure flashing with an unearthly glare like lightning, through his dress that shone like dazzling snow; <sup>4</sup> and they fell senseless to the earth as if struck with death. †

§ 139.—*The Women Visiting the Sepulchre, are Met on their Return by Christ.* †

(Jerusalem, vicinity of Gol’gotha; early dawn of *Sunday, March 20, A. D. 29.*)

MARK <sup>2</sup> The <sup>b</sup> gray<sup>1</sup> light of the <sup>c</sup> dawn succeeding the close of the Sabbath<sup>1</sup> XVI. <sup>a</sup> was still struggling with the darkness of the night,<sup>1</sup> when guided by the

*a* Mark xvi, 9.

*b* Luke xxiv, 1.

*c* Matt. xxviii, 1.

*d* John xx, 1.

<sup>o</sup> According to the astronomical formula, the duration of distinct twilight at that time of the year in the latitude of Jerusalem (supposing there were no unusual refracting influences in the atmosphere), is 1 hour 40 minutes; which would make extreme day-break occur about 4 o’clock, as it was near the time of the vernal equinox. The light of the full moon would enable the women, in § 139, to see their way even before dawn. Mark says “early,” and in the visit of the women, § 139, he says “very early;” but the descent of the angel must have occurred first, because the women found the stone rolled away on their arrival. The guard had probably just before been relieved, (i. e. at the “*dawn-watch*,” which began at this time of the year just about 3 o’clock, A. M., and corresponds in its Greek title to the term here used by Mark), so that they had time to recover from their fright, sufficiently to report their disaster, without being surprised in their plight by the arrival of a relay.

† The connective “*for*” here indicates that the vibration of the earth was the effect of the same preternatural agency that despatched the angel thither.

‡ This revivification must have occurred under the observation of the soldiers (through whom these wonderful occurrences have become public), or they would not have known what had become of the body, as their report (§ 140) shows that they did.

¶ They seem to have recovered from their swoon before the arrival of the women, and

doubtless did not stop to examine the sepulchre, but made off as fast as they could from the haunted place.

¶ The gospel narratives (Matt. xxviii, 1–15; Mark xvi, 2–11; Luke xxiv, 1–12; John xx, 1–18), when carefully adjusted in their several incidents to each other, distinctly indicate that Mary Magdalene was not among the Galilean women at the time they were favoured with the first sight of their risen Master, she having just then left them to call Peter and John; and that Christ afterward revealed himself to her separately. Mark however uses one expression, that seems directly to contradict this arrangement, “Jesus . . . . appeared *first* to Mary Magdalene,” xvi, 9. Several methods of reconciling this discordance have been devised, but they are all untenable, and the best of them is not at all satisfactory, which consists in considering the “*first*” as put by Mark *relatively*, to denote the first of the three appearances related by him simply, the “*after that*” of verse 12 introducing a second appearance, and the “*afterward*” of verse 14 serving to mark the last of Mark’s series. Any reader, taking the words in their natural construction, would infallibly understand Mark as meaning to say absolutely, that Christ’s first public appearance was made to Mary, and two of his subsequent ones to other persons. Moreover, the question still remains, why does Mark single out this appearance to Mary, rather than the previous one to several women? Let us see if a closer inspection of the *facts* will not clear up the difficulty.

<p>MARK XVI. week, when it was yet dark, they (Mary Magdalene and the other Mary, and certain <i>others</i> with them) came unto the sepulchre at the rising of the sun, to see the sepulchre, bringing the spices which they had prepared. <sup>3</sup> And they said among themselves, Who shall roll us</p>	<p>MATT. XXVIII. of the week, came Mary Magdalene and the other Mary, to see the sepulchre.</p>	<p>LUKE XXIV. week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.</p>	<p>JOHN XX. the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,</p>
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*The Women at the Sepulchre.*

MARK XVI. faint rays shooting up from the yet unrisen sun<sup>1</sup> of the first day of the week, the party of Galilean females [i. e. Mary "of Mag'dala," Mary widow of Clopas, Salo'mè,† Joanna and others †] set out for the sepulchre, "to see if all was safe there,<sup>2</sup> and carrying with them the embalming materials which they had prepared over night.† <sup>3</sup>[As they approached the tomb, they bethought themselves of a difficulty,] "Whom shall we get,"<sup>4</sup> said they to one another, "to roll away

<sup>a</sup> Matt. xxviii, 1.

<sup>b</sup> Luke xxiv, 1.

without resorting to any such harsh expedients. Independently of this "first" of Mark, the incidents may naturally be arranged as in the following scheme (§§ 138-141).

A. M. <i>ho. min.</i>	OCCURENCES.	MATT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
4 00	Earthquake and Resurrection.....	2-4	9	.....	.....
" 15	The women set out for the sepulchre.....	1	2,3	1	1
" 30	They arrive, Mary Magdalene returns.....	.....	4	2	2
" 35	Their interview with two angels.....	5-7	5-7	3-8	.....
" 45	Mary Magdalene reaches Peter and John's house.....	.....	.....	.....	2
" 45	The other women flee from the sepulchre.....	8	8	9	.....
" 50	Peter, John and Mary Magdalene set out for it.....	9, 10	.....	12	.....
" 45	The other women meet Jesus.....	11-15	.....	.....	.....
" 55	The soldiers report their disaster.....	.....	.....	.....	.....
" 57	John arrives at the sepulchre.....	.....	.....	12	4, 5
5 00	Peter arrives there, their observations.....	.....	.....	.....	6-9
" 05	They both return home.....	.....	.....	12	10
" 45	Mary Magdalene arrives at the sepulchre.....	.....	.....	.....	11
" 45	The other women report their interview with Christ, to the other Apostles.....	.....	.....	.....	.....
" 07	Mary Magdalene sees the two angels.....	.....	.....	9-11	.....
" 10	She meets with Christ.....	.....	.....	.....	12, 13
" 20	She reports to the disciples.....	.....	10, 11	11	14-17
					18

By this it is seen that Christ's appearance to the other women could not well have preceded that to Mary by more than *twenty minutes*; and if the time for the other women's return be so lengthened as to make the appearance to Mary precede that to them, the interval in this direction cannot be made to exceed 15 minutes, as any one may see by making the corresponding changes in the above table. Now it seems to me that Mark, in speaking in this general way of Christ's visits, would not be likely to distinguish between two appearances so nearly coincident; the very parties who witnessed them or heard them reported, would not themselves have noticed so slight a priority, without instituting some such calculation as the above, which they were in no condition of mind at the time to make, nor likely to concern themselves about afterward. In the verse under consideration, therefore, Mark designs to refer to both these appearances as *one*, and he mentions Mary's name particularly, because of her prominence in the whole matter, just as he places her first in the list in verse 1 (compare Matt. xxvii, 56, 61; xxviii, 1; and see on John xx, 17). This identification is confirmed by the fact, that none of the Evangelists mention *both* of these appearances, Matthew and Luke narrating the events

just as if Mary had been with the other women at the time of their meeting with Christ, while Mark and John speak of the appearance to her only; yet they all obviously embrace in their accounts the two-fold appearance. Luke also explicitly includes Mary among the women who brought the tidings to the Apostles (verse 10), evidently not distinguishing her subsequent report from that of the others with whom she at first went out. This idea is in fact the key to the whole plan of the Gospel accounts of this matter, the design of the writers being, not to furnish each a complete narrative of all the incidents in their exact order, but to show that these Galilean women were, as a *company*, the first witnesses of Christ's resurrection.

○ This must be the meaning of Mark's expression "at the rising of the sun," as not only the definite terms of the other Evangelists prove, but his own language, "*very early*" in the same verse, shows; compare Judg. ix, 33; Psa. civ, 22. It could not possibly have taken them this interval between dawn and sun-rise to reach the sepulchre, as it lay just outside the walls, and but a few minutes' walk from any part of the city.

↑ See Mark xvi, 1.

↑ See Luke xxiv, 10.

|| They knew nothing of the guard.

away the stone from the door of the sepulchre? <sup>4</sup> (and when they looked, they saw that the stone was rolled away;) for it was very great.

MARK XVI.

LUKE XXIV.

JOHN XX.

<sup>2</sup> And they found the stone rolled away from the sepulchre.

and seeth the stone taken away from the sepulchre.

<sup>2</sup> Thenshe (*Mary Magdalene*) runneth, and cometh to Simon Peter and to the other disciple whom Jesus loved. . . .

<sup>2</sup> Thenshe (*Mary*

LUKE XXIV.

MARK XVI.

<sup>3</sup> And they (*the other women*) entered in, and found not the body of the Lord Jesus.

<sup>5</sup> And entering into the sepulchre,

<sup>4</sup> And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in long shining garments.

they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

<sup>5</sup> And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Fear not ye: for I know that ye seek Jesus, which was crucified. Why seek ye the living among the dead? <sup>6</sup> he is not here, but is risen, as he said. Come, see the place where the Lord lay. Remember how he spake unto you when he was yet in Galilee, <sup>7</sup> saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. <sup>8</sup> And they remembered his words.

MATTHEW XXVIII.

<sup>5</sup> And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

<sup>6</sup> And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified.

<sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

<sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

He is risen; he is not here: behold the place where they laid him.

Remember how he spake unto you when he was yet in Galilee, <sup>7</sup> saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. <sup>8</sup> And they remembered his words.

*The Women at the Sepulchre.*

MARK XVI. for us the heavy stone that lies against the door of the vault?" <sup>4</sup> but on reaching the spot, they found [to their astonishment] that, huge as it was, it had been removed. <sup>2</sup> [A horrible suspicion flashed across their minds, and in a transport of indignant grief,] Mary "of Mag'dala" and Jesus's favourite disciple [John].

LUKE XXIV. <sup>3</sup> The rest of the women, [in order to satisfy themselves, entered the sepulchre, and] on penetrating to the inner chamber, found indeed to their dismay that the corpse was missing. <sup>4</sup> [Returning to the front apartment,] as they stood deliberating on the unaccountable disappearance, sud-

denly there appeared to them two "youthful figures seated at the right,"<sup>1</sup> attired in "robes of<sup>1</sup> dazzling white. <sup>5</sup> Terrified at the startling vision, the females prostrated themselves in reverential awe to the ground; but the angels bade them, <sup>6</sup> "Be not alarmed. We are aware that the lately crucified-

"Nazarene Jesus is the object of your search; <sup>1</sup> but why are you looking in a tomb for one who is alive? <sup>6</sup> He is not here; <sup>6</sup> convince yourselves by inspecting yonder spot where he lay in burial.<sup>1</sup> No, he has revived; for you recollect what he told you while he was in Galilee, <sup>7</sup> 'The "Son of Man" is to be betrayed into the power of wicked men, and crucified; but on the third day he will revive.'<sup>1</sup> <sup>8</sup> Then as their auditors' memories recalled these predictions of

<sup>a</sup> Mark xvi, 5.

<sup>b</sup> Matt. xxviii, 5.

<sup>c</sup> Mark xvi, 6.

<sup>1</sup> Probably outside the sepulchre, as in § 138.

† See § 72.

## MATTHEW XXVIII.

<sup>7</sup> And *the angels said*, Go your way quickly and tell his disciples and Peter, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him, as he said unto you: lo, I have told you.

<sup>8</sup> And they departed quickly, and fled from the sepulchre with fear and great joy; (for they trembled and were amazed: neither said they any thing to any man; for they were afraid;) and did run to bring his disciples word.

<sup>9</sup> And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. <sup>10</sup> Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

## LUKE XXIV.

<sup>9</sup> And *they returned from the sepulchre*, and told all these things unto the eleven and to all the rest; <sup>10</sup> (it was . . . Joanna and Mary *the mother of James*, and other *women that were with them*, which told these things unto the apostles:) <sup>11</sup> and their words seemed to them as idle tales, and they believed them not.

*Christ Appears to the Women.*

MATT. their Master, <sup>7</sup> the celestial messengers continued, "Now hasten and XXVIII announce to his disciples <sup>a</sup> and to Peter especially,<sup>10</sup> that he has risen from death, and that he is going in advance of you into Galilee, <sup>a</sup> as he promised you;† you will there have an interview with him: mark, we have given you explicit directions."

<sup>8</sup> No sooner had the women received this information, than they hastened away from the sepulchre, to report it to the disciples, <sup>b</sup> not stopping to speak with any one on the way; <sup>1</sup> so great was their <sup>b</sup> transport<sup>1</sup> of joy at the news, as well as <sup>b</sup> thrill<sup>1</sup> of fear [at its supernatural mode of communication]. <sup>9</sup> They had not proceeded far, when suddenly Jesus himself met them Christ's First Appearance. with the cheerful salutation, "Good morning!" At the sound of his familiar voice, they rushed forward, and [bending in adoration before him,] clasped his feet with mingled awe and delight. <sup>10</sup> Jesus calmed their agitation by saying to them, "You need fear no alarm [as if an ominous spectre were before you]. Go tell my beloved disciples to meet me in Galilee."||—  
LUKE <sup>9,10</sup> Continuing their return,¶ the females reported the won- The Fact Announced.  
XXIV. derful occurrences they had witnessed to the eleven Apostles<sup>9,10</sup> and to all the other disciples whom they met; <sup>11</sup> but their account seemed to them like the telling of a dream, so incredulous were they as to its possibility.

<sup>a</sup> Mark xvi, 7.

<sup>b</sup> Mark xvi, 8.

<sup>o</sup> As standing peculiarly in need of some consolatory assurance of forgiveness for his base repudiation.

† See Matt. xxvi, 32.

‡ See on John xx, 17.

|| Compare verse 7.

¶ The whole time occupied in their return could not have been long, as they had every reason for haste, and the disciples were all doubtless in the city. Peter and John, how-

ever, seem to have lodged together in a different quarter from the rest, and on this account the women in returning did not meet these two who were just now going out: nor was it sufficiently light for them to recognise each other even at a short distance.

<sup>oo</sup> Not to all at once, but as they found them one after another. Peter and John apparently first learned the news from Mary Magdalene, Mark xvi, 10



## SECTION CXL.—MATTHEW XXVIII.

<sup>11</sup> Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>13</sup> saying, Say ye, His disciples came by night, and stole him *away* while we slept: <sup>14</sup> and if this come to the governor's ears, we will persuade him, and secure you. <sup>15</sup> So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

## SECTION CXLI.—JOHN XX.

<sup>2</sup> . . . And *Mary Magdalene* saith unto them (*Peter and John*), They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup> Peter therefore went forth and that other disciple, and came to the sepulchre: <sup>4</sup> so they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup> And he stooping down and *looking in*, saw the linen clothes lying; yet went he not in.

§ 140.—*The Report of the Watch.*<sup>o</sup>

(Jerusalem; gray of the morning, *Sunday, March 20, A. D. 29.*)

MATT. <sup>11</sup> Simultaneously with the return of the women, there might be seen XXVIII. entering the city some stragglers of the guard that had been stationed at the sepulchre, who came to report to the hierarchy the occurrences that had befallen them. <sup>12</sup> [Seeing that their only way to prevent the public conviction that Jesus had really revived, was to hush up the matter,] the latter Priestly called a hasty meeting of the San hedrim, in which they resolved to Falsehood. offer the soldiers a sum of money, <sup>13</sup> if they would give out [as an explanation of the affair,] that "while the sentinels were asleep, some of Jesus's disciples had come and stolen off the corpse;" <sup>14</sup> and they promised the men, "Should this [report of your remissness] reach the Procurator's ear, we will see that you do not suffer by it, by pacifying him in some way." <sup>15</sup> The guard pocketed the bribe, [glad to escape by] doing as they were directed; and in this way originated the fabrication which has passed current at Jerusalem ever since, [to account for the undeniable disappearance of the body from the tomb.]

§ 141.—*Peter and John Visit the Sepulchre.*

(Jerusalem, vicinity of Golgotha; twilight of *Sunday morning, March 20, A. D. 29.*)

JOHN <sup>2</sup> Meanwhile *Mary* "of Mag'dala" [had reached the house where Peter XX. and John were lodging, and] aroused them with her report, that "some one had carried off their Master's body, and she could not tell where it was!" <sup>3</sup> [Alarmed at this intelligence,] they both started on a full run for the sepulchre; <sup>4</sup> but the other disciple [John, being somewhat younger,] outran Peter, and reached the spot in advance of him. <sup>5</sup> Stooping down at the door and looking in, he saw the grave clothes lying [in the inner chamber], but did not venture within.

<sup>o</sup> They would not have delayed reporting themselves to their superiors longer than an hour or two, as their negligence was punishable with death. A part of this interval was consumed in recovering from their fainting fit, and the rest in deliberating upon the best course for them to take. At last they make up their minds, to confess the whole matter just as it

occurred. The absurdity of the story, that on awaking from their nap, they found the tomb rifled, (they even pretend to tell who did it!) is exhibited by the fact that the sentinels were a fresh party, and it was now growing light.—The priesthood being at the mercy of the guard in respect to divulging the real facts in the case, accounts for their leniency.

## JOHN XX.

<sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre; and stooping down, he seeth the linen clothes lie, <sup>7</sup> and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup> Then went in also that other disciple which came first to the sepulchre, and he saw and believed: <sup>9</sup> (for as yet they knew not the scripture, that he must rise again from the dead.) <sup>10</sup> Then the disciples went away again unto their own home, wondering at that which was come to pass.

## LUKE XXIV.

<sup>12</sup> Then arose Peter and ran unto the sepulchre, and stooping down, he beheld the linen clothes

laid by themselves,

and departed, wondering in himself at that which was come to pass.

## SECTION CXLII.—JOHN XX.

<sup>11</sup> But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down *and looked* into the sepulchre, <sup>12</sup> and seeth two angels in white, sitting the one at the head and the other at the feet, where the body of Jesus had lain. <sup>13</sup> And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup> And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. <sup>15</sup> Jesus saith unto her, Woman, why weepest

*Peter and John at the Sepulchre.*

JOHN <sup>6</sup> Peter presently arrived, and going directly in [to the front chamber], XX. <sup>a</sup> as he stooped [at the entrance of the further vault,<sup>1</sup> and looked in], he saw the shroud lying by itself [where it had fallen from the corpse], <sup>7</sup> and the napkin which had been bound over the head, wrapped up carefully in another place. <sup>8</sup> His companion then also entered, and seeing [the orderly arrangement of the grave clothes], was convinced [that his Master must have quietly withdrawn, instead of being surreptitiously removed; <sup>9</sup> but the full truth as predicted (i. e. his having departed, by resurrection to life) did not yet flash upon either of them], for they did not as yet apprehend the import of the Scriptural intimations respecting his resuscitation.<sup>c</sup>—<sup>10</sup> The two disciples then returned home, <sup>a</sup> wondering at these strange occurrences.<sup>1</sup>

§ 142.—*Mary Magdalene, Returning to the Sepulchre, Meets Christ there.*

(Jerusalem, vicinity of Golgotha; broad daylight of Sunday morning, March 20, A. D. 29.)

<sup>11</sup> By this time Mary [had arrived at the spot, and] stood outside the sepulchre, weeping [at the body's seemingly hopeless removal]. Presently, stooping down and looking through her tears into the vault, <sup>12</sup> she perceived there two angelic forms in habiliments of brilliant white, seated the one at the head and the other at the foot of the spot which had been occupied by the corpse. <sup>13</sup> They soothingly addressed her with the question, "Madam, what is the cause of your tears?" "Oh!" sobbed she, "it is because some one has carried away my Master's body, and I know not what has become of it!" <sup>14</sup> With these words, [hearing a slight rustling as of footsteps behind her,] she turned her head and saw some one standing behind her, but did not at the moment recognise him as being Jesus himself.<sup>†</sup> <sup>15</sup> Jesus repeated the same bland inquiry, "Madam, why

<sup>a</sup> Luke xxiv, 12.

<sup>c</sup> Compare Acts ii, 31.

<sup>†</sup> Her eyes were still dim with tears, and she only cast a glance at him (see verse 16): the appearance was totally unexpected and im-

JOHN XX.

thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

MARK XVI.

<sup>16</sup> Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, (which is to say, Master.) <sup>17</sup> Jesus saith unto her,

<sup>9</sup> . . . he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Touch me not: for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.

MARK XVI.

LUKE XXIV.

<sup>18</sup> Mary Magdalene came and told the disciples that had been with him, as they mourned and wept, that she had seen the Lord, and that he had spoken these things unto her:

<sup>10</sup> And she went and told them that had been with him, as they mourned and wept:

<sup>10</sup> . . . Mary Magdalene and . . .

*Christ's Appearance to Mary Magdalene.*

JOHN XX. are you weeping? whom are you looking for?" She, still imagining that he must be the keeper of the cemetery, replied [with the downcast look of sadness], "O Sir! if he has been removed with your knowledge, I beg you tell me where he has been placed; and I will cause him to be removed to a decent interment." <sup>16</sup> Jesus then emphatically pronounced her name, "Mary!" [Thrilled with the familiar tones of his voice now recognised,] she turned full about toward him with the joyful cry, "רַבּוֹנִי", [(*Rabboni*, Syro-Chaldee for) *my* most honoured *Teacher*,] i. e. "Dearest Master!" [as she cast herself before him in a transport of devotion, and clasped his feet in wild anticipation of his triumphant career.] <sup>17</sup> Jesus checked [the exuberant manifestation of her exultation, by bidding] her, "Nay, do not now embrace me thus, [as if my 'Reign' were immediately to be ushered in;] for I have not yet ascended to my Father, [in order to procure for you those privileges which I have promised you,† and therefore this is not my return of which I spoke.]:‡ But go and tell my dear disciples that I am soon about to ascend to our common Father and God."

<sup>18</sup> Receiving this charge, Mary went and told the disciples [as she met them,] what she had seen and heard. "She found them generally mourning and weeping for their double loss [in the death of Jesus and the abstraction of his

<sup>a</sup> Mark xvi, 10.

probable to her, and the dress different (compare Mark xvi, 12): the countenance, too, which, when last seen by her, was covered with bloody sweat and dust, and disfigured by the livid hue and contortions of death, was now radiant with unearthly serenity.

<sup>c</sup> On the language of Mark here, see the note to the title of § 139.

† See chap. xiv, 3, &c.

‡ This prohibition could not have been in order to prevent any waste of time in such expressions of affection; for there was no such great need of haste on his part, nor (to say nothing of the sternness of such a refusal) did he deny the other women this privilege. Neither did Mary suspect it was an apparition (as the other women did, who consequently seized his knees in superstitious supplication that the dreadful fate, which such an omen was thought

to prognosticate, might not befall them): for her exclamation shows that she recognised his reality and resurrection, like the similar confession of Thomas when convinced (§ 145). —in which case, moreover, Jesus exhibited no such reluctance to contact, which indeed was the most effectual mode of dispelling the fallacy. The interpretation I have adopted is the only one that yields any appropriate force to the connective "for." Christ wishes to reprove her passionate *clinging* to him, as if she could no more part with him; whereas his ascent was indispensable for his permanent residence with his disciples (in the internal communications of the representative Spirit). The whole account exhibits a lively apprehension and warmth of emotion, characteristic of Mary; and her energy of manner has given her the precedence among the company of Galilean women.

## MARK XVI.

<sup>11</sup> and they, when they had heard that he was alive and had been seen of her, believed not.

## SECTION CXLIII.

## LUKE XXIV.

<sup>13</sup> And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs: <sup>14</sup> and they talked together of all these things which had happened. <sup>15</sup> And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near and went with them: <sup>16</sup> but their eyes were holden, that they should not know him; *for* he appeared in another form.

<sup>17</sup> And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? <sup>18</sup> And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? <sup>19</sup> And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: <sup>20</sup> and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. <sup>21</sup> But we trusted that it had been he

## MARK XVI.

<sup>12</sup> After that, he appeared in another form unto

two of them, as they walked and went into the country.

*Christ's Appearance to Mary Magdalene.*

MARK body],<sup>1</sup> <sup>11</sup> but her announcement that he was alive and had even been  
XVI. seen by her, met with very little credit among them.

§ 143.—*Christ is Seen by Two Disciples on their way to Emmaüs, and by Peter.*

(Jerusalem and Emmaüs; afternoon of *Sunday, March 20, A. D. 29.*)

LUKE <sup>13</sup> In the afternoon <sup>o</sup> of the same day, as two of the disciples were walk-  
XXIV. ing to a village called Emmaüs, distant some sixty *stadia* [i. e. about 6 miles] from Jerusalem, <sup>14</sup> conversing with each other about the strange events of the morning, <sup>15</sup> and discussing them with various conjectures, suddenly Jesus himself approached and joined company with them; <sup>16</sup> <sup>a</sup> but his dress and appearance were so altered from what they had last seen him wear, that with a providential obtuseness of vision they did not recognise him.† <sup>17</sup> “What is this mournful topic of conversation,” inquired he, “that interests you so much. as you walk along in such sorrowful mood?” <sup>18</sup> One of them, whose name was Cleopas,† replied, “I presume you are the only one even of the temporary residents at Jerusalem, that is ignorant of what has transpired there within a few days.” <sup>19</sup> “What events do you refer to?” asked he. “Why,” said they, “we mean the tragical fate of Jesus the Nazarene, an unquestioned prophet of distinguished eloquence and miraculous power, who possessed the divine sanction and great popular influence; <sup>20</sup> and how our priesthood and civil authorities condemned and executed him by crucifixion. <sup>21</sup> Alas! we had hoped that he

<sup>a</sup> Mark xvi, 12.

<sup>o</sup> See verse 29.

† They probably merely glanced at him as he came up behind, careless as to who might be this chance traveller who obtruded himself upon their privacy.

† The name of the other is not mentioned, probably on account of his obscurity; all conjecture to discover it, is therefore vain. Some think it was Luke himself; but of this there is no evidence, as Mark also speaks of this appearance.

## LUKE XXIV.

which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. <sup>22</sup> Yea, and certain women also of our company made us astonished, which were early at the sepulchre; <sup>23</sup> and when they found not his body, they came saying that they had also seen a vision of angels, which said that he was alive: <sup>24</sup> and certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said; but him they saw not. <sup>25</sup> Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Ought not Christ to have suffered these things, and to enter into his glory? <sup>27</sup> And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

<sup>28</sup> And they drew nigh unto the village whither they went: and he made as though he would have gone farther; <sup>29</sup> but they constrained him saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

<sup>30</sup> And it came to pass, as he sat at meat with them, he took bread and blessed *it*, and brake and gave to them. <sup>31</sup> And their eyes were opened, and they knew him: and he vanished out of their sight. <sup>32</sup> And

*Christ's Appearance to the Two Disciples.*

LUKE was the expected Deliverer of the Jewish people; but [in extinction of our XXIV. last glimmering prospect,] it is now moreover the third day since this event took place, [and no sign appears of a reversal of its effects.<sup>o</sup> <sup>22</sup> It is true—but this only increases our perplexity, that] a number of our female associates, who visited the sepulchre early this morning <sup>23</sup> without finding the body there, returned with a startling report of a vision of angels, who informed them that he was alive; † <sup>24</sup> and some of our own number thereupon went to the sepulchre, and found things just as the women had stated, but could not discover Jesus himself." <sup>25</sup> "Ah!" rejoined Jesus, "how stupid and tardy you are in coming to a hearty conviction of the full import of prophecy! <sup>26</sup> Cannot you yet apprehend the necessity for this the Messiah's passion, in order to accomplish the glorious results of his mission?" <sup>27</sup> Then running hastily over the main points of prophecy and types, from the writings of Moses down through the Prophets, he explained their allusion to himself.

<sup>28</sup> They had now entered the village which was their place of destination, but Jesus was going on as if he had not arrived at the end of his journey. <sup>29</sup> They, however, [felt so much interested in his conversation that they] urged him to "stay over night with them; † as it was now toward evening;" an invitation which he accepted, and entered the house with them. <sup>30</sup> On their reclining together at supper, he took up the bread after pronouncing the "blessing," and breaking it, distributed it among them. <sup>31</sup> This familiar act instantly dissipated the illusion which had obscured their eyesight as by a preternatural spell, and they now recognised him; but [before they had recovered from their astonishment,] he was gone [having suddenly risen and abruptly quitted the house]. <sup>32</sup> "We might have known it was he," exclaimed they to one another; "for did

<sup>o</sup> From this it would seem that they entertained some faint hope of a return on his part, that would restore them to their anticipations; but they looked for a very public and marked exhibition of himself (if any), and therefore passed over the unobtrusive appearances to the women.

† They here seem to regard the appearance of Jesus himself (if they notice it at all) as another angel or apparition; the mention of the angels shows that it was not merely the first announcement of Mary Magdalene to Peter and John, of which they had heard.

‡ Supposing him to be a stranger, verse 18.

## LUKE XXIV.

they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures ?

<sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together and them that were with them, <sup>34</sup> saying, The Lord is risen indeed, and hath appeared to Simon.

<sup>35</sup> And they told unto the residue what things were done in the way, and how he was known of them in breaking of bread : neither believed they them.

MARK XVI.

<sup>13</sup> And they went . . .

1 COR. XV.

<sup>5</sup> And that he was seen of Cephas, . . .

MARK XVI.

<sup>13</sup> . . . and told it unto the residue :

neither believed they them.

## SECTION CXLIV.

LUKE XXIV.

<sup>36</sup> And as they thus spake, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came [Jesus] himself and stood in the midst of them, (the eleven, as they sat at meat,) and saith unto them, Peace be unto you. <sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit.

MARK XVI.

<sup>14</sup> Afterward he appeared unto the eleven, as they sat at meat, . . .

JOHN XX.

<sup>19</sup> Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

Peace be unto you.

1 COR. XV.

<sup>5</sup> . . . then of the twelve :

*Christ's Appearance to the Two Disciples.*

LUKE not our hearts glow [with the wonted inspiration of his instructions], XXIV. as he expatiated to us on the way hither in that delightful exposition of Scripture ?<sup>27</sup>

<sup>33</sup> They immediately resolved to return without delay to Jerusalem, with the news; and on arriving there, found the Apostles and others collected, <sup>34</sup> and several of them earnestly contending that "their Master must have revived, as he had been seen by Peter."<sup>28</sup> <sup>35</sup> These two disciples now related their adventure; <sup>29</sup> but their testimony as to Jesus's real appearance to them was received with great incredulity by many of the company.<sup>1</sup>

§ 144.—*Christ Appears among (ten of) the Apostles.*

(Jerusalem; evening of Sunday, March 20, A. D. 29.)

<sup>36</sup> <sup>b</sup> On the evening of the same day, <sup>c</sup> while the Apostles <sup>b</sup> were assembled <sup>c</sup> to partake of a common repast, <sup>b</sup> with closed † doors for fear of interruption by the malicious hierarchy,<sup>1</sup> as they were still discussing the question of their Master's appearances, Jesus [having noiselessly opened the door,] stood among them, announcing his approach by the usual salutation of "Joy to you!"<sup>27</sup> <sup>37</sup> But they were seized with the utmost terror, conceiving that they beheld an

<sup>a</sup> Mark xvi, 13.

<sup>b</sup> John xx, 19.

<sup>c</sup> Mark xvi, 14.

<sup>27</sup> This appearance must have occurred during the absence of these two disciples, as they knew nothing of it.

† But not locked, as there is no intimation of a miracle in Jesus's entrance. The statement evidently refers only to the door of the room.

LUKE XXIV.

<sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

MARK XVI.

And *he* upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, <sup>39</sup> saying, Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>11</sup> . . . and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

JOHN XX.

<sup>40</sup> And when he had thus spoken, he showed them *his* hands and *his* feet and his side. Then were the disciples glad when they saw the Lord. <sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? <sup>42</sup> And they gave him a piece of a broiled fish, and of a honeycomb: <sup>43</sup> and he took *it*, and did eat before them.

<sup>20</sup> And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

<sup>44</sup> And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and *in* the prophets and *in* the psalms concerning me. <sup>45</sup> Then opened he their understanding, that they might understand the Scriptures; <sup>46</sup> and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: <sup>47</sup> and that repentance and remission of sins should be preached in

*Christ's Appearance to Ten of the Apostles.*

LUKE apparition. <sup>38</sup> He however expostulated with them, "Why are you so agitated with alarm, and why do you indulge in such foolish speculations [as you have just been doing in your conversation together, concerning me as a phantom]?" <sup>39</sup> "He then proceeded still further to reprove their incredulity and obduracy in disbelieving his resurrection after actually seeing him." <sup>40</sup> "Look at my hands and feet," said he, "and convince yourselves that it is actually I; feel of me and look at me: a *spectre* has no flesh and bones like what you see on me." <sup>41</sup> He therefore presented for their inspection and touch, his hands and feet <sup>42</sup> and side, [still retaining the scars of his crucifixion. <sup>43</sup> Reassured by these marks of identity,] the disciples lost their fear in joy [at seeing him alive]; but as they could hardly yet realize so wonderful a fact, he asked them [in order to their full conviction], "Have you any victuals here? [I will show you that I can even eat.]" <sup>44</sup> They passed him part of a broiled fish and a piece of honeycomb, <sup>45</sup> which he took and ate in their sight.

<sup>44</sup> He then thus addressed them: "This was what I meant in my intimations <sup>o</sup> to you while yet in your company, with reference <sup>Apostolical Instructions.</sup> to [my death and revivification, which were to be] a fulfilment of the various predictions contained in the several portions of Scripture concerning me." <sup>45</sup> He now went on to specify and expound to their comprehension the most important of these passages, <sup>46</sup> drawing the conclusion, "These events, you see, were predicted, and it was requisite [for human redemption,] that the Messiah should undergo these vicarious sufferings, and then revive on the third day; <sup>47</sup> and [in the prosecution of this scheme,] repentance as a prerequisite to the

<sup>a</sup> Mark xvi, 14.

<sup>b</sup> John xx, 20.

<sup>o</sup> See on Luke xxiv, 7.

## LUKE XXIV.

his name among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things: <sup>49</sup> and behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

## JOHN XX.

<sup>21</sup> Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

## MARK XVI.

<sup>15</sup> And he said unto them, Go ye into all the world and preach the gospel to every creature: <sup>16</sup> he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. <sup>17</sup> And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup> they shall take up serpents and scorpions, and *have* power over all the power of the enemy; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

## LUKE X.

<sup>19</sup> Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

*Christ's Appearance to Ten of the Apostles.*

LUKE pardon of sins, is to be proclaimed under his authority to all mankind, the XXIV. offer being first tendered to the inhabitants of Jerusalem itself. <sup>48</sup> Now *you* my Apostles are my appointed vouchers for these fundamental facts, [i. e. my passion and resurrection, which form the basis of the Gospel,] which you have personally witnessed; <sup>49</sup> and, observe! I will shortly bestow upon you for this purpose the assisting influences [of the Spirit] promised by my Father [through me].<sup>o</sup> Meanwhile, you are to remain quiet at Jerusalem, until you are qualified for your work by that celestial endowment of miraculous energy.

JOHN <sup>21</sup> I therefore again pronounce my blessing upon you, and commission XX. you to carry forward the same mission which I have received from my MARK Father. <sup>15</sup> Go forth then into the wide world, [when you shall have XVI. been thus consecrated for your task,] and proclaim the good news [Gospel] of salvation to the whole human race. <sup>16</sup> Whoever confides in your communications, submitting to baptism in token of his faith, will secure eternal salvation; but those that reject your proposals, will be condemned to final perdition. <sup>17</sup> [By such miraculous evidences as the following shall you prove the authority of your Apostolate,—and similar powers will you be enabled to impart to those who accept your proclamations:] my followers [in the Apostolical office, and others in a subordinate degree, whenever the progress of my cause may require,] shall be empowered by virtue of my authority, to exorcise demons, <sup>18</sup> to cure invalids by simple imposition of their hands, <sup>17</sup> to speak fluently in foreign languages, <sup>18</sup> to handle <sup>a</sup> or tread upon! venomous reptiles† and insects! with impunity, to drink poison without injury, <sup>a</sup> and in fine to have such complete control over the malignant influence of Satan [in his providentially allowed inflictions,] as to be secure against all physical harm in the execu-

<sup>a</sup> Luke x, 19.

<sup>o</sup> See John xiv, 16, 26.

† See Acts xxviii, 5; instances of the exercise of the powers previously enumerated, were fre-

quent in the Apostolical history, but none are on record of that which follows.—I have added such limitations as history and propriety require



## JOHN XX.

<sup>22</sup> And when he had said this, he breathed on *them* and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained.

<sup>24</sup> But Thomas (one of the twelve, called Didymus) was not with them when Jesus came: <sup>25</sup> the other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

## SECTION CXLV.—JOHN XX.

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. <sup>28</sup> [And] Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, [Thomas,] because thou hast seen me, thou hast believed; blessed *are* they that have not seen, and *yet* have believed.

*Christ's Appearance to Ten of the Apostles.*

JOHN tion of their official duties."<sup>10</sup> <sup>22</sup> Thus saying, he closed his commission XX. by breathing symbolically upon them, and bidding them, "Receive the influence of the Holy Spirit [now, in a degree, and ere long in its fulness]. <sup>23</sup> Whatever sins you entitle to remission [by your Apostolical prescription of the conditions of pardon], will be so forgiven [by God]; and those to which you deny absolution, will remain uncanceled."<sup>†</sup>

<sup>24</sup> Thomas (surnamed *Didymus* [i. e. the "Twin"], one of the Apostles,) chanced to be absent at this interview with Jesus; <sup>25</sup> when there- Disbelief of fore [on his coming in after their Master's departure,] the others Thomas. told him what they had just seen, he obstinately declared, "I will never believe that he is alive bodily, unless I can see with my own eyes the marks of the nails [with which he was fastened to the cross,] in his hands, and even put my finger in the prints, and my hand into the gash in his side!"

§ 145.—*Christ's Second Appearance among the (eleven) Apostles.*

(Jerusalem; evening of *Sunday, March 27, A. D. 29.*)

<sup>26</sup> Just one week after this meeting, the disciples, including Thomas, were again similarly collected in the same room with the doors shut; when Jesus came [in the same unobserved manner,] and stood among them with the customary salutation, "Joy to you!" <sup>27</sup> He then addressed Thomas [in the very Thomas language which that disciple had used in proposing his test], "Come Convinced. here and inspect my hands by the insertion of your finger into the nail holes, and put your hand into the wound in my side; satisfy yourself of my reality, and dismiss these unworthy doubts." <sup>28</sup> "O my divine Master!" exclaimed the subdued Thomas, [as his eyes rivetted conviction on his heart.] <sup>29</sup> "Ah! Thomas." said Jesus chidingly, "*you* have believed on seeing; happy those

<sup>o</sup> Several providential escapes, and some direct divine interpositions occurred to the Apostles (see especially, Acts xxvii, 44; xxiii, 11; xviii, 10; xvi, 26; xii, 7); but this promise did

not secure them against frequent suffering, and even martyrdom, *when their work could thereby be consummated.*

<sup>†</sup> Compare Matt. xvi, 19, &c.

## SECTION CXLVI.

JOHN XXI.

MATTHEW XXVIII.

Then the eleven disciples went away into Galilee. <sup>1</sup>After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*: <sup>2</sup>There were together Simon Peter and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. <sup>3</sup>Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately: and that night they caught nothing. <sup>4</sup>But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. <sup>5</sup>Then Jesus saith unto them, Children, have ye any meat? They answered him, No. <sup>6</sup>And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup>Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his*

*Christ's Appearance to the Eleven Apostles.*

JOHN XX. whose faith requires no such ocular evidence! [since believers in me will hereafter be compelled to receive the gospel truths on *testimony*.]

§ 146.—*Christ's Third Appearance among (seven of) the Apostles.*(Lake Genesareth; [Wednesday,] March [30?],<sup>o</sup> A. D. 29.

JOHN XXI. <sup>1</sup>Shortly afterward, <sup>a</sup>the eleven disciples having gone to Galilee<sup>1</sup> [in pursuance of their Master's directions],<sup>†</sup> as several of them were at the Lake Genesareth, Jesus appeared to them under the following circumstances. <sup>2</sup>There chanced to be together (Simon) Peter, Thomas the "Twin"), Nathanael (of Cana in Galilee, the two sons of Zebedee [John and James I.], and two others of the Apostles; <sup>3</sup>so Peter proposed to the party to go a-fishing in the lake, and the rest assented to accompany him. They started accordingly, taking a boat at once for that purpose; but after fishing all night they caught nothing. <sup>4</sup>Day had just dawned when Jesus stood upon the shore opposite them, but [being at a distance and in the twilight,] they did not at first recognise him. <sup>5</sup>He then hailed them with the inquiry, "Well, friends,<sup>‡</sup> have you caught any fish?" They answered in the negative. <sup>6</sup>"Drop your seine on the right-hand side of the boat," rejoined Jesus, "and you will have a good haul." They did so, and now found themselves unable to drag <sup>Great Draught of Fishes.</sup> up the net into the boat, on account of the great weight of fish it contained. <sup>7</sup>This unaccountable success suggested the truth to the mind of Jesus's favourite disciple [John], who exclaimed to Peter, "Why, it is our Master!" Fired with the thought, Peter wound the flowing ends of his fisher-

<sup>a</sup> Matt. xxviii, 16.

<sup>o</sup> It probably took the disciples Monday and a part of Tuesday to reach Galilee, Tuesday night was spent in fishing, and on Wednesday they saw Jesus.

<sup>†</sup> See § 139.

<sup>‡</sup> The appellation "children" here seems about equivalent to our phrase "my good lads," (as if he were a mere passer-by,) and the question might be aptly rendered "What luck?" but I

have feared some might object to the introduction of so familiar an address in Scripture. It may be doubted, however, whether our commonly stiff and formal conception of Christ ought not be broken up; it certainly finds no support in the original expressions of the Evangelists, and is far from being an aid to a proper and deeply-seated love and reverence for the Saviour's personal character.

## JOHN XXI.

fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. <sup>8</sup> And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. <sup>9</sup> As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus saith unto them, Bring of the fish which ye have now caught. <sup>11</sup> Simon Peter went up and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken. <sup>12</sup> Jesus saith unto them, Come *and* dine. (And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.) <sup>13</sup> Jesus then cometh, and taketh bread and giveth them, and fish likewise. <sup>14</sup> (This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.)

<sup>15</sup> So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup> He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup> He saith unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved because he said

*Christ's Appearance to Seven of the Apostles.*

JOHN man's frock around him, (for it was the only garment he had on,) and XXI. [having thus secured decency as well as freedom of motion,] then plunged into the water to swim to his Master,—<sup>8</sup> it being not more than two hundred *ells* [i. e. about 350 feet] from land, while the rest rowed ashore in the boat, dragging the loaded net after them. <sup>9</sup> On landing, they found a fire of live embers there, with a fish broiling over it, and some bread near by. <sup>10</sup> Jesus directed them to “bring some of the fish they had just caught,” [to cook.] <sup>11</sup> Peter accordingly went and hauled up on the shore the drag, which was found to contain one hundred and fifty-three large fishes; and what was singular, none of the meshes of the net were parted by the unusual strain. <sup>12</sup> Jesus then invited them to “come and take breakfast,” [as it was ready,]—all their queries meanwhile, as to whence he had come, being overawed by their conviction of the actual presence of their Master. <sup>13</sup> So he approached and distributed the bread and cooked fish among them.—<sup>14</sup> This makes Jesus's *third* public exhibition of himself to his disciples generally, since his resurrection.<sup>o</sup>

<sup>15</sup> After they had breakfasted, Jesus put this question to Peter, “Simon, [whose name I once changed from] ‘son of Jonah,’<sup>†</sup> do you now <sup>intimations</sup> love me more than these your fellow disciples do, [as you lately so <sup>to Peter.</sup> confidently stated?]”: With humbled tenderness Peter replied, “Yes, Master, [although I cannot go so far as that, yet] you know [by your divine penetration,] that [despite my sad defection,] I still love you sincerely!” “I recommitment you then,” rejoined Jesus, “to feed my flock [i. e. the Church, with pure doctrine and wholesome discipline.]” <sup>16</sup> The same question was again put, and answered in the same manner, with a like charge in rejoinder. || <sup>17</sup> Jesus put the same question a third time, and Peter, whose yet sensitive feelings were

<sup>o</sup> See the two preceding sections.

<sup>†</sup> See chap. i, 42.

<sup>‡</sup> See Matt. xxvi, 33.

|| The slight variety in the language seems

only a casual change for relieving a too great sameness, and the repetition is designed to *impress* the lesson; probably an interval of other conversation occurred between each question.

## JOHN XXI.

unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. <sup>19</sup> (This spake he signifying by what death he should glorify God.) And when he had spoken this, he saith unto him, Follow me. <sup>20</sup> Then Peter turning about seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper and said, Lord, which is he that betrayeth the Lord?) <sup>21</sup> Peter seeing him, saith to Jesus, Lord, and what shall this man do? <sup>22</sup> Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. <sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

## SECTION CXLVII.

MATTHEW XXVIII.

1 COR. XV.

After that he was seen of above five hundred brethren at once, <sup>16</sup> *who went out* After that he was seen of above five hundred brethren at once; . . .

*Christ's Appearance to Seven of the Apostles.*

JOHN XXI. pained by the doubt implied in this repeated inquiry as to his affection, earnestly avowed, "O Master, your own omniscience testifies to the devotion of this contrite heart!" Again he received the same injunction, to "take the faithful oversight of his Master's fold."—<sup>18</sup> "Now mark my prophetic assurance," continued Jesus to him, <sup>19</sup> referring to the manner in which he was to honour the truth of God by his death [in martyrdom]: <sup>20</sup> "while you are in the vigour of life, you now gird on your garments for yourself, and go where you please; but when you grow old, you will be compelled to extend your hands for others to bind, and then carry you away [to the scene of your crucifixion] against your will.—<sup>19</sup> But I bid you, [as if by a fresh summons to my service,] follow me as my faithful disciple." <sup>20</sup> Peter, [obeying the call in a literal sense, rose and followed his retiring Master; but] looking behind and seeing the favourite disciple [John] also following, <sup>21</sup> he asked Jesus, "And what, Master, is to be this man's fate?" <sup>22</sup> Jesus, however, evaded his curiosity by replying, "Suppose it were my will that he should survive till my appearance [in the threatened vengeance upon this nation], what would that have to do with you? your concern is to remain faithful to my cause."—<sup>23</sup> From this intimation arose a report among the brethren [i. e. Christians, subsequently], that this disciple [John] was not to experience death;† but Jesus's language did not imply that he should be exempt absolutely from mortality, [but only for a limited time.]

§ 147.—*Christ's appointed Meeting with his Followers generally.*

(Mountain [near Capernaum?]; †; [Thursday,] March [31?], A. D. 29.)

MATT. <sup>16</sup> The disciples soon proceeded to the mountain which Jesus had previously specified as the place of rendezvous, <sup>a</sup> where they were joined

a 1 Cor. xv, 6.

<sup>a</sup> Compare chap. xiii, 36.

† They did not clearly distinguish between the periods of the destruction of Jerusalem and the final judgment; but imagined that the

former would be connected with such an establishment of the Messiah's Reign as would secure immortal privileges to (at least eminent) saints;

‡ This mountain may naturally have been

## MATTHEW XXVIII.

. . . into a mountain where Jesus had appointed them: <sup>17</sup> and when they saw him, they worshipped him; but some doubted. <sup>18</sup> And Jesus came, and spake unto them saying, All power is given unto me in heaven and in earth: <sup>19</sup> go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, *even* unto the end of the world. [Amen.]

## SECTION CXLVIII.

ACTS I.

1 COR. XV.

After that, he was seen of James; then of <sup>7</sup> After that, he was seen of James; then all the apostles, <sup>3</sup> to whom also he of all the apostles. showed himself alive after his pas-

*Christ's Appearance to the Disciples Generally.*

MATT. by his adherents [from the whole region about, who had heard of the XXVIII. appointment,] to the number of over five hundred persons.<sup>12</sup> <sup>17</sup> To this entire assembly Jesus exhibited himself, and at the sight of him, some [i. e. the Apostles] fell in adoration before him, but others [who now saw him for the first time since his revivification,] hesitated to believe his reality. <sup>18</sup> But Jesus advancing familiarly among the circle of his Apostles, thus commissioned them: "As I, in my Messianic character, am invested with supreme ecclesiastical prerogative over the destinies of this world and the next, <sup>19</sup> I Gospel Mission. therefore now empower you to go and make converts to my religion of all mankind,—initiating them into my discipleship by administering to them the rite of baptism, as a pledge of their espousal of the truths implied in the divine Trinity [i. e. their profession of the relations subsisting between them and each of the three co-equal persons of the Godhead, as a characteristic faith,]† <sup>20</sup> and indoctrinating them subsequently into the observance of all those precepts which I have enjoined upon you [by my personal inculcations, and will more maturely develop by the Spirit's teachings]; and, mark! I will perpetually accompany you [and your successors, by the Spirit's seconding influences], in the prosecution of this your work, till the end of time."

§ 148.—*Christ's Subsequent Appearances and Ascension.*‡

(Suburbs [East] of Jerusalem, and Eastern slope of the Mount of Olives near Bethany; Thursday, April 28, A. D. 29.)

ACTS <sup>3</sup> A period of forty days had now elapsed,|| during which Jesus had palpably exhibited himself to the Apostles at various times, since his revival

the same as that on which Christ delivered his memorable sermon, being a place of frequent resort with him formerly. There is no good reason for making this a different occasion from that referred to by Paul, in the passage placed parallel; and so great a number would hardly have been found as yet at Jerusalem.

° Apparently at some of the foregoing appearances he had minutely explained the appointment given in § 139.

† This baptismal formula is apt to be misunderstood on account of its pregnant brevity: the preposition translated "in" means *to*, and is significant of *allegiance*; and the word "name," so far from being redundant (as indeed it never is), might here with much precision be rendered *creed*.

‡ The time of the appearance to James can only be determined to have been between the events of § 146 and the general assembly for witnessing the ascension. Verse 4 of Acts, in connexion with verse 2, marks this as the last meeting, which is confirmed by the intimations of verse 5 as introducing verse 6, and by the general tenor of the passages in this section, which do not admit any interruption. The course in the present instance (verse 4) would seem to have been by special appointment, and to have taken place near but outside the city, and the conversation apparently was held on their way toward Bethany (see verse 9, compared with Matt. verse 19, and Mark verse 51).

|| From the Resurrection to the Ascension, both inclusive.

## ACTS I.

sion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God;—<sup>2</sup> until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.—

<sup>4</sup> And being assembled together with *them* he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith* he, ye have heard of me: <sup>5</sup> for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. <sup>6</sup> When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. <sup>8</sup> But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.

<sup>9</sup> And when he had spoken these things, he led them out as far as to Bethany: and he lifted up his hands and blessed them; and it came to pass, while he blessed them, he was parted from them, and while they

## MARK XVI.

<sup>19</sup> So then, after the Lord had spoken unto

## LUKE XXIV.

<sup>50</sup> And he led them out as far as to Bethany: and he lifted up his hands and blessed them; <sup>51</sup> and it came to pass, while he blessed them, he was parted

*Christ's Appearance to the Disciples generally.*

ACTS from his passion <sup>a</sup> (the last appearance being an incidental one to James

I. [II., his step-brother,] alone),<sup>1</sup> confirming his reality by numerous indubitable evidences, and giving them directions for their future administration of his "Reign."<sup>2</sup> <sup>2</sup> The time had arrived, when, having completed his inspired communications to them in a personal capacity, he was to be removed from them by ascension to the celestial world. <sup>4</sup> Having now met <sup>a</sup> the entire number of his Apostles for this purpose,<sup>1</sup> he directed them "not to scatter away from Jerusalem, but continue there till their reception of the promised endowment from the Father, of which he had spoken to them; <sup>5</sup> for John," said he, "used to baptize merely with water, but you will be spiritually baptized with the influences of the Holy Spirit within a few days."<sup>†</sup> <sup>6</sup> As the company were walking along together [up the hill of Olives], they impatiently proposed this question to him, "Master, are you not then on this occasion about to reassert the independence of the Jewish nation, [and establish its universal sovereignty?]" <sup>7</sup> To this misconceived notion Jesus replied, "You are not interested in knowing the particular eras and dates of political revolutions that are to occur, for these the Father reserves to His own providential jurisdiction: <sup>8</sup> [your own appropriate sphere has been assigned you in this great moral renovation of Judaism; to accomplish which.] you will shortly receive the plenary influences of the Holy Spirit, qualifying you to become vouchers on my behalf not only in Jerusalem and Judea generally, but also throughout Samaria and over the whole world."

<sup>9</sup> Jesus had by this time led his disciples as far as the outskirts of the village of Bethany, where he closed his promise by pronouncing with uplifted hands his divine benediction upon them; and in this act,<sup>1</sup> <sup>c</sup> he was suddenly removed

<sup>a</sup> 1 Cor. xv, 7.

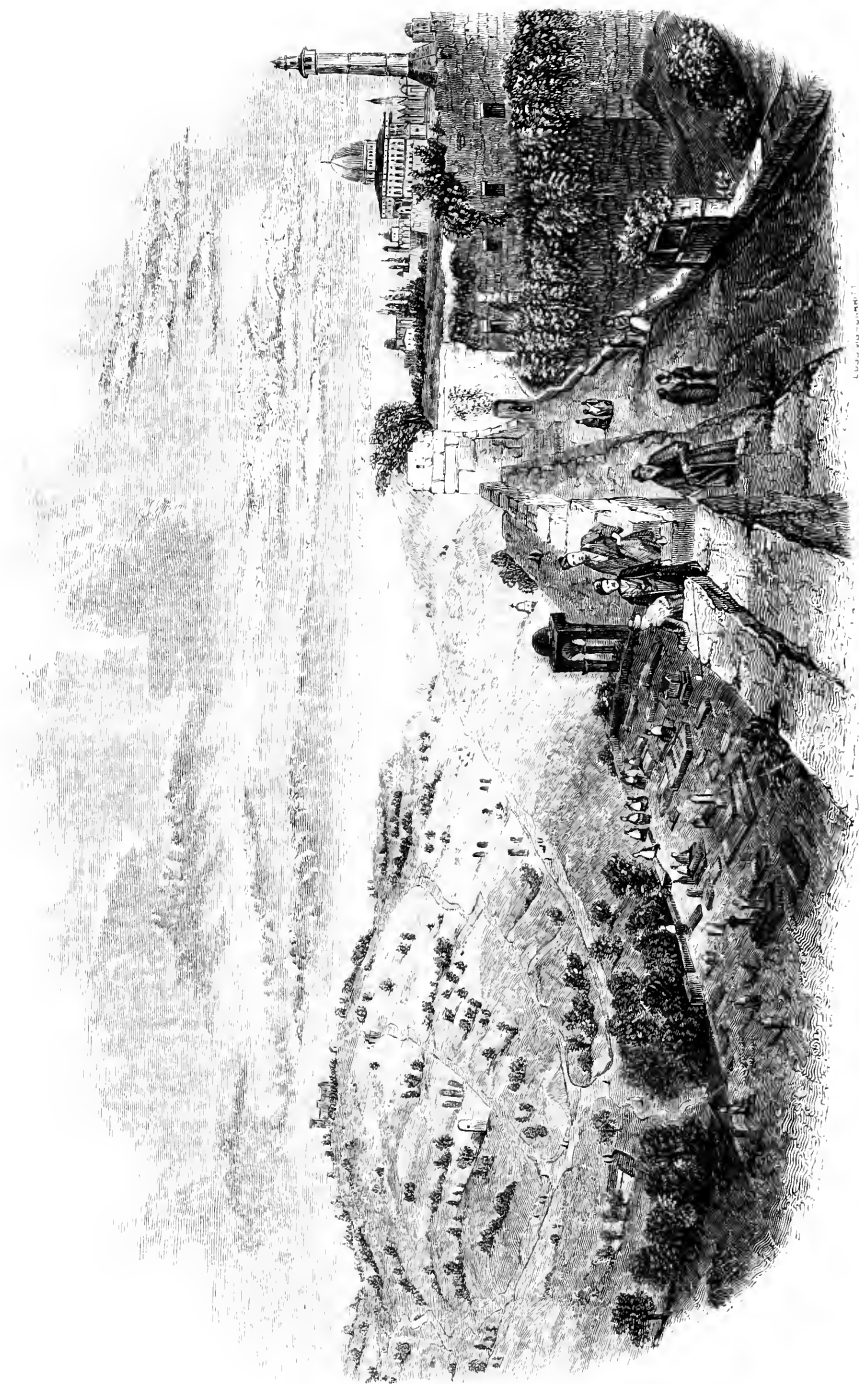
<sup>b</sup> Luke xxiv, 50.

<sup>c</sup> Luke xxiv, 51.

<sup>2</sup> See §§ 143, 146.

<sup>†</sup> Compare John i, 33, &c.





THE MOUNT OF OLIVES  
FROM THE NORTH EAST CORNER OF THE MODERN WALL



ACTS I.

beheld, he was taken up into heaven, and sat on the right hand of God, and a cloud received him out of their sight. <sup>10</sup> And while

they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup> which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven: and they worshipped him. <sup>12</sup> Then returned they with great joy unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

in the temple, praising and blessing God. [Amen.]

MARK XVI.

them, he was received up into heaven, and sat on the right hand of God.

LUKE XXIV.

from them and carried up into heaven.

LUKE XXIV.

<sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy.

<sup>53</sup> And they were continually in the temple, praising and blessing God. [Amen.]

MARK XVI.

<sup>20</sup> And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. [Amen.]

SECTION CXLIX.—ACTS I.

<sup>1</sup> The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

*The Ascension.*

ACTS by an invisible power from them,<sup>1</sup> and as they stood looking at him, he

I. rose from the earth "toward the sky,"<sup>1</sup> and a cloud enfolded him from their gaze, "as he took his destined position of honour in the Almighty's presence!"

<sup>10</sup> As they stood with their eyes rivetted in speechless astonishment upon the spot where he had disappeared, suddenly two airy forms stood near them in dazzling attire,<sup>11</sup> and thus addressed them, "Why, good sirs from Galilee, do you stand thus gazing up into the sky? This very Jesus, who has just been borne away from your midst up into heaven, will one day return [at the general judgment] in precisely the same visible manner in which you have beheld him ascend."<sup>12</sup> Comforted as well as awed by this assurance, they fell on their knees in adoration of their beatified Master, and then with hearts filled with sacred joy<sup>1</sup> returned across the Mount of Olives to Jerusalem (distant only about a *Sabbath-day's journey* [i. e. about  $\frac{2}{3}$  of a mile, reckoned from the top of the hill to the eastern city wall]).

LUKE <sup>52</sup> The Apostles [agreeably with their Master's instructions,]<sup>†</sup> occupied themselves for some time in religious exercises at the Tem-

MARK XVI. ple; <sup>20</sup> after which they sallied forth on their mission, preaching the gospel in all directions, [as detailed in the subsequent portion of this history.] meeting with astonishing success through the divine aid which confirmed their promulgations with miraculous attestations.

§ CXLIX.—*Conclusion of the Biography of Christ.*

ACTS <sup>1</sup> This first portion of the Gospel history comprises only the introduction of the evangelical dispensation, by the *personal* acts and teachings of

a Mark xvi, 19.

b Luke xxiv, 52.

<sup>o</sup> Compare Ps. cx. 1.

<sup>†</sup> See Luke xxiv, 49.

<sup>‡</sup> Compare Acts ii, 46, &c.

## JOHN XXI.

<sup>24</sup> This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. <sup>25</sup> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. [Amen.]

## JOHN XX.

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

*Conclusion of John's Memoir.*

JOHN Jesus himself; <sup>24</sup> the facts are narrated on the irrefragable testimony of XXI. [myself John,] the disciple who was actually conversant with them: <sup>25</sup> and besides those recounted here, there were innumerable other public incidents that occurred in the life of Jesus, which would require an indefinite number of volumes to record them all minutely. <sup>30</sup> Indeed, there were a  
 JOHN XX. great many striking miracles performed by him among his disciples privately, which have been necessarily passed over in this brief memoir; <sup>31</sup> but enough has been said—and this is the writer's object—to convince every reader that Jesus is really the Messiah, the predicted "Son of God," and through this faith to afford all the means of securing immortal bliss, by virtue of such connexion with him.

END OF THE GOSPELS.

# A SUPPLEMENT

TO THE

HARMONY AND EXPOSITION OF THE GOSPELS;

Containing Three Appendices:

**I.**—TABLES AND CHRONOLOGICAL CALCULATIONS.

**II.**—ON THE TOPOGRAPHY OF ANCIENT JERUSALEM, WITH MAPS.

**III.**—AN ANALYTICAL AND SYNOPTICAL INDEX OF THE GOSPELS.

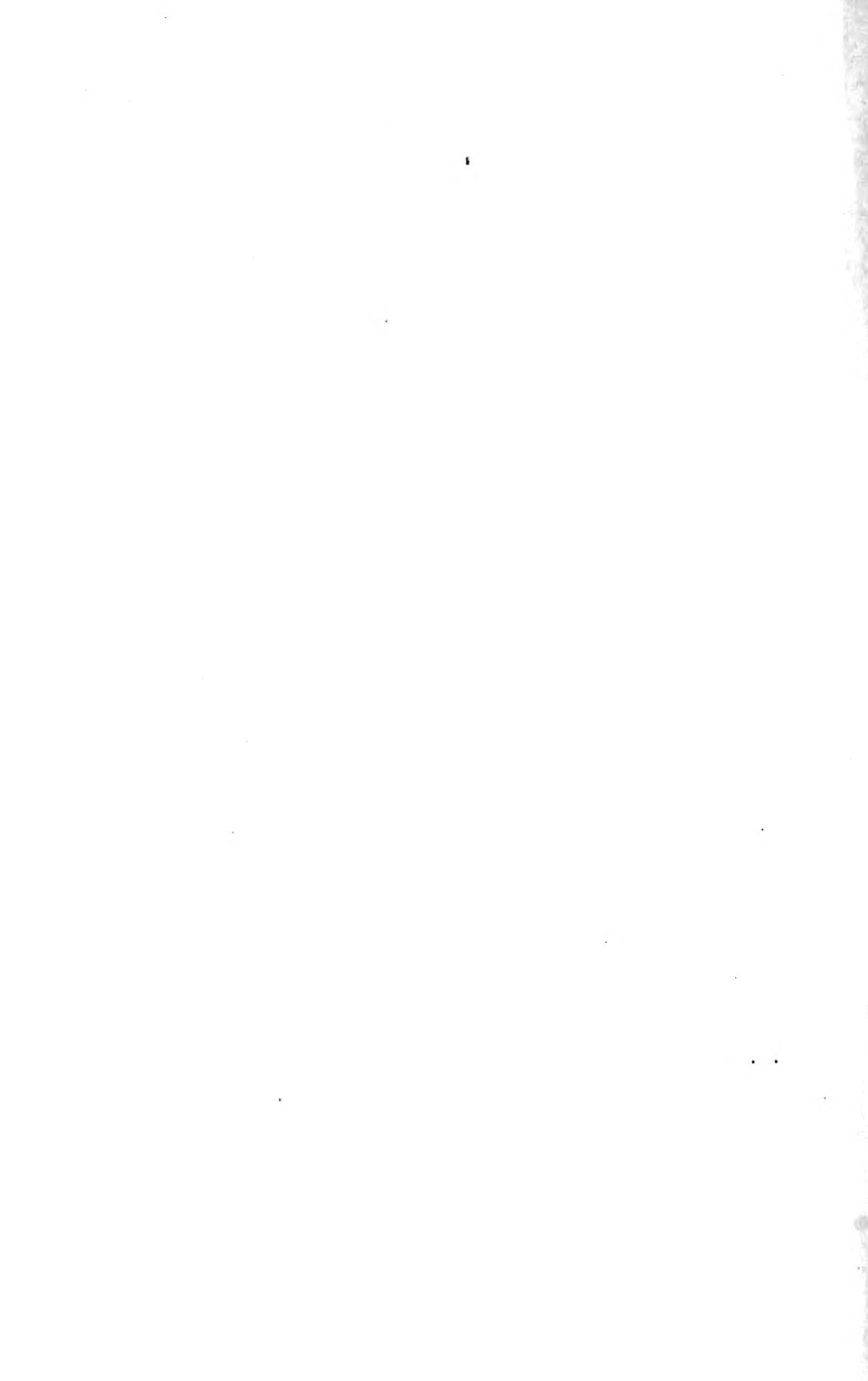


# APPENDIX I.

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TABLES AND CHRONOLOGICAL CALCULATIONS,

ILLUSTRATIVE OF THE GOSPELS IN GENERAL.



# TABLES

## OF MEASURES, WEIGHTS, MONEY, TIME AND WINDS,

MENTIONED IN THE NEW TESTAMENT.

*Note.*—The chief cause of the uncertainty and discrepancy in the following values, arises from the mixed character of the currency and measurements of Judea in the time of Christ, in consequence of which quantities were often estimated at a foreign rate. The Roman has been assumed below as the standard in *coins*, on account of the prevalence of their mintage among their provincial subjects; while the Greek has the preference in other matters, because of the general adoption of their terms.

### I. MEASURES OF LENGTH.

NAME.	NATION.	USE.	PROPER COMPUTATION.		CURRENT VALUE.	
			<i>feet.</i>	<i>inches.</i>	<i>feet.</i>	<i>inches.</i>
[ <i>Foot</i> ].....	General.	All dimensions.	1	0·1	1	0
( <i>Cubit</i> ).....	Roman.	" "	1	5·47	1	6·2
<i>Ell</i> .....	Greek.	" "	1	6·2	1	6·2
[“ <i>Cubit</i> ”].....	Jewish.	" "	1	9·8	1	6·2
<i>Pav.</i> .....	General.	Land.	2	6·3	2	6·3
<i>Fathom</i> .....	Greek.	Depth.	6	0·8	6	0·8
<i>Reed</i> .....	Jewish.	Extent.	10	1·35	10	1
<i>Stone's-throw</i> .....	General.	Distance.				
<i>Stadium, Furlong</i> .....	Greek.	" "	606	9 or	0·10536 mile.	
<i>Sabbath-day's Journey</i> .....	Jewish.	" "	2000 Jewish cubits.		6 stadia.	

### II. MEASURES OF CAPACITY.

NAME.	NATION.	USE.	PROPER COMPUTATION.					CURRENT VALUE.				
			<i>bush.</i>	<i>pk.</i>	<i>gals.</i>	<i>qts.</i>	<i>pints.</i>	<i>bush.</i>	<i>pk.</i>	<i>gals.</i>	<i>qts.</i>	<i>pints.</i>
[ <i>Ἄστῆς</i> , Cup]....	Greek.	Dry things.	.	.	.	.	0·95	.	.	.	.	0·95
<i>Chenix</i> , Bowl....	"	" "	.	.	.	.	1·98	.	.	.	.	1·98
<i>Modius</i> , “Bushel.”	Roman.	" "	.	.	.	.	7 1·85	.	.	.	.	7 1·85
<i>Μετρέϊς</i> , Firkin..	Greek.	Liquids.	.	.	.	.	8 2	.	.	.	.	8 2
<i>Sah</i> .....	Jewish.	Dry things.	.	.	.	.	1 7 1·7?	.	.	.	.	1 3 1·8?
<i>Bath</i> .....	"	Liquids.	.	.	.	.	11 3 1?	.	.	.	.	8 3 1
<i>Cor</i> .....	"	Dry things.	14	3	.	.	3?	.	.	.	.	12 2 . . .

### III. WEIGHTS.

NAME.	NATION.	VALUE.
<i>Libra</i> , Pound.	Roman.	<i>lbs. oz. drs.</i> (Avoirdupois) 0 11 8·67

### IV. MONEYS.

NAME.	NATION.	METAL.	PROPER VALUATION.			CURRENT WORTH.		
			§	<i>cents.</i>	<i>mills.</i>	§	<i>cents.</i>	<i>mills.</i>
<i>Lepton</i> , “Mite”.....	Greek.	Bronze.	..	..	0·5	..	..	1·2
<i>Quadrans</i> , Farthing....	Roman.	"	..	..	2·4	..	..	2·4
<i>Assarius</i> , Penny.....	"	"	..	..	9·7	..	..	9·7
<i>Denarius</i> , Shilling....	"	Silver.	..	..	15 4·7	..	..	15 4·7
<i>Drachma</i> .....	Greek.	"	..	..	17 5·9	..	..	15 4·7
<i>Didrachma</i> .....	"	"	..	..	35 1·9	..	..	30 9·4
<i>Stater</i> .....	"	"	..	..	70 3·7	..	..	61 8·9
[ <i>Shekel</i> ] or.....	Jewish.	"	..	..	..	..	..	61 8·9
<i>Silverling</i> .....	Greek.	"	..	..	..	..	..	61 8·9
<i>Mina</i> , “Pound”.....	"	"	17	59	3·2	15	47	3·8
<i>Talent</i> .....	"	"	1058	59	..	928	43	..

## V. HOURS.

NIGHT.			DAY.	
WATCHES.	NAME.	DURATION (about).	NAME.	DURATION (about).
1st or "Evening"	{ 1st hour,	from 6 P. M. to 7 P. M.	1st hour,	from 6 A. M. to 7 A. M.
Watch,	{ 2d "	" 7 " 8 "	2d "	" 7 " 8 "
2d or	{ 3d "	" 8 " 9 "	3d "	" 8 " 9 "
"Midnight"	{ 4th "	" 9 " 10 "	4th "	" 9 " 10 "
Watch,	{ 5th "	" 10 " 11 "	5th "	" 10 " 11 "
3d or	{ 6th "	" 11 " 12 "	6th "	" 11 " 12 "
"Cockrowing"	{ 7th "	" 12 " 1 A. M.	7th "	" 12 " 1 P. M.
Watch,	{ 8th "	" 1 A. M. to 2 "	8th "	" 1 P. M. to 2 "
4th or	{ 9th "	" 2 " 3 "	9th "	" 2 " 3 "
Watch,	{ 10th "	" 3 " 4 "	10th "	" 3 " 4 "
"Dawn"	{ 11th "	" 4 " 5 "	11th "	" 4 " 5 "
Watch,	{ 12th "	" 5 " 6 "	12th "	" 5 " 6 "

## VI. DAYS OF THE WEEK.

NAME.	EQUIVALENT.	NAME.	EQUIVALENT.
1st or "Lord's Day"	Sunday.	5th Day.....	Thursday.
2d Day.....	Monday.	6th Day.....	Friday.
3d Day.....	Tuesday.	7th Day or Sabbath	Saturday.
4th Day.....	Wednesday.		

## VII. FESTIVALS.

NAME.	TIME OF BEGINNING.	DURATION.	EVENT COMMEMORATED.
Passover.....	14th even'g of March moon.	8 days.	Deliverance from Egypt.
Pentecost.....	42 days after Passover....	1 "	Promulgation of the Law.
Feast of Tabernacles.	15th even'g of Sept. moon.	8 "	Thanksgiving for Harvest.
" Dedication.	25th " Nov. "	8 "	Consecration of 2d Temple.

## VIII. WINDS.

NAME.	LANGUAGE.	SOURCE.	CHARACTER.
Notus.....	Latin.	} S. W.	The sultry "Sirocco."
Lips.....	Greek.		
Caurus....	Latin.	} N. W.	Rough and raw.
Bo'reas....	Greek.		
Euroc'lydon	Greek.	E. N. E.	The furious "Levanter."



THE

# TIME OF CHRIST'S BIRTH.

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## I. THE YEAR.

1. THE most definite date that is left us on this subject is contained in Luke iii, 1, 23, where it is stated, that "in the *fifteenth* year of the reign of Tiberius Caesar . . . Jesus himself began to be about *thirty* years of age." It is necessary to fix the meaning of the expressions "reign" and "began to be" in this passage, before we can proceed. Tiberius was admitted by Augustus to a partnership in the government some time before he became sole emperor; the question then is, whether the above "fifteenth year" is to be reckoned from the commencement of his *joint* or *sole* reign. That the former is intended, appears from several considerations.

(1.) We find that during our Saviour's public ministry, not less than three Passovers occurred (John ii, 13; vi, 4; xii, 1), and probably four (John v, 1);<sup>o</sup> and at the last one which he attended, he was put to death. This makes the duration of his ministry to have been between two and three years, at the lowest calculation; add these to his age upon entering his public office, and we have 32 years as the *least* estimate of his age at his death.

(2.) This last event took place, according to universal testimony, during the consulship of the two Gem'ini, which all admit was the fifteenth after that in which Augustus died, and Tiberius began his sole reign. Reckoning back two years from this date, we have the thirtieth year of our Saviour's life occurring at least two years prior to the 15th after the death of Augustus; in other words, his entrance upon his public ministry could not have been more than 13 years after Tiberius's accession to sole power. Luke therefore must have computed according to some "reign" that began at least two years before Tiberius's sole rule; this could have been no other than his joint reign.

(3.) The Crucifixion has been deemed by some to be chronologically fixed by the fact, that it took place on *Friday*, as is clear from the Gospel narratives. It was the day of the "Preparation," or that immediately preceding the Jewish Sabbath answering to our Saturday (Luke xxiii, 54); and the third day after (both extremes being counted), on which he rose, was the "first day of the week" or Sunday (Luke xxiv, 1).

The argument derived from this source may be explicitly stated as follows: In the course of the evening immediately preceding his crucifixion, Christ instituted the Eucharist, in the place of the paschal feast, which he was then celebrating with his disciples (Luke xxii, 7-10); this was therefore on Thursday

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<sup>o</sup> Some indeed contend that his ministry lasted but little more than a single year; but this view too much crowds the events of the Gospel history, and is therefore generally rejected by modern harmonists (see the EXPOSITOR at the texts cited, especially the last).

evening. Now there can be no doubt that this was the regular time for partaking of this supper among the Jews; for all the circumstances of the case required it (see 1 Cor. v, 7), every one expected it (Matt. xxvi, 17-19), and his Jewish accusers themselves, although detained by the execution of their plot until past midnight, were obliged to celebrate the feast before morning (John xviii, 28). The Mosaic law required it to be eaten in the course of the night ushering in the 14th day of the month Nisan (Exod. xii, 6-10), that is, following the sunset which closed the 13th. As the Jewish months were lunar, the 15th or middle day, from sunset to sunset, was always reckoned as that during which the moon came to the full. The month Nisan corresponds to parts of our March and April, and its fifteenth day (answering nearly to our Easter) was always that which included the first full moon after the vernal equinox, which occurs a few days past the middle of March. The precise instant of this event at Jerusalem for any given year may be found by astronomical calculation, and the corresponding week-day may be had by reckoning back from the present time. In this way, the following results have been obtained:†

A. D.	PASCHAL FULL MOON.			WEEK-DAY.
28	March 29,	5h. 26m.	19s. A. M.	Monday.
29	{ March 18,	9 15	52 P. M.	Friday.
	{ April 17,	3 7	45 A. M.	Sunday.
30	April 6,	10 0	52 P. M.	Thursday.
31	March 27,	1 18	13 P. M.	Tuesday.
32	April 14,	11 11	29 A. M.	Monday.
33	April 3,	4 2	50 P. M.	Friday.

Of these we need to find one year in which the paschal moon fullled between Friday sunset and Saturday sunset, thus constituting that interval the 15th of Nisan; which would bring the 14th or proper Passover *day* on Friday. The only instance in which this occurs, within the above range of years, is the former date in A. D. 29, when the moon fullled about 3 hours after sundown on Friday, March 18; for in A. D. 33 it was at least 2 hours before sundown, and none of the others at all correspond.

In the argument thus deduced in favour of A. D. 29 as the year of the Crucifixion, there are several flaws, which vitiate its conclusion.

[1.] It is not certain that the Jewish Passover was eaten during the night which *introduced* the 14th of Nisan; but there is reason to believe that this meal was taken during the night which *followed* that day. The paschal lamb was to be slain on the 14th day "between the two evenings" (marginal translation at Exod. xii, 6, and Numb. ix, 3), which phrase the orthodox Jews understood to mean between the times of the declining and of the setting sun; and Josephus explicitly states that the time at which the lamb was sacrificed, was "from the ninth to the eleventh hour," that is, between 3 and 5 o'clock, P. M. It was eaten "in that night," the same that immediately followed; and it is clear moreover that this was not the eve of the 14th, from the fact, that in its original institution, after having partaken of the meal all equipped for a journey in the evening, and witnessed the destruction of the Egyptian first-born at midnight, immediately the

† These dates are taken from Browne's "Ordo Sæclorum," (p. 55,) who has carefully calculated them from the best astronomical tables. In the New-Englander for July, 1848, pp. 380, 381, the Editor gives the following computations of lunar phases at Jerusalem, A. D. 28:—

Mean New Moon, March 14,	3h. 20m. 53s. P. M.
True " " " 15,	1 47 41 A. M.
Mean Full " " " 29,	9 42 54 A. M.
True " " " 29,	4 48 56 A. M.

next morning "on the fifteenth day of the first month [Nisan], on the *morrow after the Passover*, the children of Israel went out" from Egypt (Numb. xxxiii, 3).<sup>o</sup>

[2.] We cannot be sure that the Jews were astronomically exact in adjusting the Passover in every case to the precise time of full moon. They could not wait to observe its occurrence, before they instituted the feast, for they must have previously made all their arrangements for it; they must therefore have trusted to such rough calculations as they were able to make. Nor, had they waited until they saw the full moon rise, could they have determined positively to which day it belonged, if it should chance to full nearly in the middle of the interval between two successive evenings. Besides, their month was already far advanced, before they could have an opportunity for observation, and the festival must occur on a given day of the month, which might not exactly coincide with the moon's age. From these circumstances it is evident that their only practicable method was to commence the month with the first evening when the moon set with the sun, (or nearly so,†) and celebrate the Passover-festival on the fifteenth evening following, both inclusive. By subtracting a half lunation (= 14d. 18h. 22m.) from the above dates of the paschal full moon, we shall have the time of the preceding new moon for each year, with which to commence the month; and by counting thence 14 additional evenings as above, we arrive at the following results, as to the 15th of Nisan in the series of years in question :

A. D.	PASSOVER EVE.	WEEK-DAY.	A. D.	PASSOVER EVE.	WEEK-DAY.
28	March 27	Saturday.	31	March 26	Monday.
29	{ March 17	Thursday.	32	April 13	Sunday.
	{ April 15	Friday.	33	April 2	Thursday.
30	April 5	Wednesday.			

Of these there are only two years in which the 15th of Nisan begins on Thursday evening; and against the first of these (A. D. 29, March 17) there is this serious objection, that it is *too early*, even preceding the Equinox, on which account April 15 is to be preferred in that year; while A. D. 33 is forbidden by other notes of time, as we shall see. Thus the evidence from this source entirely fails.‡

[3.] There are other causes of uncertainty as regards the period of the Passover. We do not know whether the Jews kept the *true* or the *mean* full moons, nor whether they regulated their feasts by *cycles*, nor, if so, according to what kind of cycle. Besides, Maimonides and other writers tell us, that in a backward season they occasionally intercalated a month, that the harvest might be ripe enough to have the first-fruits of it offered on the day of the passover; and there is some reason to believe that they were also in the habit of postponing the month a day, when it would bring the Passover day and a Sabbath in immediate succes-

<sup>o</sup> The indication, "on the 14th day of the first month, at even" (Levit. xxiii, 5; Numb. ix, 5; Josh. v. 10), is to be interpreted—in accordance with these more specific intimations—as applying to the slaughter of the lamb on the afternoon of that day, and the eating of it the same evening, namely that closing the 14th.

† Just as with us, the night *during which* the moon becomes new (in case the almanac shows that it changes early next morning, or even after sunrise) is reckoned as the first of new moon, rather than the evening after, when the moon, being quite down at sunset, could not be readily observed. This mode of reckoning would perhaps be still more likely with the Jews, if they were guided by ocular observation merely; yet they *may* have computed otherwise, and there would probably be much variety in our own computation among common people in such doubtful cases.

‡ The chief difficulty in so early a date for the Passover as March 18, is that the "wave-offering of the first-fruits of the harvest" could not well be made on the ensuing day, as required in Levit. xxiii, 11. The barley, which is the crop here intended, is not ripe, according to modern travellers in Palestine, till about the last of March, even in warmer situations; and the offering

sion, and thereby inconveniently delay their domestic affairs.<sup>o</sup> All these circumstances have produced such discrepancy in the computation of chronologers on this point, that very little reliance can be placed upon conclusions based upon this ground of calculation. This will amply appear from the subjoined table of such results, respecting the paschal feast.

A. D.	ROGER BACON.	SCALIGER.	DODWELL.	FERGUSON.	ISAAC NEWTON.	LAMY (Full Moon).
26	March 21, Thur.	March 22, Frid.	April 20, Sat.	April 20, Sat.		
27	April 9, Thur.	April 9, Wed.	April 9, Wed.	April 10, Thur.		h. min.
28	March 29, Mon.	March 29, Mon.	March 28, Sun.	March 20, Tues.		March 29, 6 5 A. M.
29	April 17, Sun.	April 16, Sat.	April 16, Sat.	April 17, Thur.		April 17, 6 0 "
30	April 6, Frid.	April 5, Wed.	April 12, Wed.	April 6, Thur.		April 5, 10 55 P. M.
31	March 27, Tues.	March 26, Mon.	March 26, Mon.	March 27, Tues.		March 27, 2 10 "
32	April 13, Mon.	April 14, Mon.	April 12, Sat.	April 15, Tues.	April 14, Mon.	April 14, 12 Noon.
33	April 3, Frid.	April 3, Frid.	April 4, Sat.	April 3, Frid.	April 3, Frid.	April 3, 5 50 P. M.
34	March 23, Wed.	March 22, Mon.	March 24, Wed.	April 22, Thur.	April 23, Frid.	March 22,
35	April 11, Mon.	April 11, Mon.	April 23, Wed.	April 11, Mon.	April 13, Wed.	April 11, 11 10 A. M.
36	.....	.....	.....	.....	.....	March 30, 5 48 P. M.
37	.....	.....	.....	.....	.....	April 18, 2 38 "
38	.....	.....	.....	.....	.....	April 8, 5 58 A. M.

[4.] The investigation concerning the time of this Passover is encumbered with still another difficulty of great moment. The language of the first three Evangelists, we have seen, distinctly indicates that Christ instituted the Eucharist on the same evening with the ordinary paschal feast; but certain expressions used by John seem to imply that our Lord's supper took place on the evening previous to that observed by the rest of the Jews. The most important of these expressions is contained in John xviii, 28, where it is said that on the night of Jesus's apprehension, after his supper, his enemies the Jews avoided entering the hall of the Gentile Procurator, "lest they should be defiled, but that they might eat the Passover." The other passages are of little weight aside from this; but if the paschal meal be here alluded to, it must certainly be referred to the ensuing evening, for it was now past the time of "cock-crowing," or early dawn (verse 27). This has led many to maintain a discrepancy in time between our Saviour's observance and that of the other Jews, in spite of the explicit statements of the other Evangelists; whilst others have utterly despaired of reconciling John's narrative with the rest. Supposing such a discrepancy in the time of holding the feast to exist, the most successful explanation of it is that proposed by Dr. Cudworth, who states upon the best Rabbinical authority, that the Jews began their months with the new moon *as observed*. To determine its appearance accurately, he says, the Senate sat on the last day of each month, and waited two or three days for persons to come before them and testify to the new moon's actual appearance. If none came, they appended a thirtieth day to the old month, and decreed the ensuing day to be the first of the new month; yet if after this determination, any one came forward on the third or indeed any subsequent day in the forepart of the month, and certified that he had seen the new moon earlier, they were obliged to alter their reckoning accordingly. This would preserve the due balance of nearly alternate 29 and 30 days to the lunar month. But the Senate would naturally be disinclined (from pride of opinion) to recall their decree,

was to be of ripe grain preparatory to the regular harvest (verse 10), and not of green ears, as some suppose. On this account probably, the early Christian church fixed March 18 as the extreme early limit of Easter. It must be confessed, however, that it is exceedingly desirable to reconcile the actual with the calculated date of this Passover, as occurring on a Friday, and if any do not feel satisfied with this objection, and are disposed to set aside the evidence presently to be advanced in favour of A. D. 28, they may suppose that in the present instance there had been an unusually mild winter and forward spring, which advanced the crop of barley sufficiently to make harvest happen thus early.

<sup>o</sup> Occasionally only, it is said; for in the year before us the Passover was on Friday.

and therefore disposed to continue their blunder through the month. This, it is supposed, may have been the case at the Passover in question; Christ keeping it at the true time, and the other Jews a day later, in pursuance of the erroneous proclamation of the Senate.

We have no occasion, however, for such a hypothesis in this case. The whole matter may be adjusted by understanding the word "Passover" as used by John in this verse to refer to the *voluntary offerings* made by the people during the paschal week, especially on the day succeeding the passover eve, part of which sacrifices fell to the priests' lot.<sup>o</sup> That this is the true sense, is clear from the circumstance that the defilement contracted by entering a Gentile's house, could only have belonged to that class of impurities which might be cleansed by sundown (Levit. xv, 5, &c.), and could not therefore have precluded their eating the paschal supper the night ensuing. Still, the above facts illustrate the Jewish mode of determining the commencement of the month, and may probably be relied on, although they relate to a period somewhat later than the time of Christ. They show the loose and unscientific method of their computation, and after all leave it uncertain to which day a new moon occurring midway between two evenings would belong, which happens to be precisely the case with the paschal new moon of the disputed year A. D. 29. The only satisfactory mode of settling the date of the crucifixion Passover, therefore, is to determine, in the first place, the year of its occurrence, and then take the Thursday evening nearest to the time of the paschal full moon, astronomically found.

(4.) The particular year of the other governments mentioned by Luke in the same verse not being given, they afford us no light on this point. We may remark, however, that the word there translated "reign" does not necessarily denote sole or absolute rule. It does not occur in the same form elsewhere in the New Testament, but is used in other Greek writings to express *government* in general, and may strictly be translated "leadership." It corresponds to the term applied to Pilate in the same verse ("being governor," literally, "being leader"), and also to that spoken of various civil officers ("rulers," Luke xxi, 12; "governors," Luke xx, 20, &c.). The reason why Tiberius is so designated here seems to be, that Augustus had him associated with himself especially in order to relieve himself of the care of the provinces, which naturally made him have more to do with the Jews.

(5.) As to the meaning of the expression "began to be," we may remark, that it cannot at all events be designed to mark *indefiniteness*, as we say "somewhere in the neighbourhood of," "upward of," etc.; neither can it mean that Jesus was *nearly* 30 years of age: for on either of these suppositions, what would be the need or propriety of adding "about"?—it would be flat tautology. A literal translation, in the order of the original words, would read thus: "And himself was Jesus about of thirty years beginning." The most natural interpretation of this phraseology, and one that has been adopted by several able critics, is, that there is an ellipsis of "his ministry," or some equivalent expression, after the word "began," and then the whole passage may be consistently rendered as follows: "Now Jesus himself [in distinction from John] was about thirty years of age, as he began his public ministry."—That he could not have been younger, appears from the divinely-appointed rule, that at the time of entering upon their official duties, the priests should be "from thirty years old and upward," (Numb. iv, 3,) which requirement our Great High-Priest, who was so scrupulously careful

<sup>o</sup> See a complete vindication of the *Jewish* date of this Passover, by Dr. Robinson, in the *Bibliotheca Sacra* for August, 1845.

to "fulfil all righteousness," cannot by any means be supposed to have neglected. Nor is it at all likely that he who was so anxious, when but twelve years old, "to be about his Father's business," would have delayed his urgent mission any longer than was strictly necessary, after arriving at the prescribed age.

2. These preliminary questions being settled, it appears that our Saviour was 30 years old in the 15th year of the associate reign of Tiberius. The next point of inquiry is the date of that emperor's accession to joint power. By tracing down the history of those times according to Suetonius, and comparing it with the account of Dio Cassius, it appears, that, in the consulship of M. Emilius Lepidus and T. Statilius Taurus, Tiberius celebrated a triumph, and dedicated a temple to Concord and another to Castor and Pollux. According to the Prenestine Calendar, the triumph was on the 16th of January, which Ovid says was the day of the festival of Concord, and hence may naturally have been the day fixed upon for the dedication of the temple of that goddess; while the same author states, that on the 27th of the same month was the festival of Castor and Pollux, whose temple, by the same Calendar, was similarly dedicated on this latter day. The consulship in question is universally reckoned the third before that during which Augustus died; and the triumph and dedications are generally allowed to have occurred in the month of January of that year. Suetonius proceeds to say, that "not long after [the occurrences just considered], a law being proposed by the consuls, that he [Tiberius] should administer the government of the provinces in common with Augustus, . . . he departed into Illyricum," in pursuance of that proposal. It is true, Dio speaks of Augustus as "commending the *senate* to Tiberius," in the year ensuing the one in question; but this must refer to a subsequent grant of additional power to Tiberius, extending not only to the foreign dependencies but also to the home administration, as Augustus was becoming more and more infirm and inadequate to the imperial labours. The expression "not long after," will not admit of extension to the subsequent year, but seems to limit the date of Tiberius's association with Augustus to the early part of the same year in which the triumph took place. We will therefore be safe in fixing the commencement of the "fifteen years" of Luke, at about February of the third year before Augustus's death; and any uncertainty which this indefiniteness may produce, will be removed by the corroboration afforded by collateral evidence.

3. The next step in the investigation is, to ascertain the date of Augustus's decease. The testimony of history is explicit and unquestioned, that he died at Nola on the 19th of August of that year in which Sextus Appuleius and Sextus Pompeius were consuls. But here an unexpected *error* discovers itself. It will have been observed that the several Roman consulships have been referred to in determining the date of events. There were two consuls elected each year, who entered upon their office on the first of January, and who gave their title to the current year, although others might be substituted in their room. The ancient Romans were very careful to preserve correct lists of these consulships, as they dated all their transactions by them; and hence they even carved authentic registers of this description upon marble (usually called *fasti*), fragments of some of which remain to this day. The lists of these several consulships given by various authors, are almost our sole guides in fixing the time of occurrences mentioned by classic writers of those times; and although considerable discrepancies exist in these several lists, yet they sufficiently agree to enable us to make out a corrected list, with the assistance of the fragmentary inscriptions above mentioned. It is here that the error referred to occurs. In the several consular lists extant, we find the following names for a certain period:—

CONSULS.	AUTHORS.
(1.) "Antoninus and Aurelius,"	} in <i>Cassiodorus</i> .
(2.) "The two Augustuses;"	
(1.) "Antoninus and Aurelius,"	} in <i>Victorius</i> .
(2.) "Antoninus and Aurelius,"	
(3.) "The two Augustuses;"	
"Antoninus and Aurelius, the two Augustuses;"	in <i>Idatius</i> .
(1.) "M. Aurelius Verus and L. Com'modus Augustus;"	} in the <i>Paschal Chronicle</i> .
(2.) "M. Aurelius Verus and L. Com'modus Augustus;"	

Victorius has here evidently repeated his No. (1) by mistake. As to the rest, the usual mode of reconciling the lists is, by assuming that of Idatius to be correct in assigning all the names to one year, and supposing that the others have mistaken the surname, "the two Augustuses," for a different consulship, and thus made out two years. Hence modern chronologers, reckoning back from some known coincidence of a particular consulship with a certain year of our era, have arranged the names thus:—

A. D. 161	{	<i>M. Aur. Verus Anton. Cæs.</i> , called the <i>Philosopher</i> , <i>L. Elius Aur. Verus Cæs.</i> , called also <i>Com'modus</i> .
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It would seem more reasonable, however, to follow the *three* lists which agree in making two years, rather than the *single* list which makes but one year. In that case, we may suppose that Idatius has confounded the two consulships,—or perhaps his copyists and editors have made him do so, for old manuscripts are destitute of modern punctuation, which here makes all the difference,—while the Paschal Chronicle has confounded the names only. In this way, we restore the list thus:—

A. D. 160	{	<i>T. El. Aur. Antoninus</i> "Pius," Emperor, (who died this year;) and <i>M. El. Aurelius Anton.</i> "Philosophus," (who succeeded him).
A. D. 161	{	<i>M. El. Aur. Ant.</i> "Phil." Aug.; and <i>L. Aur. Ant. Verus</i> "Com'modus," (associate Emperor; thus making " <i>two Augustuses</i> ," i. e. emperors, at a time, in the consulship).

*In consequence of the omission of this former consulship in modern chronology, all the preceding consulships have been brought down one year too late, and among them, that one in which Augustus died. That year, according to the ordinary mode of reckoning, was A. D. 14 (or Julian Period 4727); one year earlier brings us to August 19, A. D. 13 (J. P. 4726), as the true time of Augustus's death; in the third year before this, i. e. February A. D. 10 (J. P. 4723), began Tiberius's associate reign; and in the fifteenth year of this reign, or between February A. D. 24 and February A. D. 25 (J. P. February 4737 to February 4738), Christ attained his thirtieth year: he was therefore born between February A. D. 7 and February A. D. 6 (J. P. 4707–8).*

4. The above rectification of the consular chronology is so important that it will be necessary to fortify it by further proof.

(1.) In the History of Julius Cæsar's wars in Spain, which ended in the downfall of Pompey at the famous battle of Munda, the author, supposed to be Hirtius Pansa, states that on the 5th of March of that year, the moon rose about midnight while Cæsar was preparing to march in pursuit of Pompey.<sup>o</sup> This year is com-

<sup>o</sup> The historian's language is as follows, "Some slaves who had deserted, brought word [to Cæsar's camp] that ever since the action at Sorieia on the 3d before the nones of March [i. e. on March 5], the enemy had been under great alarm, and had appointed Attius Varus to guard the entrenchments. On that day Pompey removed his camp, and pitched it [for greater security] in an olive-wood. Before Cæsar set out thither [to attack him], the moon appeared about the

only made out to be B. C. 45. During the previous year the same Cæsar, as Pontifex Maximus, had corrected the Roman calendar, which had become so far disarranged by a neglect of intercalation, that it was found necessary to insert 67 days, in order to conform the months to the true position of the sun; hence the year B. C. 46 has been called "the year of confusion." The next year was settled to begin with the moon, so that it should be new moon on the 1st of January. By allowing two lunations (= 59 days), we find that it must have been new moon again about the 1st of March, and therefore the moon rose on that day about sunrise. Consequently on the 5th of the same month, in that year, it could not have risen at midnight. In the previous year, however, namely "the year of confusion," the 5th of March was the 361st day before the new moon at the end of the year; and reckoning back the lunations, we find that on that day the moon was about 22 days old, when she would rise just about midnight. This proves conclusively that the battle of Munda took place in the year B. C. 46, instead of 45, and reveals the true cause of the error in the consulships. Modern chronologers have reckoned down from this battle, assumed to have occurred B. C. 45, and upon reaching the end of the series of consuls, they have found a redundancy of one year, which has compelled them to omit the consulship of A. D. 160. But place that battle in B. C. 46, and this consulship becomes necessary to make out the series.

(2.) Censorinus states that the consulship of Antoninus Pius (his second term) and Bruttius Presens occurred "a hundred years ago," and at the same time gives the date of his own writing at A. D. 238. Now the modern consular list, by omitting one year, makes this consulship occur in A. D. 139 instead of 138, as it should be.

(3.) Spartian, in his life of Elius Verus (the father of that name, who was adopted by Adrian, but died before that emperor, which caused him to adopt Antoninus Pius in his room, on the condition that the latter in his turn should adopt Elius Verus's son, Com'modus, afterwards emperor along with M. Aurelius), states, that "his son was the Antoninus Verus [Com'modus], who was adopted by Marcus [Aurelius]. Verus [the son of course, for the father was then dead] certainly had an equal share with Marcus in the government of the empire. For these are the very persons who were first called '*the two Augustuses*;' and their names are enrolled in the consular fasti in such a manner that they are called not merely *the two Antonines*, but *the two Augustuses*. And the novelty and dignity of this thing had such authority, that some of the consular fasti took the order of the consuls from them [under this title]." But this could not have been the same year in which Pius died, for it was *his* name that was associated with that of Com'modus in the consulship of that year. Julius Capitolinus also, in his life of M. Aurelius, expressly states, that "*after the death of the emperor Pius*, he appointed Com'modus his associate in the empire; and then, for the first time, the Roman empire began to have two Augustuses."

(4.) Pliny speaks of an eclipse of the sun and another of the moon, *within fifteen days of each other*, during the reign of the two Vespasians, father and son, while they were both consuls, the latter for the second time. Modern astronomical tables show that in the year A. D. 71, the moon was eclipsed March 4th, and the

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6th hour [of the night]." These deserters arrived a few days after the battle at Sorcicia, and it was obviously they who reported that Pompey had decamped through fear, and thus induced Cæsar to follow him the same evening he received the intelligence, only waiting for moonlight. Some editors explain the moon's appearance as a *prodigy* occurring at *noon*; but this is mere assumption, and renders the whole account very forced and nugatory.



sun March 20th; but the ordinary consular list assigns the above consulship to A. D. 72, during which no such consecutive eclipses occurred.

(5.) According to Dio, during the consulship of Claudius (the fourth time) and L. Vitellius, there was a remarkable eclipse of the moon, and in the same night, according to others, an island rose in the Ege'an sea. This consulship is usually assigned to A. D. 47; but astronomical calculation shows only two eclipses of the moon during that year, *both in the morning*, and in the year 45, none at all of the moon. The same unimpeachable testimony, however, exhibits a central eclipse of the moon on December 31, A. D. 46, at 9½ o'clock, P. M.

(6.) Again, Dio states, that during the consulship of S. Appule'ius and S. Pompe'ius, in which Augustus died, "there was a total eclipse of the sun;" a declaration which is reiterated by Eusebius. We have seen that this year is ordinarily placed at A. D. 14; but in that year, there was only a *slight* eclipse of the sun, on April 18, at Oh. 30m. A. M., Paris time, consequently visible only in the N. and N. E. of *Asia*; whereas in A. D. 13, there was an *annular* eclipse on April 28, visible in a small part of *Europe*, to the W. and N. W., and *central* in latitude 52°.°

(7.) Both Tacitus and Dio speak of an eclipse of the moon, that struck such terror into the Roman troops in Pannonia,—who had fallen into insubordination during a suspension of military duty, proclaimed by their general upon hearing of Augustus's death,—as to quell their mutiny at once. The only lunar eclipse in A. D. 14, after August 19 (the date of Augustus's death), was a total one, on the 27th of September, at 5 o'clock in the morning; the only one after the same date in A. D. 13 was on the 7th of October, at 7h. 45m. in the evening, when somewhat less than one-third of the moon's disc was eclipsed. That the latter is the one intended, is evident from several considerations:

[1.] Dio distinctly states that it was in the "*night*;" and indeed we can hardly suppose that the whole army were up at 5 in the morning to observe it, especially in the latter part of September: whereas the other in October would occur at the most convenient time in the evening for soldiers to notice it, kept on the alert as they were, by the excitement of a revolt.

[2.] The same historian's language does not intimate that the eclipse was *total*. He says, "The moon, in a clear sky, was suddenly seen to *grow dim*," and it was only "after *clouds* had arisen and snatched it from their view, [that] they believed she was buried in darkness." On the morning of September 27, being near the autumnal equinox, the sun would have risen not far from 6 o'clock, and the middle of the eclipse being at 5, the moon's obscurity would have been dissipated by the dawn and sunrise; while at the same time the moon (being full, of course, at an eclipse) would have set at sunrise, or probably sunk behind the mountains of that region even earlier, and thus a great part of the eclipse would have been invisible; both which conclusions are at variance with the narrative. But on the 7th of October, in that country (about latitude 46½°), the sun must have set and the moon risen about half-past five, which would give ample scope for the circumstances in every respect.

° It has been objected to this eclipse that it was not visible at Rome, nor in the Spanish or Gallic provinces; yet it is better to suppose that it was reported at Rome, in however remote a part of Europe it occurred, than to bring two such witnesses as Dio and Eusebius into error. The middle of the eclipse occurring at 7½ P. M., would give ample opportunity for observation in that latitude where it was visible, and might even have been noticed by some vessel coasting the Atlantic on its way to or from the British isles. If, however, it be still insisted that this eclipse in A. D. 13 was not sufficiently visible to be decisive, it may be replied that the same is still more true of that in A. D. 14; and the question must then be decided by the evidence afforded under the other heads of our argument,—from this, it gains at least a strong presumption.

[3.] The short time intervening between August 19 and September 27, does not admit of the transfer of Augustus's body from Nola to Rome, which we are told was peculiarly tedious, of the funeral ceremonies, prolonged of course by imperial pomp, of the delay incident to a newly-organized government in appointing the new general Drusus, under whose direction the mutiny was quelled, and finally of his long march from Rome to Pannonia, encumbered as he was by a large body of heavy-armed troops, over a wild and mountainous tract of country; especially as most historians assure us that Augustus's death was concealed for a time by his wife Livia, until the distant Tiberius could reach Rome: and moreover an interval of several days occurred between the suspension of military duty and the breaking out of the insurrection; not to mention other unavoidable hinderances in such an emergency.<sup>o</sup> But by the 7th of October there would be just about time enough; and thus Augustus is shown to have died A. D. 13, and the rectification of the consular dates substantiated.

(8.) The same verification results from an examination of the history of the civil war subsequent to Julius Caesar's second consulship, by which the conclusion is confirmed, that the battle of Munda took place in the fifth year of that war, i. e. the "year of confusion," instead of the year following. Our position with regard to the date of the death of Augustus, may also be strengthened by adding together the several reigns of his successors, which are all definitely given in years, months and days, and whose sum, when reckoned back from well-known eras, renders necessary the insertion of a year somewhere in the chain. But the details of either of these investigations would occupy too much space, to be given here,† and enough proof, drawn from the most unquestionable sources,—mathe-

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<sup>o</sup> It may perhaps be said, that the troops were kept awake all night by the revolt; but this could hardly have been the case with the entire army, and the whole course of the narrative discountenances such an idea. The soldiers appear to have been on the eve of perpetrating some outrage under cover of the ensuing darkness, for Tacitus says, "The *night* that followed [the arrival of Drusus] seemed big with some fatal disaster, when an unexpected phenomenon put an end to the commotion." After describing the progress of the eclipse and the alternate hope and grief that pervaded the gazing crowd, as the planet brightened for a moment or sunk in the thickening gloom of condensing clouds, leaving them in partial darkness, and then emerged again with a half-overshadowed brightness; he relates the restoration of order by the felicitous intervention of the general, in terms that clearly imply a retiring of all parties to rest, and immediately proceeds, "At the *return of day*, Drusus called an assembly of the soldiers," for the purpose of proposing measures to settle their grievances. All this renders it clear that the eclipse was in the early part of the evening, and not at the dawn of day.

As to the space of time necessary for these occurrences, the subjoined table will show that the interval between August 19 and October 7 is none too great. The nearest point of Pannonia is 300 miles distant from Rome in a direct line, and the camp was probably twice as many miles distant by the ordinary route around the Adriatic.

Augustus died .....	August 19
News reached the army in about 4 days .....	" 23
Suspension of military duty .....	" 24
Insurrection breaks out in, say, a week .....	" 31
Blesus's son despatched to Rome .....	September 1
Reaches Rome in, say, 4 days .....	" 5
Drusus despatched to the camp .....	" 7
March of 600 miles, 20 miles per day .....	October 7

In order to have reached the camp by September 27, the detachment under Drusus must have marched, horse and foot, at the rate of at least 30 miles a day incessantly for 20 days, under every disadvantage of circumstances, as to the road, the weather and notice of preparation. After such a fatiguing march, which has no parallel in modern armies, they would be ill qualified to check a mutinous host, fresh and well entrenched. The probability of such a rapid progress is quite overbalanced by that of delay in some of the preceding occurrences.

† They may be seen in full in Jarvis's *Introduction*, pp. 168-178, 265, 266, 309-344.

matical and historical evidences combined,—has already been adduced, we think, to render the correction pointed out in the consulates certain and irrefragable.

5. We will now bring forward the promised collateral evidence, drawn from a comparison of certain dates connected with the preceding investigation, and going to support the conclusions arrived at.

(1.) It is admitted by all, upon the concurrent testimony of history, as well as the hints of prophecy, that at the advent of the Prince of Peace, the temple of Janus was shut at Rome, in token that all war had, for the time, subsided throughout the then known world. We are therefore to inquire, in what year this the third closing of the gates of the temple of Janus took place. According to Dio, a decree, ordering this to be done, was passed by the senate in the consulship of Q. Elius Tu'bero and Paulus Fabius Max'imus: this consulship being the 24th before that during which Augustus died, the date of the decree is B. C. 12. The same historian, however, immediately states that the temple was not then closed, on account of the sudden tumults among the Dacians and Dalmatians. These barbarians continued their disturbances for some time, creating a serious war, and that part of the narrative of Dio is unfortunately lost, which relates to the period of their cessation. Pliny, however, has preserved the inscription of a monument, recording the fact, that all the nations of that region were completely subdued in the 14th year of Augustus's pontificate, and the 17th of his tribuneship; this year was that of the consulship of Lelius Balbus and Antistius Vetus, the 19th before Augustus's death, or B. C. 7. During the 12 succeeding consulates, there is no mention of war in any writer, although in the 5th there was a slight disagreement with the king of the Parthians; but in the 13th, that of M. Emilius Lep'idus and L. Arruntius, various severe troubles broke out, which put an end to the peaceful state of the empire. These, then, must be the 12 years during which, as Orosius states, the temple of Janus remained shut; although he is evidently incorrect in commencing them so late as B. C. 2, which would make them end only 3 years before the death of Augustus, whereas we know that the last 6 years of his life were passed in continual wars. The space of time, therefore, during which the temple was shut, and within which Christ must have been born, was B. C. 7 to A. D. 5. We will endeavour to approximate more closely.

(2.) Christ was born during the reign of Herod the Great (Matt. ii, 1; Luke i, 5). Herod was constituted king of Judea by the Roman senate, according to Josephus, "when Domitius Calvi'nus, the second time, and C. Asinius Pollio were consuls," that is, in the 53d year before Augustus's death, or B. C. 41. The same author states, that "he died, having reigned, from the time when he was proclaimed king by the Romans, seven and thirty years," i. e. in B. C. 4, even if these 37 years are *full*. By combining this result with the limits obtained from the closing of the temple of Janus, we reduce the whole time, during which Christ could have been born, to B. C. 7-4. But from Herod's massacre of the Bethlehemite children "from two years old and under" (Matt. ii, 16; i. e. between one and two years old), it is evident that Herod's death occurred at least a year later than our Saviour's birth; and as the holy family remained at least a year in Egypt, after the massacre of the Innocents, before they returned upon Herod's death, we have the limits of Christ's birth still further narrowed to B. C. 7-6; which exactly agrees with the date which we arrived at above.

(3.) We have seen that our Saviour, at the time of his crucifixion, was not over 34, and yet was over 32 years of age; and the Passion, as we have also seen, took place in the consulship of the two Gem'ini, which, being the 15th after Augustus's death, corresponds to A. D. 28. Now  $32\frac{1}{2}$  or 34 whole years before March

(the time of the Passover) of that year, would give some time in the course of the twelve months preceding B. C. 6 or 7, i. e. within the period B. C. 8-6, as the time of Christ's birth. But it is not likely that Christ was *full* 34 years old at his death, in any case; for, unless his baptism was so long delayed after his 30th birthday, that another birthday occurred between his baptism and his first Passover subsequent to it, the 4 Passovers, which are all that he could have attended, would all have fallen within a little over 3 years after his 30th birthday. This would reduce the present limits of his birth to B. C. 7-6; and if, as most commentators agree, he really attended 4 Passovers, we have B. C. 7 as the year of his birth. Again, these several limits, drawn as they are from independent sources, and yet exactly coincident with each other, do most remarkably corroborate one another, as well as sustain our view of the associate reign of Tiberius as meant by Luke. Now if it be true, as Orosius expressly states—although, as we have seen, he errs in the numerical position of that year,—that Christ was born *in the very year* when the temple of Janus was closed, we have A. D. 7, on this as well as the other grounds, for the exact year of the Redeemer's advent.

6. In John ii, 20, it is said, "*Forty and six years was this temple in building.*" This was a reply made to Jesus during the first Passover of his public ministry; he was therefore at this time between 30 and 31 years old. The temple in question was begun, according to Josephus, in the 18th year of Herod the Great, reckoning from his appointment by the Romans, which, we have seen, took place B. C. 41; and the central building or Temple Proper was completed by him in 18 months thereafter, while the surrounding galleries, at that time reconstructed, occupied eight years in all. The exterior structures of the temple, however, according to Josephus, were not entirely finished until some time in the reign of Nero, by Agrippa II.; consequently the above text must mean, that at the time of its utterance, the third or Herod's temple had been 46 years in the process of erection, enlargement and repair, piece-meal, and was not even then fully completed. By reckoning forward 18 full years<sup>o</sup> from (July) B. C. 41, we find (January) B. C. 22, as the year of the commencement of this building; and 46 full years forward from this bring us to (the Passover of) A. D. 25, as the date of the above declaration: reckoning backward again 30 full years from this, we have, as before, (some time after Passover in) B. C. 7, for the year of Christ's birth.

7. The appearance of the "star in the East" (Matt. ii, 1), may afford us some clue in the investigation of the time of Christ's birth. The celebrated astronomer Kepler conceived this to have coincided with a conjunction of the planets Jupiter and Saturn, which he computed took place three times in the course of the year

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<sup>o</sup> Josephus makes the celebration of the completion of the central Temple coincident with the anniversary of Herod's coronation. Now if by this he means his assumption of royalty by the appointment of the Romans, we are brought to the latter part of July; but if to his actual possession of regal power by the capture of Jerusalem, it will still be about the same time of the year: because (1) the two events are constantly reckoned as three years apart; and (2) the capture occurred on a fast-day, which falls early in June. These eighteen months of building would therefore begin at about January. But we must not take this to be the eighteenth January after Herod's accession: because (1) Josephus's language implies that the design of reconstructing the Temple was not formed by Herod till some time in the course of his 18th year, and he relates several difficulties that interfered with the immediate execution of his purpose; and (2) after all had been determined, we cannot suppose that so short a time as between July and January would suffice for making the requisite preparations, and especially for enabling the priests to acquire the art of masonry. Hence the actual commencement of the reconstruction would not take place till the nineteenth current year of Herod.

747 after the founding of Rome (corresponding to B. C. 7 of our era). In that year these planets came so nearly in a line with the earth, as to seem one body of surpassing splendour to the naked eye, namely on the 29th of May, the 1st of October, and the 5th of December, while in the ensuing spring the planet Mars also came into conjunction with the other two. These conjunctions the Eastern Magi, who were practical astronomers and astrologers, would naturally conclude to be the appearing of a new star, in token of the birth of some eminent royal personage; a kind of prognostication that was prevalent in all antiquity, and that probably derived increased force from the universal expectation of some great prince to arise about that time. The conjunctions of the two planets, moreover, all occurred in the constellation designated as the Fishes, which was the astrological emblem of Judea. This therefore directed them to the birth-land of the "King of the Jews;" for when they said that "they had seen his star in the east," they could not have meant the eastern region of the sky in particular, because they would then have travelled eastward instead of westward; they rather seem to say that, while in the East, they had observed a new stellar object revolving in the sky, which astrologically indicated a new-born Jewish king.

Now it is most natural to believe that this "star," whatever it may have been, really appeared at the very time (that is, within the same year, at least) when the Prince was born, whose coming it seems to have been to some extent designed to intimate to these oriental worshippers. The first conjunction in May, we may suppose, attracted their attention, which was increased by those of October and December; but it may not have been until the addition of Mars in the following spring, that they were sufficiently aroused to follow the beacon to the land toward which it pointed. The fact of its (seeming) re-appearance on their way to Bethlehem, as well as their not pointing to it in Jerusalem, shows that it was not constantly in sight like a regular star, but only occasionally like the recurrence of a planetary conjunction. It may well have taken them several months to prepare for and accomplish their journey to Jerusalem; and a combination of the historical items in the Gospel shows that they arrived there not far from the summer of B. C. 6 (ordinarily, B. C. 5), as well as confirms the close coincidence in time between the "star's" first appearance and Christ's birth (see EXPOSITION, § 13).

There is mention made in some Chinese astronomical tables of a comet as appearing shortly after this time, and this may possibly have been taken by the Magi for the re-appearance of the "star" while on their road to Bethlehem (Matt. ii, 9). But the date of this comet's appearance, as thus reported, does not precisely accord with the evangelical narrative, and the whole notice of the occurrence is too remote and too little verified, to warrant us in relying much upon it. It is better perhaps to suppose for the present that some unusually resplendent *meteor* appeared in the sky above and before them, being specially designed for their guidance, as was the dream which warned them to return home without reporting to Herod (verse 12). The statement of the Evangelist, that "it went before them, till it came and stood over [the exact house, apparently] where the young child was," as well as the fact of its sudden appearance and disappearance, certainly favours such an idea; for a star or comet in the vault of the heavens could hardly suffice to show them the way to any particular dwelling (the village they knew from Herod's direction, verse 8), or properly be said to "go before" one, or "come and stand over" a particular spot; whereas an unusually-permanent meteor at a moderate elevation from the earth might easily be taken for a star, especially as they were on the look-out for some such appearance, and full of enthusiasm on the subject.

8. Josephus mentions an oath of allegiance that was taken by the whole Jewish

nation to the Roman emperor, toward the close of Herod's reign. This oath, Dr. Lardner thinks, was identical with the enrolment of Luke ii, 1-3; a supposition which is rendered the more probable by the fact that there must have been an accurate record kept of the name and character of every one who swore, inasmuch as six thousand Pharisees were ascertained to have refused to comply. Josephus indeed mentions this oath just before relating the breaking-out of a quarrel in Herod's family (apparently because the two events were connected in mutual dependence), which by a comparison of the connected circumstances appears to have occurred early in July of the year preceding Herod's death; but to assign the oath to this date would not make Jesus to have been anything like "two years old," or even one, at the time of the visit of the Magi (Matt. ii, 16). Besides, the enrolment of those who took the oath may well have occupied a considerable time, as Joseph and Mary seem to have waited a good while for the same purpose at Bethlehem; and the incidental manner of the allusion to the oath by Josephus does not require us to understand him as designing to give its exact date,—this we may arrive at in another way. A proceeding so extraordinary as this was, during the acknowledged reign of a sovereign prince like Herod, who had the exclusive right of governing and taxing his own subjects, must have been the result of some very unusual cause; this cause seems to have been the following: The emperor Augustus had become displeased with Herod, in consequence of certain misrepresentations concerning him at court, made by Sylléus the governor of Arabia, and therefore resolved to make him feel his subjection. This was in B. C. 7 (according to our consular dates), and the oath in question, if it was the expression of the emperor's displeasure, must have been taken during this year, for Herod soon found means to undeceive him and regain his favour. No subsequent action ensued, therefore, upon the oath; and this is probably the reason why it is not more particularly mentioned elsewhere, and why Luke calls it "the *first* enrolment;" in distinction from the later and better-known one referred to in Acts v, 37.

Another supposition with regard to this "taxing" is, that it coincided with a general registry of the resources of the whole Roman empire made by Augustus at this time. Tacitus and Suetonius both speak of a volume compiled by that emperor and containing a summary of such matters as could only be gathered by such a census—Tacitus even states that it included the *allied and dependent* powers, as well as provinces of the empire,—and among later writers Suidas mentions that there were actually twenty commissioners appointed for this purpose. Moreover, with this view of the matter the plain import of the language in Luke ii, 1 best agrees; and Quirí'nus (i. e. Cyrenius) may have been the commissioner for Syria and the adjacent district of Palestine, as he is known to have been at this very time absent in the East. From the inscriptions preserved on the Ancyran marble it appears that the dates of the three censuses which we know Augustus held at Rome, were B. C. 28, B. C. 8, and A. D. 13. The second of these registrations seems to have been the general one in question, and as it in all probability began at the capital, it may have taken it a year or so to reach Palestine. Neither does the supposition that this was the census of Luke, necessarily conflict with the above opinion of Dr. Lardner; the two registers may have been simultaneously carried on; and the emperor's temporary displeasure with Herod will account for the displacement of the latter in this affair by Quirí'nus the chief commissioner for an adjoining province, while it may also have suggested this method of punishing the king, by engrafting an oath of loyalty to another sovereign upon the original design of statistical enrolment.

## II. THE DAY.

There are but few intimations left us on this point, and unfortunately these are not very distinct. They may be all reduced to three classes; namely, tradition, local attendant circumstances, and incidental facts occurring in the Gospel histories.

1. It is well known that the anniversary of *Christmas* rests wholly upon a tradition of the Latin Church. This tradition is first noticed in the writings of Augustine, who was born A. D. 354. This evidence is too late to be regarded as authentic, especially as the Greek Church, who were nearer the scene of the event, had all along observed the 6th of January as the anniversary of our Lord's birth, and other early Christians had fixed it at still different times. It is true, the Greek Church came over to the view of the Latins on this point about A. D. 386 (which shows that they had no good ground for their own date, nor had been able to learn the true time up to that year); but this seems to have been only out of compliment to the increasing influence of the Roman see, as they do not refer to any strong historical reason for the change. It is asserted that there was a distinct account of the event of the Nativity in the public records of the provincial governments (under the title, "Acts of Pilate") kept in the Roman archives, and that this is referred to by Tertullian in the second, and Ambrose in the fourth, century. These documents, it is claimed, perished at the sacking of the city by the Goths toward the end of the 4th century. But if these records, so long and so publicly accessible, had distinctly certified this event, how comes it that no allusion to its date was made earlier, and that, when it was made, they were not definitely referred to as proof? In fact no early writer positively says that these records did contain the *date* of that event at all, but they only intimate that some such memorials were extant; so that the tradition seems to have arisen, like many others during the incipient stages of the corruption which the Romish supremacy engendered, from mere hearsay or convenience.<sup>o</sup> The sober critic, therefore, cannot help thinking that an over-fond regard for antique usages and opinions, and a dislike to derange a long-cherished system of ecclesiastical ceremonies and holy days, have led many in modern times to assign an undue importance to this tradition.

2. The most decided chronological datum on the question under discussion, is the statement in Luke ii, 8, that at the Nativity "there were in the same country shepherds abiding in the field, keeping watch over their flocks by night." These appear to have been pastoral nomads, who had left the parched plains during the summer heats, and were grazing their sheep in the cooler and better-watered valleys among the mountains around Bethlehem. The weather seems to have been so mild that they remained out in the open air all night to watch and protect their flocks. All these circumstances accord much better with the supposition that the Nativity occurred between the spring and autumn, than during the inclement rainy season. The inhabitants of villages in the East are in the habit of driving out their flocks to pasture during the day, and keeping them penned

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<sup>o</sup> In truth there is no little reason to believe that the festivities of Christmas are nothing more than a succession of the old pagan festival of the *Saturnalia*, which occurred during several days near the close of the year, and which the Roman Church has incorporated (under the name of the *Carnival*), as it did many other heathen customs, into its calendar.

up at night near their dwellings; and these shepherds, had they been Bethlehemites, would certainly have done so, rather than stay out all night to guard their sheep. If they came from a distance (as the language of Luke moreover seems to intimate), they could have had no motive for resorting thither, except to find good pasture for their flocks; and for that purpose they would not have needed to go far during the rainy season, when the whole ground is covered with verdure, much less, to have exposed their persons to the chilly night-air of so elevated a region. Besides, we cannot suppose that Mary would have made so long a journey, in her critical situation, through the chills, damp and mud of that uncomfortable season; when the law of enrolment only required her husband's presence at their native town.

3. If Christ was born in B. C. 7, the annunciation to Zechariah, which was about 14 months earlier, must have occurred some time in B. C. 8 or late in B. C. 9. If we can rely upon an apparently-traditional statement in the Jewish Mishna (i. e. body of Rabbinical "oral law," compiled toward the close of the second century in Palestine), on the very day of the destruction of the temple by the Romans (which Josephus shows to have been August 4, A. D. 70<sup>c</sup>), the first sacerdotal "class" (of the 24, which officiated each a week in rotation, 1 Chron. xxiv; Neh. xii) entered upon their office. By computing the number of sacerdotal cycles between A. D. 70 and B. C. 8 (interval = 77y. = 28124d. = 4017w. + 5d. = 166 cyc. + 9w. + 5d.), we ascertain that on the 4th of August, B. C. 8, 9w. and 5d. were needed to complete the cycle, which therefore recommenced October 11. From this we readily see that the 8th class (that of Abijah, to which Zechariah belonged, Luke i, 5) entered their office B. C. 8, November 29 (i. e. October 11+49d.). This would give the following periodical returns for the entrance of the same class; namely,

- B. C. 9, August 12;
- " 8, January 27, July 14, and November 29;
- " 7, May 16 and October 31.

To these add 14m. and 7d., and we have, as the approximate date of Christ's birth, one of the following,—

- |                                |                                  |
|--------------------------------|----------------------------------|
| B. C. 8, October 19;           | B. C. 6, February 5 and July 23; |
| " 7, April 3 and September 21; | " 5, January 7.                  |

Thus whether our Saviour was born in B. C. 7 or 6 (to which years, especially the former, the date has been fixed above), his birth could not have occurred within 3 months of December 25; for the date B. C. 5, January 7 cannot avail here, since the angel's visit to Mary occurred some time "in the sixth month" after Elizabeth's conception (Luke i, 26), which appears to have taken place upon her husband's return (Luke i, 23, 24; "after those days," i. e. "as soon as the days of his ministration were accomplished"), and Mary's conception seems to have been simultaneous with the Annunciation to her. We may therefore assume 14m. and

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<sup>c</sup> Josephus says, "Jerusalem was taken in the second year of the reign of Vespasian, on the 8th day of the month *Gorpæus*," the Syro-Macedonian name for September. Now Vespasian succeeded Vitellius, who died December 21 A. D. 68 (69 according to the common chronology), but he was not proclaimed emperor till July 1, ensuing. The second year of his reign would therefore begin either December 22 A. D. 69 or July 1 A. D. 70, and the following August would in either case be that of A. D. 70, according to our chronology; otherwise, that of A. D. 71. Josephus had just stated that the temple was burned that same year, "on the 10th of the month *Loûs*," answering nearly to our August. Yet those who follow the common consular list, do still date the destruction of Jerusalem and its temple in A. D. 70!



22d. as the probable interval between the entrance of Zechariah's class and Christ's nativity (i. e. 7d. for Zechariah's ministration + 1d. for his return +  $5\frac{1}{2}$ m. of Elizabeth's pregnancy + 9m. of Mary's), which will give either March 19 or September 6 of B. C. 7, as the date of the Nativity, within at most half a month. The latter epoch seems preferable on account of the shepherds' vigils at Bethlehem, and we are probably safe in assigning the beginning of September in B. C. 7, as the true time of the great ADVENT.<sup>o</sup>

<sup>o</sup> Or, if by adhering to the ordinary consular arrangement we prefer B. C. 6, (and still retain A. D. 70 as the date of Jerusalem's fall,) the same cycle will give either February 20 or August 7 of that year; and for the reason given above, we would then fix upon the first of August B. C. 6, as the most precise attainable date of the Nativity.

## CHRONOLOGICAL TABLE,

ILLUSTRATIVE OF THE FOREGOING DATES.

COMMON DATE.		CORRECTED DATE.		CONSULS.	EVENTS.
J. P.	B. C.	J. P.	B. C.		
4668	46	4668	46	C. Julius Caesar IV., alone . . . . .	The "Year of Confusion," 445 d. long.
4669	45	4668	46	(Time of Discrepancy) . . . . .	Battle of Munda, 17th March, B. C. 45, or 17th January, B. C. 46.
4674	40	4673	41	Cn. Domitius II. and C. Asinius . . . . .	Herod made king by the Senate, about July 20.
4702	11	4702	12	Q. Elius and Paul. Fabius . . . . .	Decree passed for closing the Temple of Janus, but suspended on account of sudden hostilities.
4704	10	4703	11	J. Antonius and Q. Fabius . . . . .	Temple closed.—CHRIST BORN, Sept. [usually Dec. 25, B. C. 5.]
4708	6	4707	7	D. Lelius and C. Antistius . . . . .	Herod dies, March 21; (Lunar Eclipse, March 12-13.) [usually B. C. 4.]
4711	3	4710	4	L. Cornelius and M. Valerius . . . . .	Temple of Janus opened.
4719	A. D. 6	4718	5	M. Emilius and L. Aruntius . . . . .	Tiberius's triumph and Dedications, Jan. 16-21.—His Association with Augustus, February.
4724	11	4723	10	M. Emilius and T. Statilius . . . . .	Dio's Eclipse of the Sun, April 28.—Augustus dies, August 19.—Lunar Eclipse and Martyr, October 7.
4727	14	4726	13	S. Pompeius and S. Appuleius . . . . .	Christ baptized toward the close of this year, or in the beginning of this.
4738	25	4737	24	M. Asinius and Cos. Cornelius . . . . .	Christ crucified, Friday, March 26, [otherwise March 18.]
4739	26	4738	25	C. Calvisius and Cn. Cornelius . . . . .	Lunar Eclipse of Day, December 31.
4742	29	4741	28	L. R. Geminius and C. F. Geminius . . . . .	Jerusalem destroyed, Sept. 7, (usually A. D. 70.)
4760	47	4759	46	T. Claudius IV. and L. Vitellius III. . . . .	Pliny's Eclipses, March 4 and 20.
4764	71	4783	70	T. Flavianus III. and M. Nerva . . . . .	Date of Censorius's "100 years ago," Year of the omitted Consulship.
4786	73	4785	72	T. Domitianus II. and M. Valerius . . . . .	Year of Agreement in the Consulates.
4842	129	4841	128	Ant. Pius II. and C. Bruttius . . . . .	
4864	161	4863	160	Ant. Pius V. and M. Aurelius III. . . . .	
4864	161	4864	161	M. Aurelius IV. and L. Aurelius II. . . . .	

### NOTE.

The principal elements of the argument in the preceding discussion, so far as relates to the rectification of the consular chronology, have been derived from Dr. Jarvis's "Introduction to the History of the Church." Provided the astronomical dates of eclipses involved in the proof are correct, it will be difficult to avoid the conclusion thus arrived at, that the events of Roman history during that period, and consequently all others compared with them, are usually placed one year too late. But as so extensive a change seems to require further verification before it can become current, I have not ventured, in the particulars of the chronology of the gospel history, to depart from the prevailing consular standard. The foregoing investigation,

nevertheless, will serve to determine the main chronological questions connected with our Saviour's ministry; for, since the proposed alteration affects this whole period equally, the *relative* position assigned the several events is not changed, except that of such as depend upon the lunar months. As the differences thus caused, however, are considerably numerous,—mostly in the day of the calendar month, owing to the fact that the Jewish festivals, around which the incidents cluster, are *movable* according to the moon's phases, I subjoin, for the satisfaction of comparison, the date of each event, as I have computed it, according to the earlier scheme, in the same manner as arrived at in the notes to the corresponding sections of the EXPOSITION.

SECTION.	WEEK-DAY.	MONTH.	B. C.	SECTION.	WEEK-DAY.	MONTH.	A. D.
3	.....	July 1.....	8	62	.....	March 1.....	27
4	.....	December 1....	"	65-66	Thurs.—Satur..	April 3-51....	"
5	.....	January 1.....	7	66	Wednesday.....	" 9.....	"
6	.....	April 1.....	"	67, 68	.....	" .....	"
7	.....	May 1.....	"	69-74	.....	May 1.....	"
8-11	.....	September 1....	"	75-77	.....	June 1.....	"
12	.....	October 1.....	"	78, 79	.....	September 1...	"
13, 14	.....	August 1.....	6	80	Tues.—Friday..	October 7-10...	"
15	.....	September 1....	"	81	Saturday.....	" 11.....	"
16	.....	April 1.....	4	82	Sunday & Mon..	" 12 & 13	"
				83, 84	.....	" .....	"
			A. D.	85	.....	November 1....	"
17	Monday—Thurs.	April 18-28....	7	86	.....	December 1....	"
18	.....	April 1.....	24	87	Saturday.....	" 6.....	"
19	.....	September 1....	"	88	Sunday.....	" 7.....	"
20	.....	Oct. & Nov. 1..	"	89	Thurs.—Thurs..	" 11-18.	"
21-23	.....	February 1....	25	90	.....	" .....	"
24	.....	March.....	"	91, 92	.....	January 1.....	28
25	.....	April 1.....	"	93	.....	Jan. & Feb. 1..	"
26	Saturday.....	April 7.....	"	94	.....	February 1....	"
27	.....	Summer.....	"	95-106	.....	March 1.....	"
28	.....	October.....	"	107-109	Friday.....	" 19.....	"
29-32	.....	December.....	"	110	Saturday.....	" 20.....	"
33-35	.....	January.....	26	111	Sunday.....	" 21.....	"
36, 37	.....	Feb. & March.	"	112, 113	Monday.....	" 22.....	"
38, 39	.....	April.....	"	114	Tues. & Wednes.	" 23 & 24.	"
40	Saturday.....	April 20.....	"	115-123	Wednesday.....	" 24.....	"
41	Saturday.....	April 27.....	"	124-127	Thursday.....	" 25.....	"
42	.....	May 4.....	"	128-135	Friday.....	" 26.....	"
43-47	.....	May 1.....	"	136, 137	Saturday.....	" 27.....	"
48, 49	.....	June.....	"	138-144	Sunday.....	" 28.....	"
50	.....	June—Sept. 1..	"	145	Sunday.....	April 4.....	"
51-56	.....	October 1.....	"	146	Wednesday.....	" 7.....	"
57-59	.....	November 1....	"	147	Thursday.....	" 8.....	"
60	.....	December 1....	"	148	Thursday.....	May 6.....	"
61	.....	Jan.—March 1.	27				

## COMPARATIVE TABLE OF DIFFERENT HARMONIES

NOTE.—This Table comprises only a few of those adjustments of the Gospels, (whether tabular or in full,) which have become best known in this country. The *figures* refer to the Sections as they are numbered in this work; and their order in each column, shows the *relative position* assigned by the several authors to the corresponding events. An asterisk [\*] points out a marked difference from the arrangement of this work, in the *particulars* of any event or passage; an obelisk [†] indicates a clear repetition of some of the prominent incidents, in another place; a double dagger [‡] is prefixed to those Sections, in the arrangement of which the majority of harmonizers coincide; and parallels [||] are set to those, concerning the position of which there is little or no dispute.

Section in this work.	EVENT.  (IN ITS PRINCIPAL FEATURES.)	LIGHTFOOT, 1655. (Chronicle.)	DOODMANE, 1739. (Expositor.)	Macknight, 1756. (Harmony.)	NEWCOMBE, 1778. (Harmony.)	TOWNSEND, 1821. (Arrangement.)	GRISWELL, 1830. (Harmonia.)	Jarvis, 1844. (Introduction.)	ROBINSON, 1845. (Harmony.)	TSCHENBORF, 1851. (Synopsis.)
..	..	..	..	..	..	..	..	..	..	..
1	Luke's Preface.....	1	1	1	1	1	1	1	1	1
2	John's Introduction.....	2	2	2	2	2	2	2	2	2
3	John's birth predicted.....	3	3	3	3	3	3	3	3	3
4	Annunciation to Mary.....	4	4	4	4	4	4	4	4	4
5	Mary visits Elizabeth.....	5	5	5	5	5	5	5	5	5
..	..	†9	..	..	..	..	..	..	..	..
..	..	7	..	..	..	..	7	..	..	..
6	Birth of John.....	6	6	6	6	6	6	6	6	6
† 7	Joseph's vision.....	..	7	7	7	7	..	7	7	7
..	..	..	9	..	..	..	..	..	..	..
8	Nativity of Jesus.....	8	8	8	8	8	8	8	8	8
9	Genealogies.....	..	..	..	9	9	..	9	..	..
10	The shepherds' vision.....	10	10	10	10	10	10	10	10	10
11	Circumcision of Jesus.....	11	11	11	11	11	11	11	11	11
..	..	..	..	..	..	..	9	..	..	..
12	Presentation in the Temple.....	12	12	12	12	12	12	12	12	12
13	Visit of the Magi.....	13	13	13	13	13	13	13	13	13
14	Flight into Egypt.....	14	14	14	14	14	14	14	14	14
15	Bethlehemite massacre.....	15	15	15	15	15	15	15	15	15
16	Return from Egypt.....	16	16	16	16	16	16	16	16	16
17	Boyhood of Jesus.....	17	17	17	17	17	17	17	17	17
..	..	..	..	..	..	..	2	..	..	..
..	..	..	..	..	..	..	..	9	..	..
18	Mission of John.....	18	18	18	18	18	18	18	18	18
19	Baptism of Jesus.....	19	19	19	19	19	19	19	19	19
20	Temptation of Christ.....	20	20	20	20	20	20	20	20	20
..	..	..	..	..	..	..	..	2	..	..
21	John's testimony.....	21	21	21	21	21	21	21	21	21
22	Christ's first disciples.....	22	22	22	22	22	22	22	22	22
23	Water changed to wine.....	23	23	23	23	23	23	23	23	23
24	Visit at Capernaum.....	24	24	24	24	24	24	24	24	24
25	Traders expelled.....	25	25	25	25	25	25	25	25	25
26	Visit of Nicodemus.....	26	26	26	26	26	26	26	26	26
27	Further testimony of John.....	27	27	27	27	27	27	27	27	27
† 28	John imprisoned.....	28	28	28	28	28	28	28	28	28
29	Samaritan woman.....	29	29	29	29	29	29	29	29	29
..	..	..	..	28	..	..	28	..	..	..

Section.	EVENT.	Lightfoot.	Doddridge.	Macknight.	Newcome.	Townsend.	Creswell.	Jarvis.	Robinson.	Tischendorf.
30	Teaching in Galilee.....	30	30	30	30	30	30	30	30	30
31	Nobleman's son.....	31	31	31	31	31	31	31	31	31
32	Rejection at Nazareth.....	32	32	†32	32	32	32	32	32	32
33	Draught of fishes.....	33	33	33	33	33	†33	33	33	33
..	..	..	..	36	..	..	..	..	..	..
..	..	..	..	†45	..	..	..	..	..	..
..	..	..	..	†37	..	..	..	..	..	..
34	Demoniac cured.....	34	34	34	34	34	34	34	34	34
35	Peter's mother-in-law.....	35	35	35	35	35	35	35	35	35
36	First tour in Galilee.....	†36	36	..	36	36	36	36	36	36
37	Leper cured.....	37	37	..	37	37	37	37	37	37
..	..	..	..	55	..	..	..	..	..	..
..	..	..	..	56	..	..	..	..	..	..
38	Paralytic cured.....	38	38	38	38	38	38	38	38	38
39	Call of Matthew.....	39	39	39	39	39	39	39	39	39
..	..	..	..	..	..	..	†57	57	..	57
40	Impotent man cured.....	40	40	..	40	40	40	40	40	..
41	Ears of corn plucked.....	41	41	..	41	41	41	41	41	41
..	..	..	..	57	..	..	..	..	..	..
..	..	..	..	58	..	..	..	..	..	..
..	..	..	..	59	..	..	..	..	..	..
42	Withered hand cured.....	42	42	..	42	42	42	42	42	42
43	Multitudes cured.....	43	43	..	43	43	43	43	43	43
44	Apostles chosen.....	44	44	44	44	44	44	44	44	44
45	Sermon on the Mount.....	45	..	..	45	45	†45	45	45	45
46	Centurion's servant cured.....	46	46	†46	46	46	46	46	46	46
47	Widow's son raised.....	47	47	47	47	47	47	47	47	47
48	John's message.....	48	48	48	48	48	48	48	48	48
49	Kind offices of a woman.....	49	49	49	49	49	49	49	49	49
50	Second tour of Galilee.....	50	50	50	50	50	50	50	50	50
..	..	..	..	40	..	..	..	..	..	..
..	..	..	..	41	..	..	..	..	..	..
..	..	..	..	42	..	..	..	..	..	..
51	Demoniac cured.....	†51	51	†51	51	51	†51	51	51	†51
52	Discourse on providence.....	52	..	..	52	..	..	..	52	..
53	The sower, tares, &c.....	53	53	53	53	53	53	53	53	53
54	Parables explained.....	54	54	54	54	54	54	54	54	54
55	Crossing the lake.....	55	55	..	55	55	55	55	55	55
56	Demoniacs cured.....	56	56	..	56	56	56	56	56	56
57	Matthew's feast.....	57	57	..	57	57	..	..	57	..
58	Jairus's daughter raised.....	58	58	..	58	58	58	58	58	58
59	Blind men, &c., cured.....	59	59	..	59	59	59	59	59	59
60	Second rejection at Nazareth.....	60	60	60	60	60	60	60	60	60
61	Mission of the apostles.....	61	61	†61	61	61	61	61	61	61
62	John beheaded.....	62	62	62	62	62	62	62	62	62
63	Five thousand fed.....	63	63	63	63	63	63	63	63	63
64	Walking on the water.....	64	64	64	64	64	64	64	64	64
65	Discussion in the synagogue.....	65	65	65	65	65	65	65	65	65
..	..	..	67	..	..	..	..	..	..	..
66	Third passover.....	66	66	†66	66	66	..	66	66	..
67	Pharisees confuted.....	67	..	67	67	67	67	67	67	67
68	Syro-Phœnician woman.....	68	68	68	68	68	68	68	68	68
69	Four thousand fed.....	69	69	69	69	69	69	69	69	69
70	A sign demanded.....	70	†70	70	†70	70	70	†70	70	70
71	Blind man cured.....	71	71	71	71	71	71	71	71	71
72	Passion predicted.....	72	72	72	72	72	72	72	72	72
73	Transfiguration.....	73	73	73	73	73	73	73	73	73
74	Demoniac cured.....	74	74	74	74	74	74	74	74	74
75	Passion again predicted.....	75	75	75	75	75	75	75	75	75
76	Tax-money provided.....	76	76	76	76	76	76	76	76	76
77	Exhortations to kindness.....	77	77	77	77	77	†77	77	77	†77
..	..	79	..	..	..	..	..	..	..	..
78	Mission of the seventy.....	78	78	..	78	78	..	78	78	..
79	Departure from Galilee.....	..	..	..	..	..	..	..	79	179
..	..	..	..	93	..	..	..	..	..	..
80	Festival of tabernacles.....	80	80	80	80	80	80	80	80	80
81	Adulteress pardoned.....	81	81	81	81	81	81	81	81	81
82	Violence offered to Christ.....	82	82	82	82	82	82	82	82	82
..	..	..	..	87	..	..	..	..	87	..
..	..	..	..	88	..	..	..	..	88	..
..	..	..	..	79	..	..	..	..	..	..
..	..	..	..	78	..	..	..	..	..	78





## APPENDIX II.

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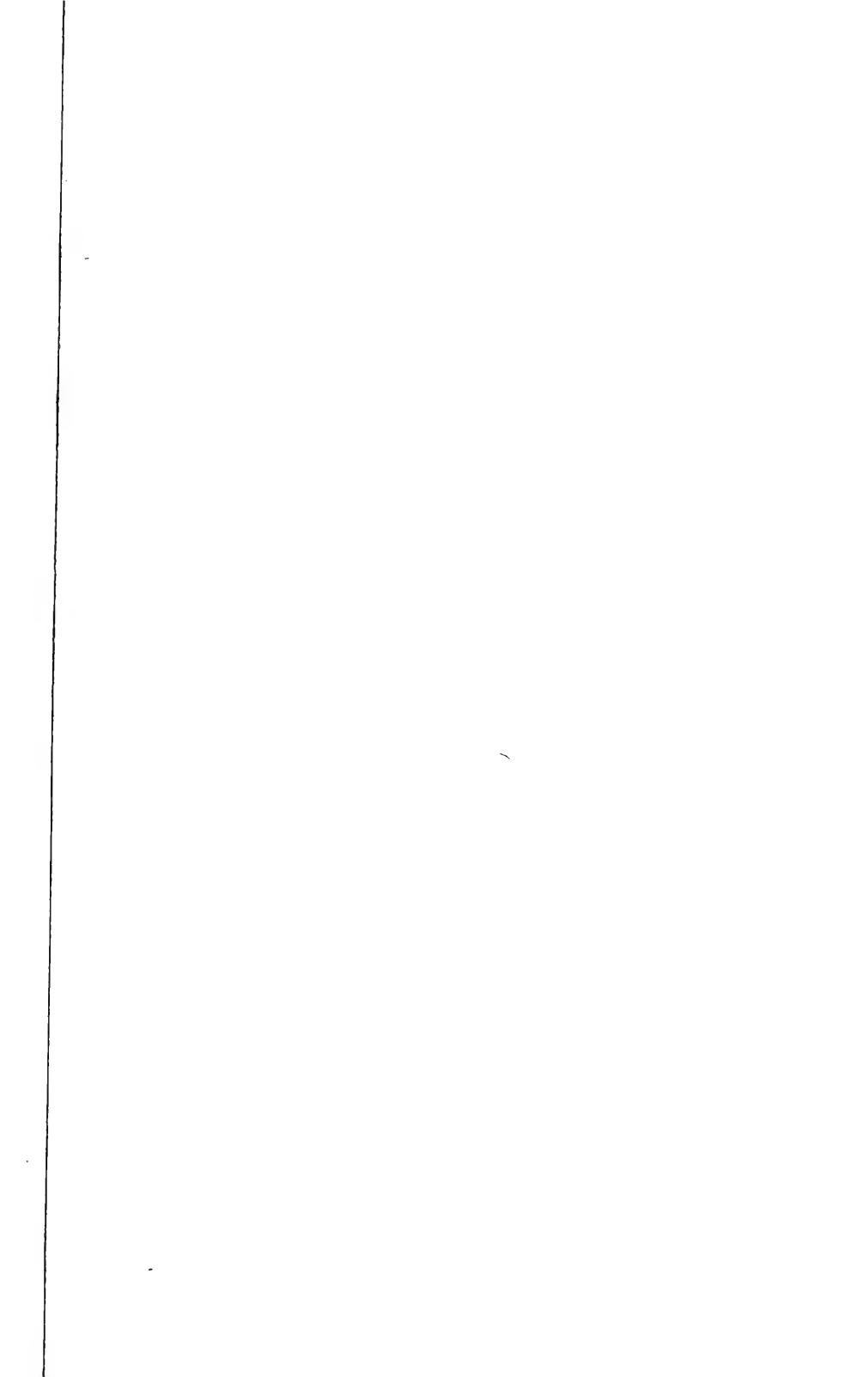
A GENERAL DISCUSSION  
OF  
THE TOPOGRAPHY OF ANCIENT JERUSALEM,  
AND THE INCLUDED OBJECTS.

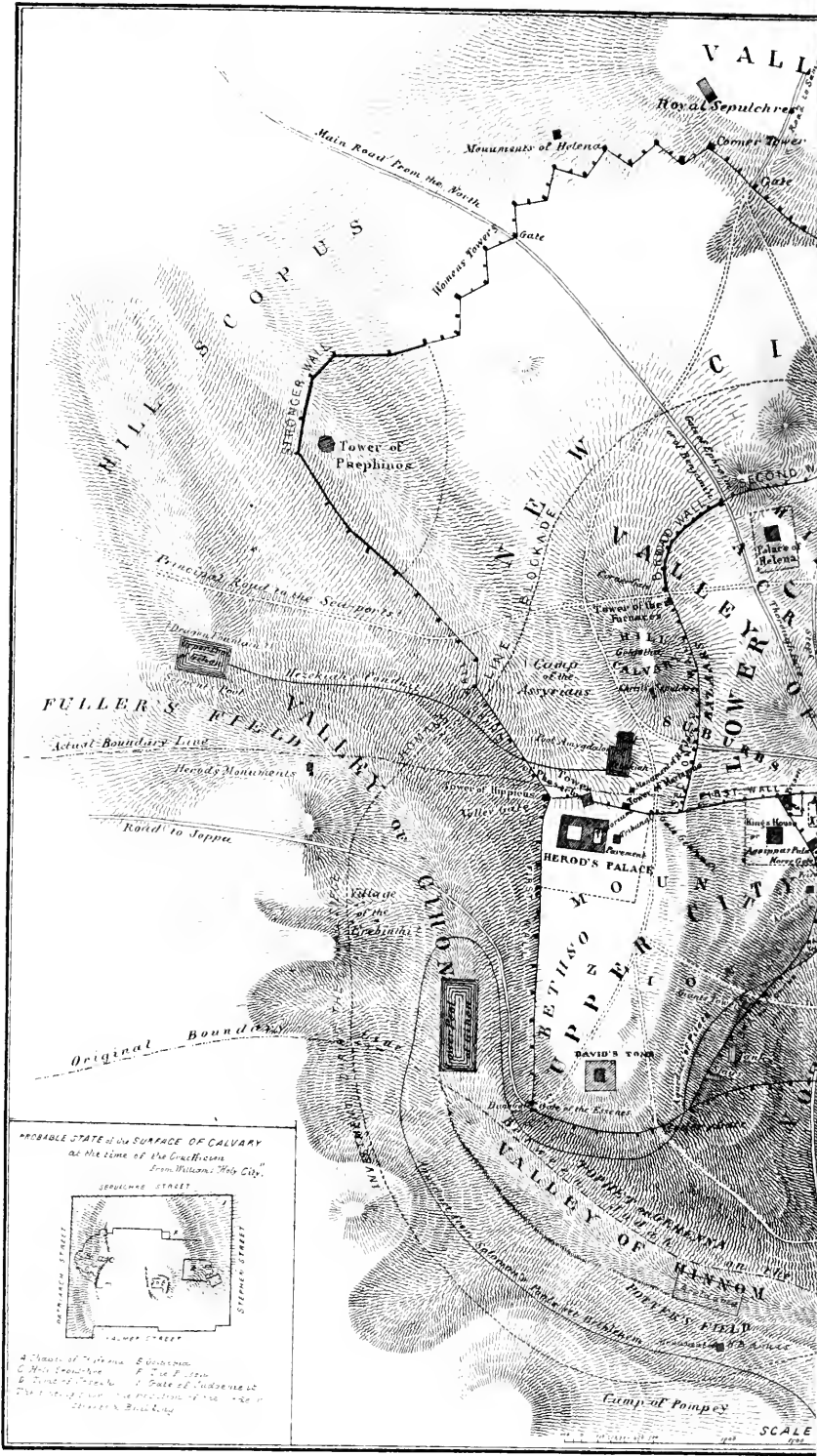
*City Maps*

OF THE ANCIENT AND MODERN LOCALITIES.

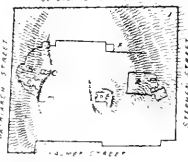




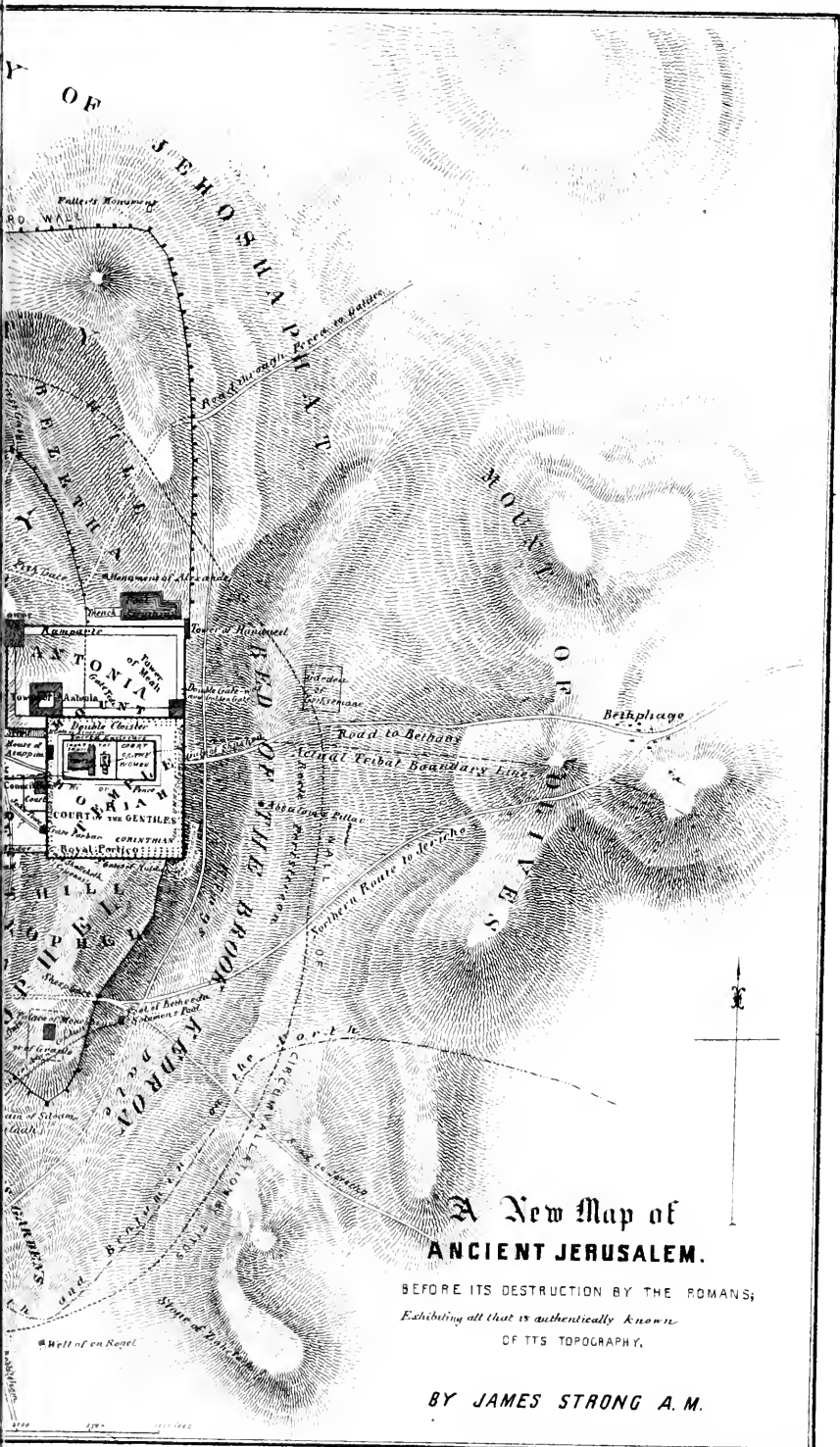




PROBABLE STATE OF THE SURFACE OF CALVARY  
 at the time of the Crucifixion  
 from Wilson's "His City"



A Tomb of Helena E. Wilson  
 C. Hill's Crucifixion P. T. H. 1890  
 B. Tomb of Helena C. Hill's Crucifixion P. T. H. 1890  
 This diagram is the property of the author  
 Wilson's Crucifixion



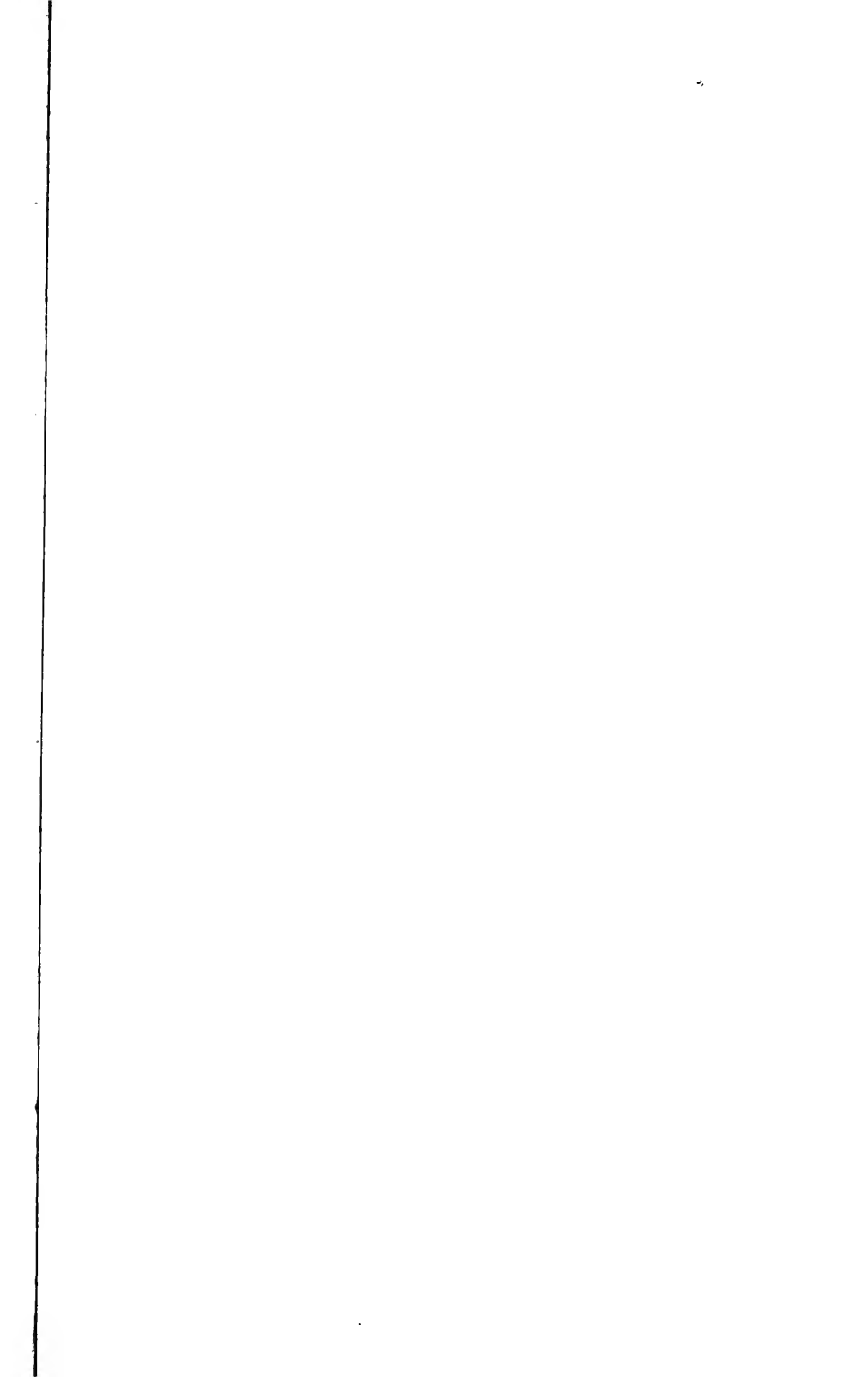
**A New Map of  
ANCIENT JERUSALEM.**

BEFORE ITS DESTRUCTION BY THE ROMANS;  
*Exhibiting all that is authentically known*  
 OF ITS TOPOGRAPHY.

**BY JAMES STRONG A. M.**

*Engraved on Stone by Scribner & Meegan, New York*





**REFERENCES**

**Antiquities and Remains**

- a Site of the Tower of Hippocras
- b Probable Site of the Tower Phasaelus
- c Probable Site of the Tower Mariamne
- d Well of ancient Masonry
- e Traditional Site of the Iron Gate
- f Crown of a Circular Arch
- g Cells with ancient Columns
- h Remains of an old Arch
- i Ruins, probably, of Constantinian's Basilica
- l Eastern Treasury of S. Helena
- m Entrance to Conons Quarters' building
- n El Khanky, A Mosque, formerly residence of the Latin Patriarch.
- o Western Entrance to the Church of N. S. built up
- p Remains of the Porta Juduicia
- qq Soap-Manufacture with Kulkur el Mulshahedini
- rr Two Columns of Mosaic Mosaic
- s Two arched Vaults running Westward
- t N.E. angle of Mosq. ancient masonry
- uu Two Saracenic arches built up
- v S.E. angle of Mosq. ancient masonry
- w Three Roman arches built up
- x Double gateway to walled passage built up
- y Ruined Arch of Ancient Bridge
- z Jews' Meeting place, ancient wall.
- aa Bab signified base
- Birket - Pool

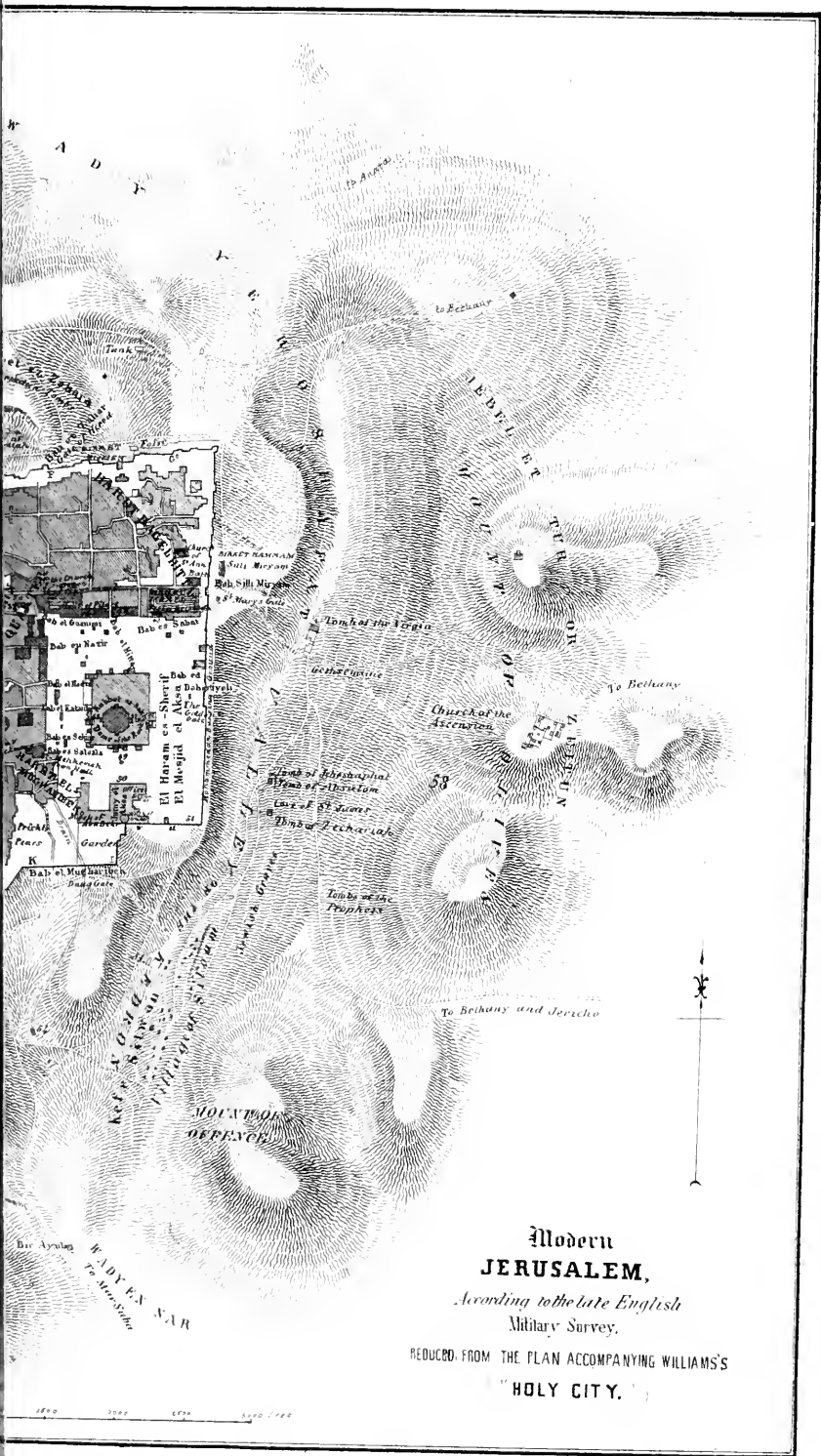
**Medieval Traditions and Modern Sites**

- 1. JAFFIAN QUARTER
- 1. Holy or Shellias Tomb
- 2. Greek Synagogue & Alms house of S. Bard
- 3. Sardinian Consul's Residence
- 4. Greek Convent of S. Theodore
- 5. Small passage Mark of the Lion
- 6. Residence of the Russian Consul
- 7. Part of the Greek Convent of Constantine
- 8. Greek Churches for Norse Christians
- 9. Mosq. and Minaret
- 10. Greek Convent of Bethlehem
- 11. Greek School
- 12. Church of Monk Schismatics
- 13. Residence of the French Consul
- 14. Residence of English Bishop
- 15. Greek Church & Convent of the Forerunners
- II. ARMENIAN QUARTER
- 16. Residence of English Consul
- 17. Syrian Church of St. James in Ruins
- 18. Church & Houses of London Jews Society
- 19. Hospital & Dispensary
- 20. Syrian Convent House of S. Mark
- 21. Old Well with Old Columns
- 22. Four-Mill
- 23. Greek Synagogue of S. George
- 24. A Factory Manufactory
- III. JERU QUARTER
- 25. Shaulder
- 26. Synagogue of Archonazim and Sephardim
- 27. Synagogue of Portuguese Jews
- 28. A Mosq. & Minaret
- IV. MOHAMMEDAN QUARTER
- 29. Panoptical Prison
- 30. Saracenic Bazaar, (now dry)
- 31. House of the Prussian Consul
- 32. Mohammedan School
- 33. Saracenic Fountain, (now dry)
- 34. College for blind Deewiches
- 35. Traditional House of Dives
- 36. S. Veronica
- 37. Culture for Indian Pilgrims
- 38. Arch of the Ezer Homo
- 39. Place of the Scala Santa
- 40. Mosq. of Deewiches Traditional Palace of Herod
- 41. Ruined Church Trad. House of Simeon the Penitent
- 42. EL HARAY ES CHERIF
- 43. Current Schools etc
- 44. Mosq.
- 45. Bab of Simeon
- 46. Bab of Abraham
- 47. Bab of Khibi
- 48. Bab of David
- 49. Fountain
- 50. Ruined to Mosaic Church underneath the Mosq.
- 51. Cradle of Jesus adjacent to subterranean
- 52. Throne of Solomon



**HILL OF EVIL COUNSEL**  
 Tradition of the Holy Sepulchre

- 53. Fountain of the Gerges
- 54. Tomb of S. Peter
- 55. American General's House of S. Peter
- 56. American General's garden
- 57. Large Pool, S. Peter's
- 58. Place where Christ preached, Synagogue
- 59. The Via Dolorosa and the Church of the Holy Sepulchre are situated there



**Modern  
JERUSALEM,**

*According to the late English  
Military Survey.*

REDUCED FROM THE PLAN ACCOMPANYING WILLIAMS'S  
"HOLY CITY."

ENGRAVED BY SAUNDY & MAUER, LONDON





# TOPOGRAPHY OF ANCIENT JERUSALEM.

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As this subject is involved in no little difficulty, owing to the scantiness and indistinctness of ancient testimony, and the consequent discrepancies of modern writers, I shall here bring together a brief statement of the reasons that have led me to assign the various objects in and about the city to the places that they occupy on the maps accompanying this work. Jerusalem no doubt underwent great changes during the long history and frequent vicissitudes that it experienced, and hence many of the names and places extant at one time, were afterward supplanted by others; the reader will therefore throughout this discussion understand me as referring to localities as they existed in the times of Christ and his Apostles, unless expressly mentioned otherwise. On many points, I shall content myself with merely setting down what data are left us by ancient authorities, in order to enable each person to compare them for himself with the maps in which I have attempted to embody and adjust them.

## I. NATURAL FEATURES.

These of course are mostly the same in all ages, as the surface of the region where Jerusalem is situated, is generally limestone rock; a description and map of the modern city will therefore serve as a general guide in delineating the ancient landmarks.<sup>o</sup> Yet even here, the wear of the elements has no doubt caused some minor changes, and the demolition of large buildings successively has effected very considerable differences of level, by the accumulation of rubbish in the hollows, and even on some of the hills;† and in some cases, as we shall see, high spots were anciently cut away, valleys partially filled, and artificial platforms and terraces formed, while in others deep trenches or massive structures have left their traces to this day. The main features of the region, however, are too bold and fixed to require much more in this discussion, than an identification with ancient points of interest.

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<sup>o</sup> The most accurate and authentic map of Modern Jerusalem, is furnished in Williams's "Holy City," being taken from the late military survey by the British Government. I have therefore merely reduced it, in the map of the modern city accompanying this discussion.

† For instance, in laying the foundations of the new Episcopal church on Mount Zion, the workmen dug through *twenty feet* of detritus, before they reached the native rock.

## 1. HILLS.

(1.) *Mount Zion*, frequently mentioned in the Old Testament, only once in the New (Rev. xiv, 1), called by Josephus "the Upper City" (Wars, V, iv, 1), was divided by a valley (Tyropœ'ôn) from another hill opposite (Acra), than which it was "higher and in length more direct," (*ibid.*) It is almost universally assigned in modern times as the south-western hill of the city.

(2.) *Mount Moriah*, mentioned in 2 Chron. iii, 1, as the site of the Temple, is unmistakable in all ages. Originally, according to Josephus (Wars, V, v, 1), the summit was small, and the platform was enlarged by Solomon, who built up a high stone embankment on three sides (east, south and west), leaving a tremendous precipice at the (south-eastern) corner (Antiquities, XV, xi, 3, 5).<sup>o</sup> Some of the lower courses of these stones are still standing.

(3.) The hill *Acra* is so called by Josephus, who says it "sustained the Lower City, and was of the shape of a moon when she is horned" or a crescent, (Wars, V, iv, 1.) It was separated from another hill (Bez'etha) by a broad valley, which the Asmoneans partly filled up with earth taken from the top of Acra, so that it might be made lower than the Temple, (*ibid.*) Concerning the position of this hill, there is much dispute, which can only be settled by the location of the valleys on either side of it.

(4.) The hill *Bez'etha*, interpreted by Josephus as meaning "New City," placed by him opposite Acra, and stated to be originally lower than it, is said by him also to lie over against the tower Antonia, from which it was separated by a deep fosse, (Wars, V, iv, 1, 2.)

(5.) *Ophel* is referred to by Nehemiah (chap. iii, 26, 27), as well as by Josephus (Wars, V, iv, 2), in such connexion with the walls, as to show that none other can be intended than the ridge of ground sloping to a point southward from the temple area.

(6.) *Calvary*, or more properly Gol'gotha, was a small eminence, mentioned by the Evangelists as the place of the Crucifixion.† Modern tradition assigns it to the site of the Church of the Holy Sepulchre, but this is greatly contested; the question turns chiefly upon the course of the second wall, outside of which the Crucifixion undoubtedly took place, (John xix, 17.)

(7.) The *Mount of Olives* is so often referred to by Josephus as well as in the Bible, that it can be taken for no other than that which now passes under the same name.

(8.) *Scopus* is the name assigned by Josephus to an elevated plain about seven furlongs distant from the city wall in a northerly direction, (Wars, II, xix, 4; V, ii, 3,) an interval that was levelled by Titus on his approach from Samaria, (*ibid.*, iii, 2.) By this can therefore be meant neither the rocky prominences on the southern nor those on the northern edge of that part of the valley of Jehoshaphat which sweeps around the city on the north, for the former are too near, and the

<sup>o</sup> This precipice was doubtless very much filled up by the accumulated rubbish of ages, and especially by the ruins of the Temple at the Babylonian captivity; still it was considerable even in the time of Christ, as the terms of the second temptation, of which it was apparently the scene (Matt. iv, 5, 6), imply (the pitch of the valley of Jehoshaphat below being also doubtless included in the hazard). Josephus's estimate of 300 cubits (Wars V, v, 1) is evidently a gross exaggeration, although he there speaks of the filling up with earth outside. In the modern site this precipice is at a considerable remove from the wall.

† Dr. Robinson almost denies that this "was in any sense a hill;" but the modern site shows that it was at least a *hillock*, and the use to which it was appropriated justifies the presumption that it was a prominence like that of a modern "gallows' hill."

latter intercepted by the valley; but rather the gentle slope on the north-west of the city.

Besides these, there is mentioned in Jeremiah xxxi, 39, "the hill Gareb," apparently somewhere on the north-west of the city, and Gath, possibly an eminence on the west. "Mount Gihon," so confidently laid down on certain maps, is a pure figment.

## 2. VALLEYS.

(1.) The principal of these was that termed by Josephus that of the *Tyropæ'on* or Cheesemakers, running between Zion and Acra, down as far as Silo'am, (Wars, V, iv, 1.) The southern part of this is still clearly to be traced, although much choked up by the accumulated rubbish of ages; but as to the northern part there is considerable discrepancy. Some (as Dr. Robinson) make it bend around the northern brow of Zion, and so end in the shallow depression between that hill and the eminence of the Holy Sepulchre; while others carry it directly north, through the depression along the western side of the mosque area, and eastward of the Church in the direction of the Damascus Gate. My own opinion, after repeated and mature examination, inclines to the latter view, for the following reasons: <sup>3</sup>

[1.] This is a more natural, more direct and deeper channel for a valley.†

[2.] It divides the entire city into two more equal and clearly-defined portions, such as the language of Josephus everywhere intimates.‡

[3.] It allows a separate and commanding eminence for Acra as well as for Bezetha, each enclosed by deep valleys, as Josephus expressly states (Wars, V, iv, 1); whereas the other position makes Acra to be only the extremity of a shelving wedge of ground, extending indefinitely beyond the ancient city wall.

[4.] It places these latter hills both to the north of the Temple, and immediately adjoining its platform, in accordance with Josephus (Wars, II, xviii, 5; V, v, 8); while the other view puts Acra on the west, and throws a wide depression between.

[5.] Josephus makes the second wall take a large sweep to the north (Wars, V, iv, 2); whereas the other scheme requires it to run nearly straight. This northern extension of Acra, as we shall see, is also requisite in order to make out the length of the Romans' wall of circumvallation, as given by Josephus, (Wars, V, xii, 2;) without giving it unnatural sinuosities.

[6.] The gate Gennath, where that second wall began, could not have been so near the town *Ἰερπύσις*, because the rock on the northern face of Zion is there too steep to have allowed an exit.

[7.] The order in which Josephus mentions the four western gates of the Temple, (Antiquities, XV, xi, 5,) shows that the most northern one led to Acra, and the two middle ones to certain "suburbs" on that intermediate knoll, which the other view confounds with Acra.

[8.] An elongation of the city in this direction, is requisite in order to gain sufficient room worth enclosing, and makes the city more of the *theatre*-form (i. e. semi-circular) on each side of the Temple, as described by Josephus (Antiquities, XV, xi, 5).

[9.] The second and third walls are thus made distinct and parallel, with a

<sup>3</sup> Those who wish to see this and connected topics more fully discussed, are referred to Robinson's "Biblical Researches," vol. i, pp. 408-516; Williams's "Holy City," vol. ii, pp. 13-64; Bibliotheca Sacra, for 1843, pp. 154-202; for 1846, pp. 413-469, 605-652; for 1848, pp. 92-96.

† This is the only one that has been recognised in all ages, and is spoken of by Josephus in general terms as *the* valley of the city. Time has but little altered its *relative* depth.

‡ Especially, Wars, V, iv, 1.

considerable space between them, on the whole north quarter, as required by Josephus's account of the operations of the Romans in the final siege, (Wars, V, vii, 3; viii, 1.)

[10.] No other suitable place can be found for Gol'gotha, than the notch thus left in the wall.

Objections against these views, will be considered as they arise.—Much more might be said on both sides of this controverted question, which is one of no little difficulty and intricacy. Future explorers may do much toward finally determining the point. Meanwhile, the remark of one eminently qualified to judge, (Dr. Kitto, "Bible Illustrations," *Sinai*.) is peculiarly applicable to this question: "There are several points in Scripture geography, in which we have ourselves had to change our opinion two or three times within the last fifteen years; a position that seemed strong and invincible on the evidence before us, having appeared, in the progress of discovery and of more certain information, to be no longer tenable."

(2.) The only other considerable valley within the city was that above referred to as lying between Aera and Bez'etha. The language of Josephus, in the passage where he mentions this valley, (Wars, V, iv, 1,) has been understood by some as only applicable to the upper portion of that which I have above regarded as the Tyropœon, because he calls it "a broad valley," and this is the broadest in that vicinity. But the Jewish historian only says that the hills Aera and Bez'etha "were formerly divided by a broad valley; but in those times when the Asmoneans reigned, they filled up that valley with earth, and had a mind to join the city to the temple: they then took off a part of the height of Aera, and reduced it to a less elevation than it was before, that the temple might be superior to it." From this it is clear that in the times of Josephus this valley was not so distinct as formerly, so that we must not look for it in the plain and apparently-unchanged depression west of the temple, but rather in the choked and obscure one running northward from the middle of the northern side of the present mosque enclosure. The union of the city and temple across this valley is also more explicable on this ground; because it not only implies a nearly level passage effected between the temple area and that part of the city there intended—which is true only on the northern side, but it also intimates that there had previously been no special passage-way there,—whereas on the west the temple was connected with Zion by a bridge or causeway, besides at least two other easy avenues to the parts of the city in that direction.

(3.) The longest and deepest of the valleys outside the walls, was the *Valley of Jehoshaphat*, which ran along the entire eastern and north-eastern side, forming the bed of the brook Kedron. Respecting the identity of this, the modern name leaves no room for dispute.

(4.) On the south side, ran the *Valley Ben Hinnom* (i. e. "sons of Hinnom"), corrupted in our Saviour's time into Ge-henna, and anciently styled Tophet. Of this also the modern name is still the same.

(5.) On the west, forming the northern continuation of the last, was what has acquired the appellation of the *Valley of Gihon*, from the pools of that name, situated in it.

### 3. STREAMS.

Of these none were perennial, but only brooks formed by the winter rains that collected in the valleys and ran off at the south-eastern corner toward the Dead Sea. The brook *Kedron* was the principal of these, and is mentioned in both the Old and New Testaments, (2 Sam. xv, 23; John xviii, 1), and by Josephus (Wars V, ii, 3), as lying between the city and the Mount of Olives.

## 4. FOUNTAINS.

Several of these are mentioned in ancient authorities, but the peculiar sweetish taste of all those now found about the city—at least those which appear to come from native springs (?)—renders it probable that they are all derived from a common source. What that source is, has been variously conjectured.

(1.) *En-Rogel*, first mentioned in Josh. xv, 7, 8, as a point in the boundary line of Judah, on the south side of the hill Zion.<sup>o</sup> It is generally identified with the deep well still found at the junction of the valleys of Hinnom and Jehoshaphat, and currently known as the well of Job or Nehemiah. It is evidently the same as that called by Josephus, “the fountain in the king’s garden,” (Antiquities, VII, xiv, 4.) Its water is peculiar, but no underground connexion has been traced with any other of the fountains.

(2.) *Silo’am* or *Shilo’ah*, is mentioned in the Old and New Testaments, as well as by Josephus, and the last indicates its site at the mouth of the valley of Tyropœon, (Wars, V, iv, 1.) It is identical with the modern fount of Selvan.

(3.) The only remaining one of the three natural springs about Jerusalem, is that now known as the Fountain of the Virgin, above the pool of Silo’am. It is apparently the same with the “king’s pool,” (Nch. ii, 14; compare iii, 16.) and “Solomon’s pool,” (Josephus, Wars, V, iv, 2.) This I am inclined (with Lightfoot and Robinson) to identify with the “*Pool of Bethesda*,” in John v, 2; for the following reasons:—

[1.] There is no other fountain about the city that can be regarded as the one thus designated. That now named so is destitute of any historical or intrinsic claim to that title; as will be seen presently.

[2.] The intermittent character of the ancient Bethesda may be explained by the underground aqueduct that drains off its water to the pool of Silo’am, which itself is observed to have sudden changes in the depth of its water. Its brackish-sweet water may also partly account for the medicinal virtue attributed to it as a bath.

[3.] Its present appearance, position and shape will agree as well with what is known of Bethesda as the changes of time naturally admit.†

[4.] There is no evidence that Bethesda lay within the city wall; it was only “at Jerusalem, by the Sheep-[gate].” Accordingly, the language of Josephus (Wars, V, ix, 4) implies that this among the other fountains was without the wall, as well as Silo’am.

There are several other wells, adjoining the Temple area, which have the peculiar taste of Silo’am; but whether they proceed from a living spring under Moriah, or are conducted thither by the aqueduct from Bethlehem, or come from some distant source, future explorations can alone determine.‡

<sup>o</sup> The *original* boundary as there laid down between Benjamin and Judah, appears to have come down between the Mount of Olives and the Mount of Offence, along the Valleys of Jehoshaphat and Hinnom, and so across the ridge west of the Lower Pool; but in later times it must have changed in point of fact, by the accession of Jebus to Judah under David, so that (as we shall see) it even divided the summit of Mount Moriah.

† It is a basin excavated in the rock, by which it is overhung, and is reached by 26 steps, with a platform midway down. The steps may account for the difficulty experienced by the invalid in the Gospel, in “stepping down.” It must be confessed, however, that the place, although unquestionably ancient, bears very few marks of change. The water comes in, in irregular supplies, from under the bottom step, evidently from some other source.

‡ See many curious conjectures and arguments on this subject in Williams’s Holy City, ii, 462–477.

## 5. POOLS AND AQUEDUCTS.

Although these are rather artificial than natural (as indeed is to some extent true of the Pool of Silo'am), they may most conveniently be considered here.

(1.) The *Upper Pool of Gihon*, mentioned in Isa. vii, 3; 2 Chron. xxxii, 30, &c., can be no other than that now found in the northern part of the valley at the west of the city. This is probably what is called the "*Dragon-well*" by Nehemiah, (ii, 13,) lying in that direction. Josephus also incidentally mentions a "*Serpent's Pool*," as lying on the north-western side of the city, (Wars, V, iii, 2;) which the similarity of name and position seems to identify with this.

(2.) The *Lower Pool (of Gihon)*, referred to in Isa. xxii, 9, is also probably that situated in the southern part of the same valley.

(3.) There still exists on the western side of the city, another pool, which is frequently termed the *Pool of Hezekiah*, on the supposition that it is the one intended to hold the water which that king is said (2 Kings xx, 20; 2 Chron. xxii, 30,) to have brought down to the city by a conduit from the Upper Pool. It is to this day so connected by an aqueduct, which renders the identification probable. But it does not follow (as some argue) that this pool was within the second wall in the time of Christ, if indeed it ever lay strictly within the city; the statements above referred to only show that it was designed as a reservoir for supplying the inhabitants, especially on Mount Zion, within the bounds of which it could never have been embraced. This pool is perhaps also the same as one mentioned by Josephus, under the title of *Amygdalon*, as opposite the third of the "banks" raised by Titus, (Wars, V, xi, 4.) He there locates it "a great way off" from Antonia, yet "on the north quarter" of the city; and a more suitable place for an assault could not have been selected, as it was in the corner where the three walls joined, being evidently within the outer one, and in front of the inner one (yet to be taken), but not necessarily within the middle wall (which had been taken and demolished).

(4.) Josephus also mentions a deep *trench* which was dug on the north of the tower Antonia for its defence, (Wars, V, iv, 2.) The western part of this seems to have been filled up during the siege, in order to prepare a way for the approach of the Roman engines first to the tower and afterward to the Temple wall, (Wars, V, xi, 4; VI, ii, 7.) The eastern portion still exists, and appears to have been wider and deeper than elsewhere, (being unenclosed by the wall,) forming indeed quite a receptacle for rain-water. This pit I am inclined to identify with the pool *Struthius*, which Josephus locates at this spot, (Wars, V, xi, 4.) In modern times it has often been assigned as the site of the pool of Bethesda; but this can hardly be correct, for the following reasons:—

[1.] It is rectangular, instead of five-sided, and is enormously large as well as deep.

[2.] It has no supply of water, much less the character of an intermitting spring.

[3.] This pool can be otherwise more naturally accounted for.<sup>o</sup>

(5.) Of aqueducts, besides the two already mentioned as supplying respectively the Pools of Silo'am and Hezekiah, there still exists a long subterranean *conduit*, that brings water from the pools at Bethlchem (attributed to Solomon); which passing along the south-western side of the valley of Hinnom, then crossing it

<sup>o</sup> Still, Mr. Williams strongly contends for the tradition (although entirely a modern one) that claims this as the veritable Bethesda, (Holy City, iii, 482-488;) but his arguments are far-fetched and inconclusive.

above the Lower Pool, and winding around the southern brow of Zion, at last supplies one or more wells in the western side of the mosque enclosure. This is undoubtedly an ancient work, and can be no other than the aqueduct which the Talmud speaks of, (as we shall see,) as furnishing the Temple with an abundance of water. It was probably reconstructed by Pilate, as Josephus speaks of "aqueducts, whereby he brought water from the distance of 400 [other editions read 300 and even 200] furlongs," (Wars, II, ix, 4.)

## II. WALLS, GATES AND TOWERS.

On this subject, our principal authority must be the description of ancient Jerusalem furnished by Josephus, (Wars, V, iv, 2.) to which allusion has so often been made. The only other account of any considerable fulness is contained in Nehemiah's statement of the portions repaired under his superintendence, (chap. iii.) Besides these, and some incidental notices scattered in other parts of these authors and in the Bible generally, there are left us a few ruins in particular places, which we may combine with the natural points determined above, in making out the circuit and fortifications of the city.

### I. THE FIRST OR OLD WALL.

Josephus's account of this is as follows:<sup>o</sup> "Beginning on the north from the tower Hip'picus (so-called), and extending to the Nystus (so-called), thence touching the council-[house], it joined the western cloister of the Temple; but in the other direction on the west, beginning from the same tower, and extending through the place Bethso (so-called) to the gate of the Essenes', and thence on the south turning above the fountain Silo'am, and thence again bending on the east to the pool of Solomon, and reaching as far as a certain place which they call Ophla, it joined the eastward cloister of the Temple." It was defended by sixty towers, (*ibid.*, § 3,) probably at equal distances, and of the same average dimensions (but probably somewhat smaller than those of the outer wall); exclusive of the three towers specially described.

(1.) On the north side it began at the *Tower of Hip'picus*. This has been with great probability identified with the site of the present Citadel or Castle of David, at the north-western corner of Zion. This tower is stated by Josephus to have been 25 cubits (about 45 feet) square, and solid to the height of 30 cubits, (Wars, V, iv, 3.) At the north-western corner of the modern citadel is a tower 45 feet square, cut on three sides to a great height out of the solid rock, which (with Mr. Williams) I think can be no other than Hip'picus. This is probably the tower at the Valley Gate mentioned in 2 Chron. xxvi, 9.

(2.) Not far from Hip'picus on the same wall, Josephus places the *Tower of Phasaelus*, with a solid base of 40 cubits (about 73 feet) square as well as high, (*ibid.*) To this the tower on the north-eastern corner of the modern Citadel so nearly corresponds, (its length being 70 feet, and its breadth now shortened to 56 feet, the rest having probably been masonry,) that they cannot well be regarded as other than identical.

(3.) Not far from this again, Josephus locates the *Tower of Marian'ne*, 20 cubits (about 36 feet) square and high, (*ibid.*) This I incline (with Mr. Williams) to

<sup>o</sup> I have made a more exact translation than the ordinary one by Whiston.

place at about the same distance to the east of Phasaë'lus, for the following reasons: °

[1.] Josephus's language implies that the three towers were near each other, and at nearly equal distances apart.

[2.] He says they were all on the steep northern brow of Zion, (Wars, V, iv, 4;) and just beyond this part the ridge becomes less abrupt.

[3.] Josephus also states (*ibid.*) that the palace of Herod was opposite all three of these towers on the inside, (they being apparently for its special defence;) which could only have been the case, by their being thus close together.

[4.] This position rather agrees than militates with what is known of

(4.) The *Gate Gennath* (i. e. "garden.") This is distinctly stated by Josephus as belonging to the first wall, (Wars, V, iv, 2.) It was apparently not far east of the tower Mariam'nè; for

[1.] There is no evidence that this gate was very near Hip'picus.

[2.] The nature of the ground would only allow a passage here.

[3.] The palace within joined too close to the wall between the towers, to admit a gate there.

[4.] If this gate be placed to the west of either of the towers, it would bring them within the second wall, and so render them nearly useless for defence.

[5.] On the other hand to place it far east of Mariam'nè, would unduly contract the area of the Upper City.—The course of this wall for the rest of the way on the north, will be determined by the position of the Xystus, the Council-house, and the western Temple wall. The expression "in length more direct," applied by Josephus to Zion, (Wars, V, iv, 1,) seems to refer to this (comparative) straightness of its northern wall.

(5.) There is another "obscure gate" referred to by Josephus, as lying near Hip'picus through which the Jews made a sally upon the Romans, (Wars, V, vi, 5.) This could not have been on the north side, owing to the precipice. It must be the same as that through which he says elsewhere (*ibid.*, vii, 3) water was brought to the town Hip'picus, evidently from the Upper and Lower Pools, or from Silo'am. It can therefore only be located just south of Hip'picus. It appears to me to be identical with that mentioned in the Old Testament as the *Valley Gate*, for these reasons:—

[1.] This lay opposite the "Dragon-well," (Neh. ii, 13,) which we have identified with the Upper Pool.

[2.] Its name implies that it led into some valley, which could only be that of Gihon, down which Nehemiah took his way.

[3.] Nehemiah evidently passed out of the upper city; and as it was with the design of surveying its walls, he would naturally have begun at the north-west corner, as indeed the order of the points named, shows.

[4.] As he went out secretly, he may most properly have chosen a gate, which Josephus informs us was more private than the others. †

[5.] We know from 2 Chron. xxvi, 9, that there was anciently a tower near this gate. ‡

(6.) On the southern side of this wall, we next come (omitting "Bethso" for the present) to Josephus's "*Gate of the Essenes*." This we should naturally

° This might be regarded as the tower built by Uzziah "at the turning of the wall," (2 Chron. xxvi, 9,) but that this is there mentioned in order after the Corner Gate and the Valley Gate.

† Hence it is omitted in the account in Neh. xii, 31–39.

‡ If by the term "valley" in 2 Chron. xxiii, 14, be meant "valley-gate," it will still agree with this position.



expect to find opposite the modern Zion Gate; but as the ancient city took in more of this hill than the modern, (for the Tomb of David is now outside,) we must look for it along the brow of Zion at the south-west corner. Here accordingly, the *Dung-Gate* is mentioned in Neh. ii, 13, and iii, 13, as lying next to the Valley-Gate; and in the latter passage it is placed at 1000 cubits (1820 feet) from it,—the accordance of the modern distance with which, may be considered as a strong verification of the correctness of the position of both these gates.<sup>o</sup> The *Dung-Gate* is also referred to in Neh. xii, 31, as the first (after the Valley-Gate, out of which the company appear to have emerged,) toward the right (i. e. south) from the north-west corner of the city (i. e. facing the wall on the outside).

From this point, the escarpments still found in the rock, indicate the line of the wall as passing along the southern brow of Zion, as Josephus evidently means. Beyond this, he says it passed above the fountain Silo'am, as indeed the turn in the edge of Zion here requires.

(7.) At this south-east corner of Zion probably stood the *Pottery-Gate*, mentioned (Jer. xix, 2, where it is mistranslated, "east-gate,") as leading into the valley of Hinnom; which apparently derived its name from the "Potters' Field," lying opposite.

Beyond this, it becomes more difficult to trace the line indicated by Josephus. His language plainly implies that in skirting the southern brow of Zion it curved sufficiently to exclude the pool of Silo'am; although it has been strongly contended by some that this fountain must have been within the city.†

(8.) At the mouth of the Tyropœon, we should naturally look for a gate, and accordingly we find mention of a *Fountain-Gate*, along the valley of Hinnom beyond the *Dung-Gate* (Neh. ii, 14; xii, 37) and adjoining the pool of Silo'ah (Neh. iii, 15); which seems to fix its position with great certainty.‡ The next bend beyond Silo'am would naturally be at the termination of the ridge coming down from the Temple. From this point, according to Josephus, it curved so as to face the east, and extended to the Fountain of the Virgin. (Solomon's Pool,)|| thus passing along the verge of Ophel. If this fountain really be the pool of Bethesda, we must locate here

(9.) The *Sheep-Gate*, which on the whole I am inclined to fix in this vicinity, on the following accounts:—

[1.] All the arguments that tend to fix Bethesda here, require it.

[2.] In Neh. xii, 39, it is implied that this gate was next to and not far from the Prison-Gate, which could not in any sense be true, if the Sheep-Gate were north of the Temple.

[3.] In the account of the circuit of the walls in Neh. iii, 1–32, which begins and ends with this gate, the repairs are traced around the southern side only as far as Silo'am; from which it can only be inferred that the enumeration of the gates begins near this point, as the list does not return to the outer walls, but the

<sup>o</sup> The whole distance from the tower of Hippicus, to the lowest point where the scarped rock on the south side of Zion admits of a gate, is just 2000 feet in a direct line, which allows convenient room for the two gates.

† That it was outside however, is clear also from Josephus's own statement in another place, (Wars, V, ix, 4, middle,) that on Titus's approach it furnished his troops with an abundance of water.

‡ The "tower in Silo'am," the falling of which is referred to in Luke xiii, 4, appears to have been only some light structure connected with the fountain. By "the wall of the pool of Silo'ah" in Neh. iii, 15, is meant only that part of the city wall lying opposite the fountain.

|| Its immediate proximity to the margin of the valley, renders it difficult to imagine that the wall would have included it.

rest of it is occupied with the walls and gates in the interior of the city, as will presently be more fully shown.

The line of the wall, after this, according to Josephus, ran more definitely upon the edge of Ophel,<sup>o</sup> (thus implying a slight bend to the east,) and continued along it till it reached the Temple. I have not felt compelled by his language to carry it out to the extreme south-eastern corner of the Temple area, because of the deep precipice which lay there, (*Antiquities*, XV, xi, 4.) Just so, the modern wall comes up nearly in the middle of the south side of this area.†

From this account of the first wall, we should naturally conclude that Josephus's Upper City included the Tyropœ'on as well as Ophel; but from other passages it is certain that Zion had a separate wall of its own on its eastern brow, and that Josephus here only means to speak of the outer wall around the west, south and east. Thus he states (*Wars*, VI, vii, 2) that after the destruction of the Temple, the Romans having seized and burned the whole Lower City as far as Silo'am, were still compelled to make special efforts to dislodge the Jews from the Upper City; and from his account of the banks raised for this purpose between the Xystus and the bridge, (*ibid.* viii, 1,) it is even clear that this wall extended around the north-eastern brow of Zion quite to the north part of the old wall, leaving a space between the Upper City and the Temple. He also speaks (*ibid.* vi, 2) of the bridge as parting the tyrants in the Upper City from Titus in the western cloister of the Temple. This part of the Tyropœ'on was therefore enclosed by barriers on all its four sides, namely by the wall on the west and north, by the Temple on the east, and by the bridge on the south. The same conclusion of a branch from the outer wall, running up the western side of the Tyropœ'on, results from a careful inspection of the account of the repairs in Neh. iii. The historian there states that adjoining ("after him") the part repaired around the Fountain-Gate at Silo'ah (verse 15), lay a portion extending opposite the "sepulchres of David" (verse 16). By these can only be meant the tomb of David, still extant on the crown of Zion, to which Peter alludes (*Acts* ii, 29) as existing in his day within the city. But we cannot suppose Nehemiah to be here returning along the wall in a westerly direction, and describing repairs which he had just attributed to others (verses 14 and 15); nor can he be speaking of the wall eastward of Silo'am, which would in no sense be opposite David's tomb, but actually intercepted from it by the termination of Ophel: the only conclusion therefore is, that he is now proceeding along this branch wall northward, lying opposite David's tomb on the

<sup>o</sup> By the hill "Ophla," Josephus evidently means in strictness only the northern and higher part of the ridge immediately adjoining the temple; for in another passage, (*Wars*, V, vi, 1.) where he speaks of the same (lower) eastern face of this wall beyond Silo'am, he distinguishes it from Ophel proper, by his account of the rival factions occupying them respectively. The word *ophel* means *fort*, and may therefore have been extended from some castle or structure originally built there, but no such edifice is ever referred to, and the mention of it in Neh. iii, 26, 31, as the residence of the "Nethinims," plainly implies that it was a *quarter* and not a simple building.

† This line corresponds with the requirements of the ground and ancient remains, which are thus summed up by Mr. Williams, (*Holy City*, i, Appendix, p. 82.) "There are three observations, however, which may throw some light upon the course of this wall [the first wall, east of Silo'am]. The *first* is, that 'on the narrow ridge north of Silo'am and south of the Temple, at the distance of 950 feet from the city-wall, are scarped rocks, apparently the foundations of a wall or some other like structure;' the *second*, that, below the south-east angle of the Haram, the Kedron 'bends south-west round the corner,' and that the wall of 'the south-east corner of the enclosure stands directly on the very brink of the steep descent, and impends over the valley, which is here about 150 feet deep,' so that the old wall must have made an angle here; the *last*, that this south east angle still retains the features of a tower, once perhaps attached to the original Oph'la; while the lower part of the south wall of the Haram exhibits traces of ancient masonry, supposed to be Jewish, in a continuous line from this angle to its point of junction with the modern city-wall."

east. By "the pool that was made," mentioned as situated here, (verse 16,) cannot therefore be meant either Silo'am, or the Lower Pool, or even the Virgin's fountain; but some *tank* in the valley, since filled up, probably the same with the "ditch made between the two walls for the water of the old pool," (Isa. xxii, 11,) which might easily be conducted (from either of the pools of Gihon) to this spot, along the line of the present aqueduct from Bethlehem. Moreover, it was evidently along this branch wall, ("the going up of the wall,") that one party of the priests in Neh. xii, 37 ascended to meet the other. This double line of wall is also confirmed, not only by this passage, but likewise by the escape of Zedekiah "by the way of the [Fountain-]Gate between the two walls, which is by the king's garden," (i. e. around Silo'am,) in the direction of the plain leading to Jericho, (2 Kings xxv, 4, 5; Jer. xxix, 4; lii, 7.) From 2 Chron. xxvii, 3; and xxiii, 14, it is also evident that Ophel was enclosed by a separate wall.—I shall now endeavour to trace this branch wall around to the Temple and to the gate Gennath, as definitely as the intricate account in Nehemiah, together with other scattered notices, will allow.

We may take it for granted that this part of the wall would leave the other at the south-eastern corner of Zion, near the Pottery-Gate, where the hill is steep, and keep along the declivity throughout its whole extent, for the sake of more perfect defence. There were *Stairs* in this wall, just above the wall that continued to the Fountain-Gate, (Neh. xii, 37; iii, 15,) which imply at least a small gate there, as they led into the Upper City. They would naturally be placed within the outer wall, for the sake of security, and at the eastern side of this corner of Zion, where the rock is still precipitous, (although the stairs have disappeared;) so that they afford additional confirmation to the wall in question.

(10.) Above the Sepulchre of David, and beyond "the pool that was made," Nehemiah (chap. iii, 16) places "the house of the mighty," apparently a *Giants' Tower*, to defend the wall. Immediately north of this, we may conjecture would be a *Gate*, occurring opposite the modern Zion-Gate, and over against the ancient Sheep-Gate; although the steepness of the hill would prevent its general use.

Farther north is apparently mentioned (Neh. iii, 19) another minor *Entrance*, "the going up to the armory at the turning of the wall," meaning probably the bend in the brow of Zion opposite the south-western corner of the Temple, near where the bridge connected them.

Farther on, another "turning of the wall, even unto the corner," is mentioned, (Neh. iii, 24,) but in what direction and how far off, I am unable to determine with any degree of certainty. It may mean the junction with the wall of the bridge.

From this point, it becomes impossible to trace the order pursued by Nehemiah in the rest of the third chapter, as he does not describe the wall from point to point, but mostly refers to certain objects *opposite* which they lay, and frequently omits the sign of continuity ("after him"). All that can be definitely gathered as to the consecutive course of the wall, is that by various turns on different sides, its respective parts faced certain fixed points, especially "the tower lying out," (verses 25, 26, 27;) that it contained three gates, (the "water-gate," verse 26; the "horse-gate," verse 28; and the gate "Miphkad," verse 31;) that it adjoined Ophel, (verse 27;) and that it completed the circuit of walls in this direction, (verse 32.) It needs but a glance to see that all this strikingly agrees, in general, with the above-mentioned enclosure in the valley of the Tyropœon just above the bridge, which certainly embraced all the objects referred to by Nehemiah, as we shall see; and this fact of the quadrilateral form of these portions of the wall, will best account for the apparent confusion of this part of his statement, (as our

total ignorance of many of the elements of elucidation, makes it now seem,) as well as his repeated use of the peculiar mode of description, "over against." Our best course is to follow the presumed line, which the nature of the ground seems to require, and identify the points as they occur, trusting to the naturalness with which they may fall in with our scheme, for its vindication.

After leaving the bend at the junction with the bridge, we should therefore indicate the course of the wall as following the natural declivity on the north-east edge of Zion, in a gentle curve, till it joined the northern line of the old wall, about half-way between the gate Gennath and the Temple. Indeed, the language of Nehemiah (xii, 37) implies that "the going up of the [branch] wall" extended "above the house of David," (i. e. the "king's house,") and thence bent "even unto the water-gate eastward."

(11.) On this part of the wall, at its junction with the bridge, I think must be placed the *Horse-Gate*, for the following reasons:—

[1.] There must have been a gate here, through which the bridge led to the Temple. There would hardly be needed two gates so near each other, and when the bridge was built, it would be likely to be connected with an old gate.

[2.] It lay between the Temple and the "king's house," (2 Kings xi, 16; 2 Chron. xxiii, 15,) which latter, as we shall see, stood here.

[3.] The notice in Neh. iii, 28, confines it to this vicinity.

[4.] In the rapid sketch of the circuit of the city in Jer. xxxi, 38–40, beginning with the eastern corner, thence to the north-western angle, and so around the north-western and western eminences to the valley of Tophet, the king's gardens and Kedron, the account terminates at "the corner of [the Temple (?) where it fronts] the horse-gate towards the east;" which at least implies that this gate led in that direction.

(12.) Not far to the north of this, must be placed "the *Tower lying out*," as will appear from several considerations:—

[1.] It extended from the wall opposite "the king's high house,"<sup>o</sup> and adjoined the prison-court, (Neh. iii, 25.)

[2.] It lay between the Water-Gate and the hill Ophel, (Neh. iii, 26, 27.)†

[3.] It could not have been on the south side of the Horse-Gate, on account of the bridge; and to remove it far from that gate, would take it out of the line of the king's house.

(13.) On the north side of the space included by the parts of this wall, I place the *Water-Gate*, for the following reasons:—

[1.] It was westward of Ophel,‡ and between it and "the tower lying out," (Neh. iii, 26.)

<sup>o</sup> This palace it was evidently intended to defend. This may be the same as the tower in this vicinity built (i. e. enlarged and newly mantled) by Simon in his war with John, (Josephus, Wars. VI, viii, 1;) a position that is confirmed by the mention (*ibid.* V, vi, 1) of an open space left by the conflagration between their respective possessors (namely of Simon on Zion and Acra, and John on Moriah and Ophel), where they could fight from their opposite towers undisturbed by the blockading Romans, evidently in the enclosure of "Millo." It may also possibly be the tower that Uzziah repaired (2 Chron xxvi, 9, margin,) "at the turning of the wall," if anything can be gathered from so indefinite a position.

† I see no good reason to suppose that more than one "tower that lieth out" is referred to by Nehemiah.

‡ The language of the verse here cited, I would take to mean, that "the Nethinim, who dwelt in Ophel, (see margin,) repaired [from their line, the western Temple wall,] the part eastward of the water-gate, and also [along the northern wall, westward of that gate,] the part that lay opposite [i. e. north of] the tower lying out."

[2.] It was above and eastward of the "house of David," i. e. the "king's house," (Neh. xii, 37.)

[3.] It was in a thoroughfare, and apparently near the Temple, (Neh. viii, 1, 3, 16.) There must always have been a passage here down the valley of the Tyropœon, and the presence of the Xystus (place of public meeting) shows that this was greatly frequented. From the verse cited last above, it also appears that this gate lay opposite the Ephraim-Gate, with a public street up the Tyropœon between them. The continuation of this street under the bridge and down the valley through the Fountain-Gate to Silo'am, may possibly have given occasion for its name.<sup>o</sup> This, it seems to me, is the same with the "middle-gate," in which the Babylonian princes took their station, (Jer. xxxix, 3;) for which the following reasons occur to me:—

[1.] It was one of the gates of the inner wall, for the Lower City and outer gates had been taken, but the Upper City was not yet surrendered, (verse 2.)

[2.] The princes' design seems to have been one of ostentatious triumph, on which account they would have preferred so public a place.

[3.] The name seems to indicate this location.

[4.] Zedekiah fled through the opposite extremity of the Tyropœon, but did not elude their notice, (verses 4, 5.)

(14.) The only remaining gate in this part of the walls, is the *Prison-Gate*, which I locate in the middle of the bridge opposite the Water-Gate, for the reasons following:—

[1.] It was so situated with respect to the Water-Gate, that the two parties of priests who made the circuit of the city in Neh. xii, 30–40,—beginning at the north-western angle of Zion, the one party going round Aera, and the other encompassing Zion,—met in these two gates; which shows that they were opposite and near each other, on the side of the city opposite that from which they set out.†

[2.] Its name implies that it adjoined or led to the prison, which we shall see, was here.‡

The gate *Miphkad* referred to by Nehemiah as lying between the Horse-Gate and the Sheep-Gate, (chap. iii, 28, 31, 32,) I think is the same as this, an identity which the name favours,—being literally, Gate of *reviewing*, perhaps from the census being taken at this place of concourse, or (with the Vulgate) Gate of *judgment*, from its proximity to the prison.

<sup>o</sup> This could not have been the same with the Water-Gate of the Temple, as that was in one of the inner courts. I may here observe that I cannot identify any of the gates mentioned in these passages of Nehemiah, with any of those in the Temple, because:—

1st. It is the *city-walls* whose repairs Nehemiah is here recounting. The Temple had been repaired previously, under Ezra.

2d. The outer Temple gates had their specific names, different (as we shall see) from any of these.

† They joined at the corner of Zion, rather than elsewhere, because this was a public spot, and nearer their residence in the Upper City. For a similar reason, the circuit in Jer. xxxi, 40, closes here also, as being the most important and natural station.

‡ This may possibly be "the iron gate that leadeth into the city," (i. e. the southern part of the Lower City, on Ophel,) through which Peter passed after escaping from prison, (Acts xii, 10.) Many take this to be only the outer gate of the prison walls, but it was not only outside the prison itself, (verse 9,) but also *beyond* two additional guards, (verse 10;) the first of which can hardly be other than the sentinels outside the prison door, (verse 6,—the *cell* was guarded by soldiers chained to the prisoner, *ibid.*) and the second would be the sentry at the prison-court wall. The expression "leading to the city," is also inapplicable to the door of a building in the heart of a city, with a "street" immediately before it, (verse 10;) but its peculiarity is explained by the enclosure between the walls, in which the prison was situated. The modern traditionary site of this iron gate, on the north brow of Zion, is destitute of any claim to acceptance.

I have thus made the periphery of the southern portion of Jerusalem, namely Zion and that part of the Lower City situated south and east of it; as included within Josephus's first wall, which in strictness is the old wall and that part of the second wall that enclosed Ophel. I shall assume in this whole discussion, that the walls and gates as referred to by Josephus and in the Old Testament, were substantially the same; for which I here offer the following reasons:—

[1.] The notices and description agree so well as not to require the supposition of any material alteration.

[2.] There is no history of any important change in their position; on the contrary, Nehemiah's walls appear to have followed the old foundation laid by the Jewish monarchs before the exile, and the names and positions are cited as those familiarly known as such.<sup>o</sup> These walls were never afterward wholly thrown down, (till the final rasure by Titus,) nor (so far as we know) removed; but the improvements of Herod were merely ingrafted upon old sites.

[3.] The nature of the ground, with its permanent valleys, hills and declivities, was such, that the walls would always have naturally fallen into the same position, whether for purposes of defence or for enclosure of the dwellings. Accordingly, the modern walls follow the same general course as Josephus's first and second walls; the only difference being the natural one, of paring off some projections, (e. g. the southern terminations of Zion and Ophel,) and the filling up a few indentations, (e. g. by including Gol'gotha and Bez'etha.) Yet the circuit of the city is still sufficiently jagged to show the uncompromising character of its natural bounds.

[4.] If we are at liberty to suppose essential variations in the shape and compass of Jerusalem in different ages, we involve its topography in inextricable confusion, and throw the whole subject afloat upon a chartless ocean of conjecture.

## 2. THE SECOND OR MIDDLE WALL.

Josephus's statement of the course of this wall, is in these words: "But the second [wall] had (first) its beginning from the gate which they called Gennath, belonging to the first wall, and then encircling the northern slope only, went up [or, returned] as far as Antonia." (Wars, V, iv, 2.) It had 40 towers, (*ibid.* 3.) probably of the same general size as those of the outer wall. If I have correctly identified Aera, it must be this hill that Josephus calls "the northern slope;" and the direction of this will require, that the wall, after leaving Gennath, should skirt the lowest edge of Gol'gotha, in nearly a straight line, till it reached the upper end of the Tyropo'eon, opposite the western edge of Aera.† This direct course agrees with the absence of any special remark in Josephus, respecting its

<sup>o</sup> Such minor changes as were made at various times, will be noted, in the order of the places.

† Along this line there are some ancient remains, (Williams's Holy City, Appendix to vol. i, pp. 83, 84,) which may seem to corroborate it. They are (as measured on his Plan):

[1.] The crown of a massive arch in a depression on Zion from North to South, on its northern brow, and columns in a coffee-house adjoining,—995 feet east of the north-west corner of what we have assumed as *Hip'picus*.

[2.] The spring-course of an arch, attached to a mass of old masonry, nearly 400 feet north of this.

[3.] Remains of a wall and portal (perhaps ancient) about 400 feet farther north.

[4.] The shaft of a column and other masonry, 990 feet north of No. [1].

[5.] A steep bank running thence, and beyond it a wall of cyclopean masonry at the modern wall, 300 feet west of the Damascus-Gate.

line between these two points. Neither is there mention of any gate or tower along it, near Gennath nor opposite Gol'gotha; so that,

(1.) The first point of note in this direction, is the *Tower of the Furnaces*, which I locate on the north-eastern slope of the elevation assumed to be that of Gol'gotha. for the following reasons:—

[1.] It lay between the Valley-Gate at some distance on the south, and the "broad wall" near on the north, (Neh. iii, 8, 11, 13; xii, 38.)

[2.] In 2 Chron. xxvi, 9, there is mentioned a tower built (i. e. *repaired*, see margin.) by Uzziah at the Corner-Gate.

[3.] Its position on the rising ground south of this gate, would give it the command of the valley just beyond, and Uzziah's object was special fortification at the weakest points.†

(2.) Accordingly, on the western bank of this entrance of the Tyropœ'on, I locate the *Corner-Gate*, for the following additional reasons:—

[1.] This position agrees with its known distance and position from the Ephraim-Gate, as will be seen.

[2.] It was generally reckoned as the limit of the northern part of the city at the west, (Jer. xxxi, 38;) since

[3.] Its name implies that the wall here took a turn from its north-westerly, to a north-easterly, direction; and hence,

From this point, I would run the wall directly across the broad beginning of the Tyropœ'on, to meet the north-western brow of Acra, which Josephus intimates it only served to include. This part spanning the valley must be the *Broad Wall*, referred to in Neh. iii, 8; xii, 38, as lying here. A stronger wall would be needed here, as there was no natural breastwork of rock, and it was on this side that invaders always approached the city. Accordingly, this strengthening of the wall in this part by an additional thickness, was first effected by Manasseh. (2 Chron. xxxiii, 14;)‡ and having been broken down in Hezekiah's time, it was rebuilt by him, as a defence against the Assyrians, (2 Chron. xxxii, 5;) and again broken down by the rival Jehoash, on his capture of the city, (2 Kings xiv, 13.)

(3.) On the eastern slope of this depression, I think, must be placed the *Ephraim-Gate*, on the following accounts:—

[1.] It adjoined "the broad wall" on the north, (Neh. iii, 38, 39,) and was 400 cubits (730 feet) from the Corner-Gate, (2 Kings xiv, 13.) The "broad wall" evidently extended this distance across the valley between them.

[2.] There was a principal thoroughfare leading from the Water-Gate out of the city through this gate, (Neh. viii, 16,) evidently up the Tyropœ'on. Accordingly, there now exists one of the principal points of egress near this spot, the "*Damascus-Gate*;" which takes its name from the region toward which it leads, just as the Ephraim-Gate appears to have done.||

o Mr. Williams, however, thinks that the arches Nos. [1] and [2] in the foregoing note, are indications of gateways in this wall at those points. At the former spot, a *gate* would hardly be needed; but at the latter, I have presumed one for the sake of convenience.

† It would thus coincide with the beginning of the bank, No. [5] in the note above.

‡ This, however, may have been rather an extra line of munition, beginning near the Upper Pool, and enclosing the northern suburbs. But of such a wall there is no trace in subsequent history, unless it be in the passage next cited.

|| On each side of the present Damascus-Gate, is a large room, evidently a part of the ancient fortification. (Robinson's Researches, i, 463; Holy City, i, Appendix, 84.) These I take to be the eastern termination of the "broad wall," and locate the Ephraim-Gate just east of the Damascus-Gate. The remnant found here, with the wall and bank noted above, will then just give the 400

Several circumstances render it probable that this is the same with the *Benjamin-Gate* :

[1.] It led in the direction of the tribe of Benjamin, (whence probably its name, as well as that of Ephraim,) and lay on the north-western side of the city (where the Babylonian invaders were encamped), and in the outer wall; Jer. xxxvii, 12, 13; see also xxxviii, 7.

[2.] It was between the Corner-Gate and the First- (i. e. Old-) Gate, and in the same wall with them, (Zech. xiv, 10.)

[3.] The gate by this name, "that was by the house of the Lord," (Jer. xx, 2,) is distinguished from the one in question, not only by the different position, but also by the epithet, "the *High Gate of Benjamin*," (the Hebrew is literally even more emphatic, "the Gate of Benjamin, the high [one].")<sup>2</sup>

From this point, the wall probably ran in a circular north-east course along the northern declivity of Acra, about where the modern wall does, until it reached,

(4.) The *Old-Gate*. This appears to have stood at the north-east corner of Acra, on the following accounts:—

[1.] It lay at a considerable distance on either hand between the Fish-Gate and "the broad wall," (Neh. iii, 3, 6, 8;) and was next in order to the Ephraim-Gate on the east, (*ibid.*, xii, 39.)

[2.] There must naturally have been a gate leading down into the valley and plain in this direction, and a little east of this spot still exists a gate (now closed) called the "Gate of Herod;" as if in memory of antiquity.

This is apparently the same with the *First-Gate*, (Zech. xiv, 10,) which lay east of Benjamin's-Gate and the Corner-Gate; so called perhaps from its antiquity.

Here, we conceive, the wall took a bend to the south, following the steep eastern ridge of Acra; for Josephus states that it "only enclosed" this hill, and then joined the tower Antonia. For this latter reason, also, it must have passed along the edge of the valley which connects this point with the western end of the pseudo-Bethesda, (evidently the valley separating Acra and Bez'etha;) and this will give one horn of the "crescent-shape" attributed by him to the Upper City, including the Temple in the middle, and Ophel as the other horn. I should therefore indicate for the line of the rest of this wall, a very slight outward curve from near Herod's-Gate to about the middle of the northern side of the mosque area.

(5.) The only remaining gate expressly referred to as lying in this wall, is the *Fish-Gate*, which I locate not very far from the junction with Antonia, for the following reasons:—

[1.] It lay between the Old-Gate and the tower of Han'aneël, (Neh. iii, 1, 3, 6; xii, 39.)

cubits required for the broad wall, and carry it fairly across the valley. The modern wall, for the whole distance of 300 feet adjoining the Damascus-Gate on the west, Dr. Wilson states ("Lands of the Bible," i, 421), bears clear marks of antiquity.

<sup>2</sup> What gate this was, is difficult to determine. From the mention of "the stocks" as being near it, it would seem to have adjoined the jail, (compare the "prison-house" in 2 Chron. xvi, 10, literally "house of the stocks;"—Jeremiah afterward appeals sarcastically to this his close confinement, [chap. xxix, 26.] before his tedious custody in the court of [apparently] the same prison, [chap. xxxii, 2;]) and if so, it may have been the same with the Water-Gate, which faced in the direction of Benjamin, and indeed lay near the then boundary line; although in that case, there seems no special propriety in the term "high," unless it denote more lofty fortification,—which, however, does not appear to have been true there. A comparison of Jer. xxxviii, 7 with 14, countenances the supposition that this gate led from the western side of the Temple to the Palace, which would also be not far from the prison where Jeremiah then was, (verse 13,) and might be called "high," as opening on the bridge; but this gate is nowhere else mentioned under this name.



[2.] The other allusions to it (2 Chron. xxxiii, 14; Zeph. i, 10) are not inconsistent with this position.<sup>o</sup>

(6.) The *Tower Antonia*, at which we thus arrive, was situated (according to Josephus, Wars, V, v, 8,) at the corner of the Temple court where the northern and western cloisters met. This shows that it did not cover the whole of the platform north of the Temple,† but only had "courts and broad spaces," occupying this entire area, with a tower at each of the four corners, (*ibid.*) Of these latter the proper Antonia seems to have been one, and they were all doubtless connected by porticoes and passages. They were all on a precipitous rock, 50 cubits high, the proper tower Antonia being 10 cubits above this, the south-eastern tower 70, and the others 50 cubits, (*ibid.*) It was originally built by the Asmonean princes for the safe keeping of the high-priest's vestments, and called by them *Baris*, (*ibid.*, Antiquities, XV, xi, 4.) It was "the castle" into which Paul was taken from the mob, (Acts xxi, 34, 37.)

(7.) That one of these four towers, which occupied the north-east corner of the court of Antonia, I am inclined to identify with the ancient *Tower of Han'aneil*, between the tower of Meah and the Fish-Gate, (Neh. iii, 1, 3; xii, 39,) and at the most north-eastern point of the city, (Jer. xxxi, 38, compared with Zech. xiv, 10.)

(8.) The south-east one of these towers, again, I take to be the ancient *Tower of Meah*, referred to in the above passages of Nehemiah.

This will make out the circuit of the general tower of Antonia, the proper castle standing on the south-west corner, and thence extending a wing to reach the tower on the north-west corner; and the two towers on the east side being built up on the basis of the ancient ones. It had gates doubtless on all its sides, but besides that on the south, (which will be considered under the Temple,) there is distinct evidence of none except,

(9.) The *Golden-Gate*, so called in modern times. It is a double-arched passage in the outer wall of the Haram, now closed up, but evidently a work of antiquity, from its Roman style of architecture, which would naturally refer it to this time of Herod's enlargement of Antonia. Its position, as we shall see, is such as to make it a convenient entrance to this enclosure.

The eastern wall of the Temple area, which evidently served for that of the city,‡ and connects Josephus's first and second walls on this part, I reserve for subsequent consideration.

### 3. THE THIRD OR OUTER WALL.

This was not yet built in the time of Christ, having been begun by Herod Agrippa I.,|| about A. D. 43; I have thought it best however to represent it on

<sup>o</sup> These are so vague, that little can be made out from them. From the former passage, however, it may perhaps be inferred that this gate was the farthest on the north, reckoning from the west, and that it lay nearest to Ophel; and in the latter it is made a starting point in some direction, (Jer. xxxi, 38 seems to show that the usual order was from this quarter,) and "the second" there is not a gate, but a section of the city, (compare Neh. xi, 9, where, instead of "[was] second over the city," it should be, "[was] over the second [part of the] city," perhaps Aera took the "Upper City.")

† The coincidence with the modern mosque area, will be particularly examined under the head of the Temple.

‡ For so Josephus (Antiquities, XIV, iv, 1, 2) speaks of the fosse and wall on the north side of the city as being continuous with those enclosing the Temple. In the same way, in his account of the several walls, (Wars, V, v, 2,) he clearly regards this eastern Temple wall as a part of the old wall; for the southern part of that old wall he makes end at the south-east corner of the Temple, and then makes the outer wall end by "joining the old wall at the valley of Kedron," namely, at the north-east corner of the Temple-mountain, (including apparently the platform of Antonia.)

|| Josephus, Wars, V, iv, 2; where he says that the Jews *subsequently* finished (in an inferior

the Map, and to trace it in this dissertation, as showing the actual bounds of the city as inhabited in that age. Josephus's account of its course is in the following words, (Wars, V, iv, 2:) "The starting-point of the third [wall], however, was the tower Hip'picus, whence stretching as far as the northern slope to the tower Pseph'inos, thence reaching opposite the monuments of Hel'ena, . . . and prolonged through [the] royal vaults, it bent in the first place with a corner tower to the (so-styled) Fuller's monument, and then joining the old circuit [i. e. the former wall],<sup>o</sup> ended at the (so-called) valley Kedron." It enclosed that part of the town called Bez'etha or the "New City," and was (in parts at least)† 10 cubits thick and 25 high, (*ibid.*) It was defended by 90 towers, 20 cubits square and high, 200 cubits apart, (*ibid.*, 3.)

(1.) The first mark, then, after leaving Hip'picus, was the *Tower Pseph'inos*, described (*ibid.*) as being an octagon, 70 cubits high, at the north-west corner of the city, opposite Hip'picus. It was situated quite off the direct road by which Titus approached the city from the north, (*ibid.* ii, 2,) and lay at a bend in the northern wall at its western limit, (*ibid.* iii, 5.) All these particulars agree in identifying it with the foundations of some ancient structure still clearly traceable on the north-western side of the modern city, opposite the Upper Pool. Indeed, the ruins scattered along the whole distance between this point and the present Jaffa-Gate, suffice to indicate the course of this part of the third wall, along the rocky edge of the Valley of Gihon. I therefore locate Pseph'inos opposite the southernmost two of four square foundations (apparently the towers at intervals) which I find marked on Mr. Williams's Plan, and indicate a salient point in the wall here, which is traceable on either side by a line of old foundations.‡ These I take to be remnants of that part of this outer wall, which Josephus says was begun with enormous stones, but was finished in an inferior manner, on account of the Emperor's jealousy, (Wars, as above.) Although no Gate is referred to along this part of the wall, yet there probably was one not far below Pseph'inos, where the path comes down at the north-west corner of the present city wall.

(2.) Between the tower Pseph'inos and the gate leading to the north-west were the *Women's Towers*, where a sallying party came near intercepting Titus, (Josephus, Wars, V, ii, 2; compare iii, 3.) They appear to have issued from the gate and followed him to the towers.

(3.) Not very far beyond this, therefore, was the *Gate*, through which the above party emerged. This could have been none other than one along the present public road in this direction, a continuation of that leading through the Ephraim-Gate, up the head of the Tyropœ'on. It appears that the gates in this outer wall had no specific names.

4.) The language of Josephus implies that after the sweep of the wall (in its

manner) what Agrippa was hindered from doing. He elsewhere (Antiquities, XIX, vii, 2) speaks of this attempt of Agrippa as a *repairing* of existing walls, on a more magnificent scale.

<sup>o</sup> This wall enclosing the court of Antonia, as well as that surrounding the Temple, Josephus appears to class indifferently with either the first or second city wall, because continuous with both of them; strictly, however, that of Antonia belonged to the second wall, and that of the Temple to the old wall.

† Probably that portion adjacent to the tower of Pseph'inos, where the ruins are still of enormous size.

‡ There is some difficulty in fixing the tower on the exact line of the wall, as it was much larger than either of the ruins singly, but yet by no means large enough to have included two of them in one of its sides. I have therefore conjectured that it stood a little within the wall, and was flanked by these out-bastions on three sides, which would naturally account for this saliency in the wall.

general northern course) at the tower Pseph'inos, it took on the whole a pretty direct line till it passed east of the *Monuments of Hel'ena*. I have therefore drawn it with a slight curve <sup>◊</sup> from the old foundations above referred to (north-east of Pseph'inos), to the base of a rocky eminence just to the north of the present north-west road; upon which, I think, must be placed the monuments in question, for the following reasons: †—

[1.] Josephus says these were three pyramids at three furlongs' distance from the city, (*Antiquities*, XX, iv, 3;) which is about the space between this spot and the Ephraim-Gate.‡

[2.] This position agrees best with that of the gate through which the sally was made upon Titus,|| and the feint afterward upon his troops.¶

[3.] There still exist on the rocky prominence indicated, sepulchral excavations, which may answer very well to these monuments.◊◊

(5.) The next point referred to by Josephus is the *Royal Vaults*, which have been with most probability identified with the ruins still found on the north of the city at and around the "Tombs of the Kings,"†† for these reasons:—

[1.] The modern name and the situation of these ruins, accord with the sepulchral use of the ancient structures. Nor are there any other excavations in this quarter that can be identified with them.

[2.] Josephus's language implies that the first great bend in this wall from a general northerly direction, was just beyond this place; and here accordingly it would meet the edge of the Valley of Jehoshaphat, which would deflect it to the south-east.

[3.] Several considerations render it evident that the wall must have extended as far to the north as this spot:—

(a.) Josephus says that it was "*prolonged*" beyond the *Monuments of Hel'ena*, in the same general north-east direction.

(b.) The distance around the city as given by him requires it. This wall contained 90 towers, 200 cubits apart; which, supposing the width of the towers themselves to be included in the space between them, would give (18,000 cubits =)

◊ The reason of the numerous sinuosities in this part will be explained a little farther on.

† See Williams's *Holy City*, ii, 519-522; i, Appendix, 86-88.

‡ That Josephus reckons this distance from the second wall, is evident from his giving these monuments as a point opposite which the outer wall ran; which would be no guide, if it were nearly half a mile off from that outer wall.

|| Titus approached the city from the north. Seeing no one outside the gates in that direction, he rode obliquely round toward Pseph'inos. When he had passed the north-west gate, however, the Jews suddenly rushed out of it opposite Hel'ena's monuments, and coming up behind him at the Women's towers, cut him off from his main army. (*Wars*, V, ii, 2.)

¶ The Romans having been posted on Scopus, a choice corps were stationed near the city, to prevent a sally upon the main army engaged in levelling the interval to the walls. A few Jews straggling about the Women's towers, decoyed some of the nearest of the enemy to follow them to the gate near by, and then these were hemmed in by others issuing from turrets on each side of the gate, many of them destroyed, and the rest pursued in their retreat, to the monuments in question, which was as far as the Jews dared to venture, on account of the posted enemy. (*Wars*, V, iii, 3.)

◊◊ The statement of Jerome, in his account of Paula's journey to Jerusalem, that she passed these monuments *on her left*, is indeterminate, because it is not stated from what quarter she entered the city: if through the north-west gate above referred to, the position we have assumed would be sustained.

†† Josephus's expression, "passed *through* the *Royal Vaults*," intimates that they were scattered over considerable space, and that the wall cut off a part of this general tract. It is not necessary, therefore, to *include* them, exactly, within the city, which would hardly have been done.

about 32,760 feet, from the tower Hip'picus to the north-east corner of the Temple. But the actual distance (as measured on Mr. Williams's Plan, in straight lines of 200 feet) along the general course which we assume, is only about 12,000 feet, falling short by nearly two-thirds. Yet the fixed points are such, (Pseph'inus on the west, and the Kedron on the north and east,) that the city cannot be farther extended in this quarter. The only way, therefore, in which to account for the difference, is by means of the numerous sinuosities and minor angles made by the wall, supposing the towers to occupy the salient points. Several circumstances corroborate this supposition:—

[a.] The traces still left, indicate this zig-zag character of the wall, especially beyond the tower Pseph'inus, where

[b.] It would be particularly necessary thus to flank the wall with bastions, in crossing the low flat, on the north-west of the city, which was unprotected by nature, and lay in the direction most liable to invasion.

[c.] The frequency and position of the ruins here, seem to show that the towers were nearer together on this part, which will considerably lessen the discrepancy in the circuit. This proximity would be natural at so exposed a quarter. These close-set turrets may have been the "Women's towers" of Josephus.

[d.] Tac'itus, in his account of the taking of the city, expressly alludes to this notched appearance of the walls, and seemingly with special reference to that part where Titus made his attack.<sup>o</sup>

[e.] Josephus gives (in immediate connexion with the above statement respecting the outer wall) the entire circuit of the city at 63 furlongs, or 38,178 feet. But measured as above, it would be only about 20,000 feet, leaving nearly the same deficiency again.† From this comparison it would appear that the southern wall ran in nearly right lines, (as indeed the nature of the ground requires,) the excess of circuit being in each computation caused by the sinuosities on the north, which are neglected in our more general measurement. The amount of this excess, moreover, shows that the retreating angles were quite deep, as they seem to have occurred only on the north. Even then, however, the actual distance compels me to suppose that Josephus only means that those towers which occurred at the angular points were 200 cubits apart and 20 square, and to make the rest of the 90 towers of smaller size and nearer together, along the sides of the angles and the straight parts of the wall.

(c.) That the city extended as far north as the "Tombs of the Kings," is further evident, not only from certain remains of the wall believed to have been found near this place,‡ and by numerous tanks interspersed over the whole tract between this and the modern wall—showing a former populous part of the city of which these were the cisterns to the dwellings; but also by the necessity of

<sup>o</sup> The whole description is so striking a confirmation of this entire argument, that I suljoin a literal translation: "But the city, lofty in situation, was fortified by structures and bulwarks, which were enough to defend even level ground: for two hills, of immense height, [apparently Aera and Zion,] were enclosed by walls [the outer wall] artfully oblique, or *curved inward*, so that the flank of assailants was exposed to attack. The extremity of the rock was steep; and [along the second wall] towers were reared to the height of sixty feet, where the mountain was a defence, but between the slopes, to one hundred and twenty,—of wonderful appearance, and equal to the eye at a distance. There was another wall [the old one] inside, surrounding the palace [on Zion]." (Hist., V. xi.)

† The number of towers in the old and middle walls does not avail for this verification, because their distance apart is not given. I have distributed them at as nearly equal intervals as seemed suitable to the wants of each place.

‡ Namely by Dr. Schultz, between these tombs and the "Corner Tower" a little to the east, (Jerusalem, p. 64.)

reaching the brow of the Valley of Jehoshaphat, for the sake of natural defence on the north-east.

(6.) Next, in Josephus's description, comes the *Corner Tower*, at which the wall bent in a very marked manner, (hence doubtless the name,) evidently on meeting the Valley of Jehoshaphat.

For the rest of the way, the wall therefore must have followed the ridge of the Valley of Jehoshaphat, and my only task is to identify points of interest along it.

(7.) A little to the east of this Corner Tower, in the retreating angle of the wall which accommodates a small ravine setting up southward from the Valley of Jehoshaphat, I locate the *Gate* which Titus was approaching, when he met the above-mentioned sally. For this I have the following reasons:—

[1.] Titus was quite near the city, coming from the north, and turned aside toward the tower of Pseph'inos; which implies that he was near a corner from which that tower was still not intercepted, and was approachable by a route between the wall and the Kedron.

[2.] There has always been a northern road in this immediate vicinity, which the nature of the ground renders peculiarly feasible at the point I have assumed, and more convenient for access from either the Ephraim or the Old Gate than farther west,—which would moreover be too near the gate at Helena's Monuments.

(8.) The last point mentioned by Josephus is the *Fuller's Monument*, which I locate on the eminence not very far east of the above gate, which would thus be the north-east corner of the outer wall. Amid the numerous sepulchral caves, however, with which the whole face of the hill is here perforated, it is impossible to identify any one in particular.

From this point the wall naturally returned in a distinctly-southern course, along the edge of the valley, until it joined the ramparts of the court of Antonia, at the tower of Han'aneël. Although there is no allusion to any *Gate* along this part, yet there could scarcely have failed to be one at the notch opposite the north-east corner of the present city. Below this spot, the ancient and modern walls would coincide in position.

### III. STREETS AND QUARTERS.

1. Little is positively known respecting the *Streets* of ancient Jerusalem.<sup>o</sup> Josephus says (Wars, V, iv, 1) that the corresponding rows of houses on Zion and Aera terminated at the Tyropœ'on, which implies that there were streets running across it; but we must not think here of wide thoroughfares like those of our cities, but of covered *alleys*, which constitute the streets of oriental cities, and is the general character of those of modern Jerusalem. The same remark will apply to the "narrow streets leading obliquely to the [second] wall" on the inside, several times referred to in the account of the capture of the city, (Wars, V, viii, 1.) The principal thoroughfares must be gathered from the position of the gates, and the nature of the ground, with what few hints are supplied in ancient

<sup>o</sup> It is not a little amusing to see the blocks of buildings and intersecting streets (some of them named, too!) laid down on many maps of the ancient city, even in respectable works, with all the precision of a modern surveyor. It is unnecessary to say, that all such minute delineations are purely imaginary.

authors. In determining their position, the course of the modern roads or paths around the city, is of great assistance, as even a mule-track in the East is remarkably permanent. I have delineated on the map such as I have judged, from these circumstances, would naturally be formed. Many of them have already been touched upon, and other points requiring special note, connected with them, will be more conveniently considered in treating of the Temple.

2. Doubtless Jerusalem anciently, like all other cities, had particular *quarters* or districts where particular classes of citizens especially resided, but there was not the same difference in religion which constitutes such marked divisions within the bounds of the modern city.<sup>o</sup> It is clear, however, as well from the greater antiquity of the Upper City, as from its being occupied in part by palaces, that it was the special abode of the nobility (so to speak), including perhaps the higher order of the priesthood.† Ophel appears (from Neh. iii, 26; x, 21) to have been the general residence of the Levites, and lower officers connected with the Temple. The Lower City or Acra would therefore constitute the chief seat of business, and consequently of tradesmen's and mechanics' residence, while Bez'etha would be inhabited by a miscellaneous population. There are, besides these general sections, but three particular districts, the names of which have come down to us; these are:—

(1.) *Bethso*, which is named by Josephus as lying along the western side of the first wall; but we are ignorant of its extent or special appropriation.‡

(2.) *Millo* is mentioned in several places in the Old Testament, (2 Sam, v. 9; 1 Kings ix, 15, 24; xi, 27; 2 Kings xii, 20,) in such connexions as to imply that it was the name of some tract adjoining Zion in the interior of the city; and I have therefore ventured to identify it with the space so singularly enclosed by the walls on the north side of the bridge.||

(3.) The *Suburbs* mentioned by Josephus (*Antiquities*, XV, xi, 5) as the quarter to which the middle two of the four western Temple-gates led, I think must be not simply Bez'etha in general, (which was separated from the Temple by the intervening Lower City,) but rather the low ground (naturally, therefore, indifferently inhabited) lying immediately north of Zion and in the upper expansion of the Tyropœon; including a tract on both sides of the beginning of the second wall.

#### IV. THE TEMPLE.

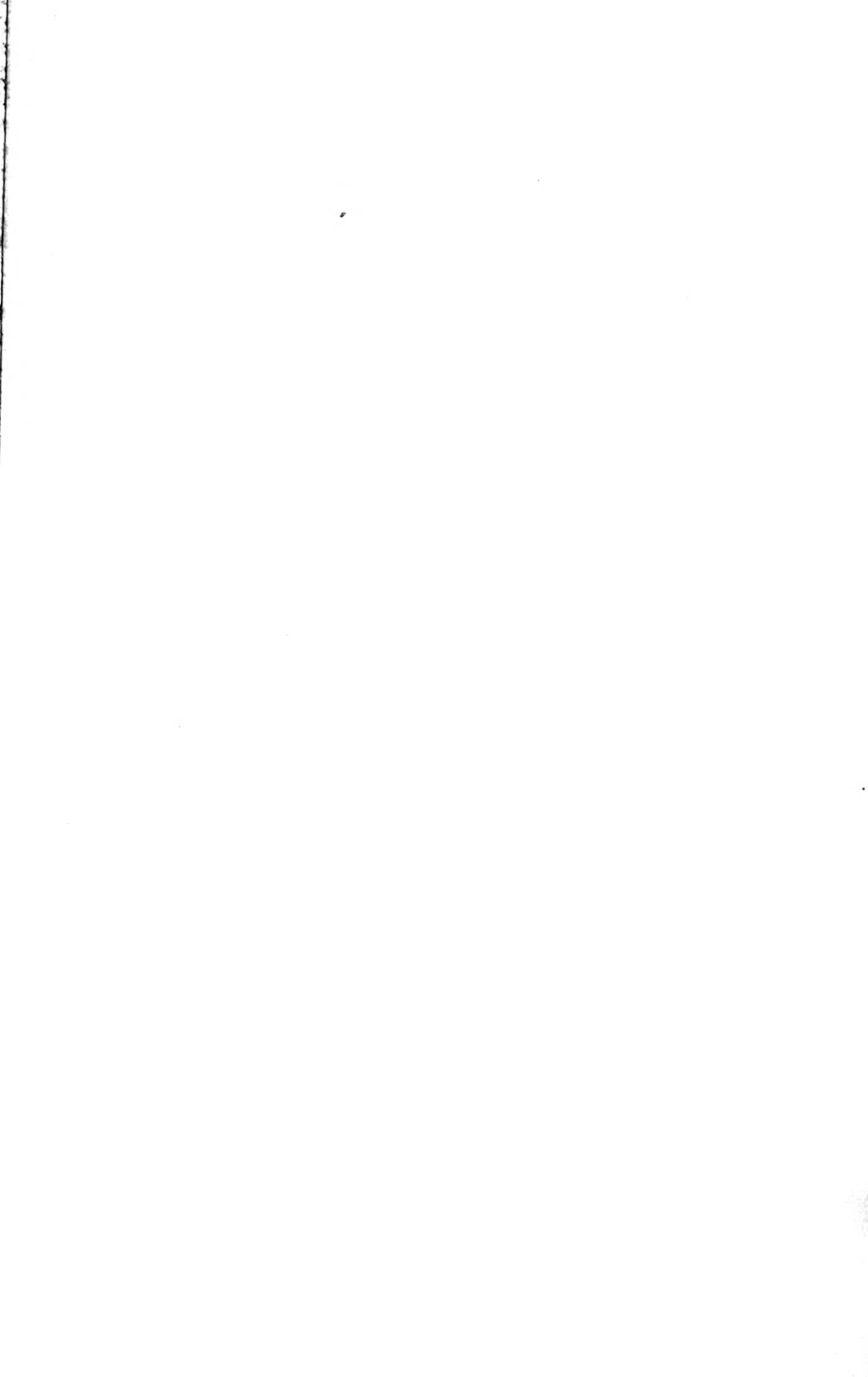
In the discussion of this topic, I shall pursue the same general plan as in the other parts of this dissertation; namely a direct appeal, in the first place, to the original authorities as contained in ancient writers, and then the verification of

<sup>o</sup> A glance at the several quarters as delineated on the map of the modern city, will show their striking coincidence with the districts of the ancient city, and induces a strong suspicion that there is a historical connexion between them. For instance, the Mohammedan Quarter is almost identical in limits with the Lower City; and hence, it may be observed, the shape and position we have given to Acra, derive no little confirmation.

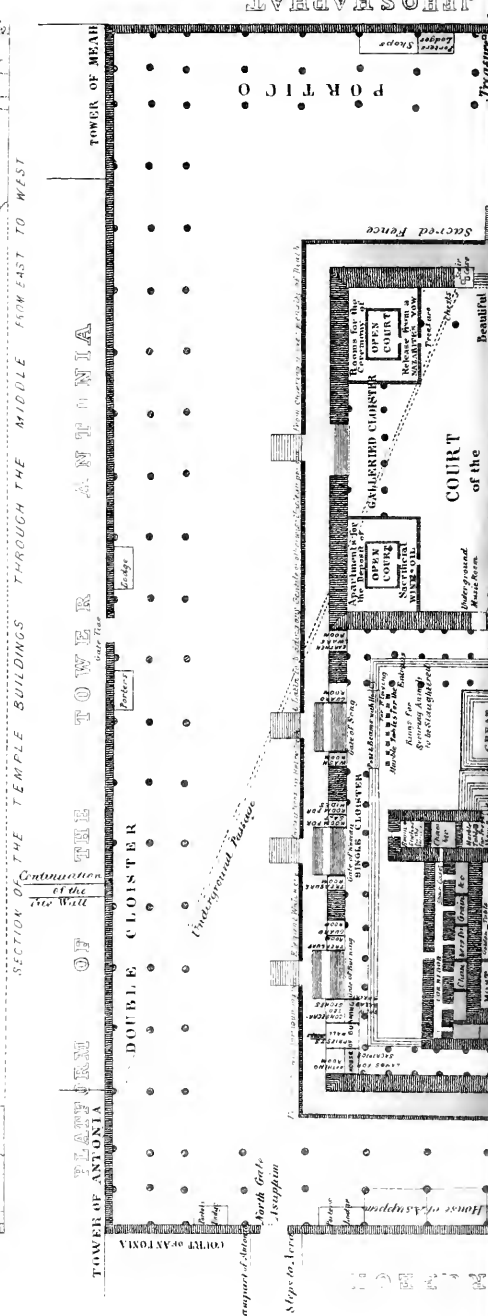
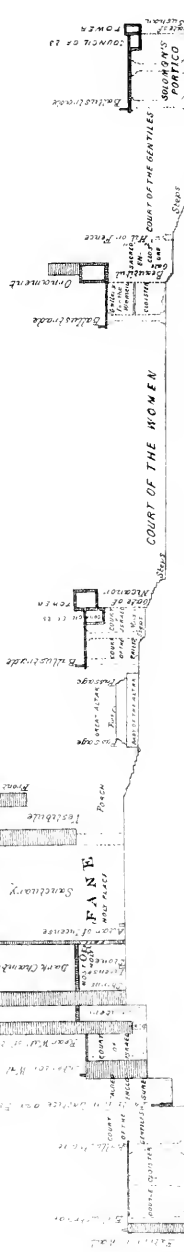
† This idea seems to be countenanced by the references to the rulers and priests in Neh. iii; although all means of identifying the particular residences there enumerated, are irretrievably lost.

‡ The term "Beth-so" is evidently of Hebrew origin, and Dr. Robinson (*Researches*, i, 474, note) conceives it to be equivalent to "dung-place," and hence the neighbouring "Dung-Gate," through which offal may have been thrown into the Valley of Tophet.

|| The word "Millo" is believed to mean "a rampart," and would be peculiarly appropriate to this strongly-walled spot.



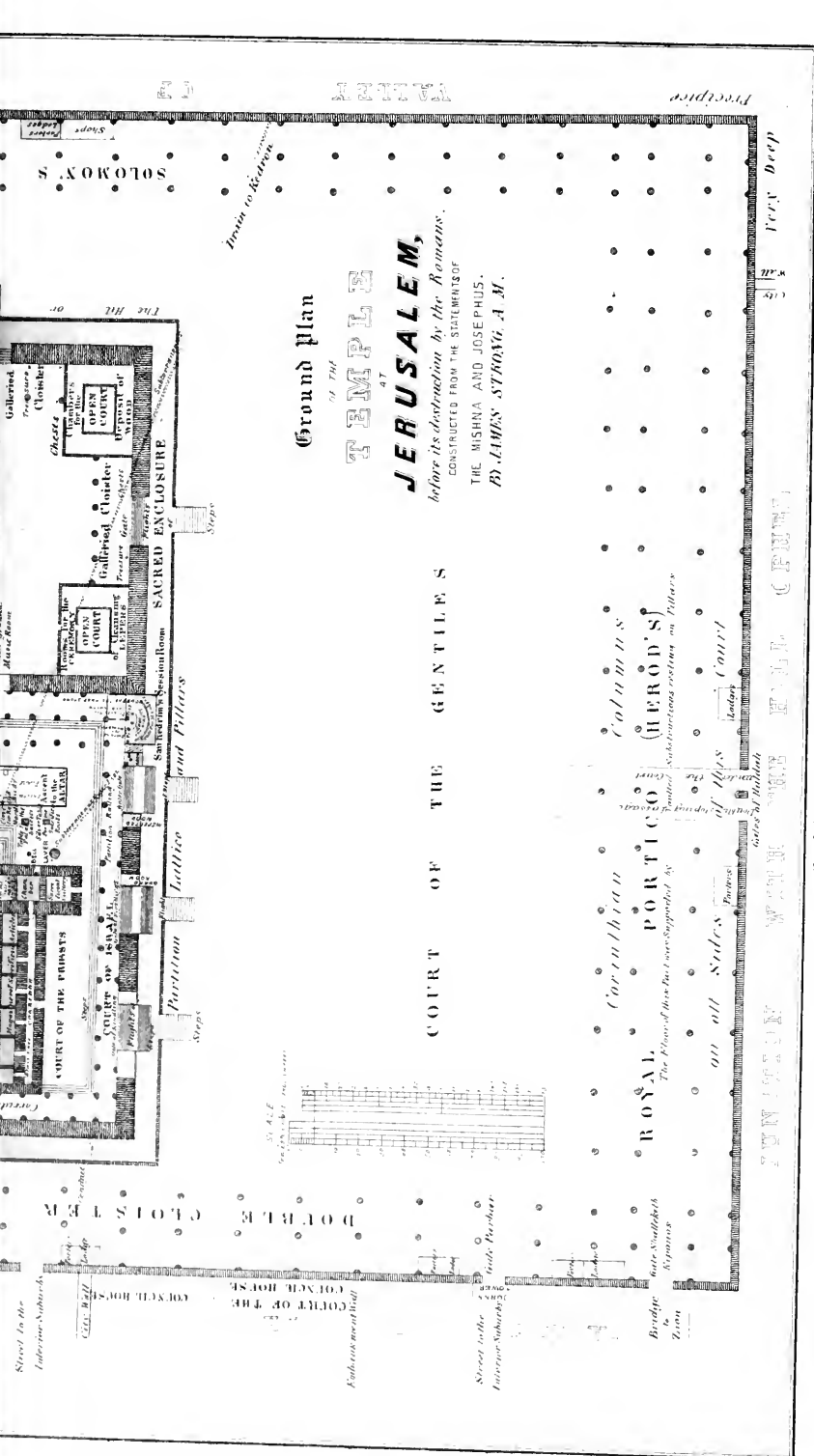
SECTION OF THE TEMPLE ENCLOSURE OFTEN CALLED MOUNTAIN OF THE LORDS HOUSE  
 PROANON OR ANTE ROOMS  
 COURT OF THE WOMEN  
 COURT OF THE GENTILES  
 PORTICO  
 TOWER OF MEAR  
 TOWER OF ANTONIA  
 PLANTING OF THE TOWER ANTONIA  
 DOUBLE CLOISTER  
 COURTYARD OF THE GREAT COURT of the Temple  
 HOUSE OF SUPPER  
 BATH HOUSE  
 STAIRS TO TEMPLE  
 STAIRS TO TEMPLE  
 STAIRS TO TEMPLE



JERUSALEM

HOUSE OF SUPPER  
 BATH HOUSE  
 STAIRS TO TEMPLE  
 STAIRS TO TEMPLE  
 STAIRS TO TEMPLE





Ground Plan

OF THE TEMPLE AT

JERUSALEM,

before its destruction by the Romans.

CONSTRUCTED FROM THE STATEMENTS OF

THE MISHNA AND JOSEPHUS.

BY JAMES SYMONS, A.M.

COURT OF THE GENTILES

ROYAL PORTICO  
The Floor of this Portico supported by  
Columns  
HEROD'S  
Substructions rest on Pillars  
all Sides  
of the Court

TEMPLE MOUNT

10th of SARDONY & MADON IN BROAD ST. N.Y.

Prospect

Ferry Deep

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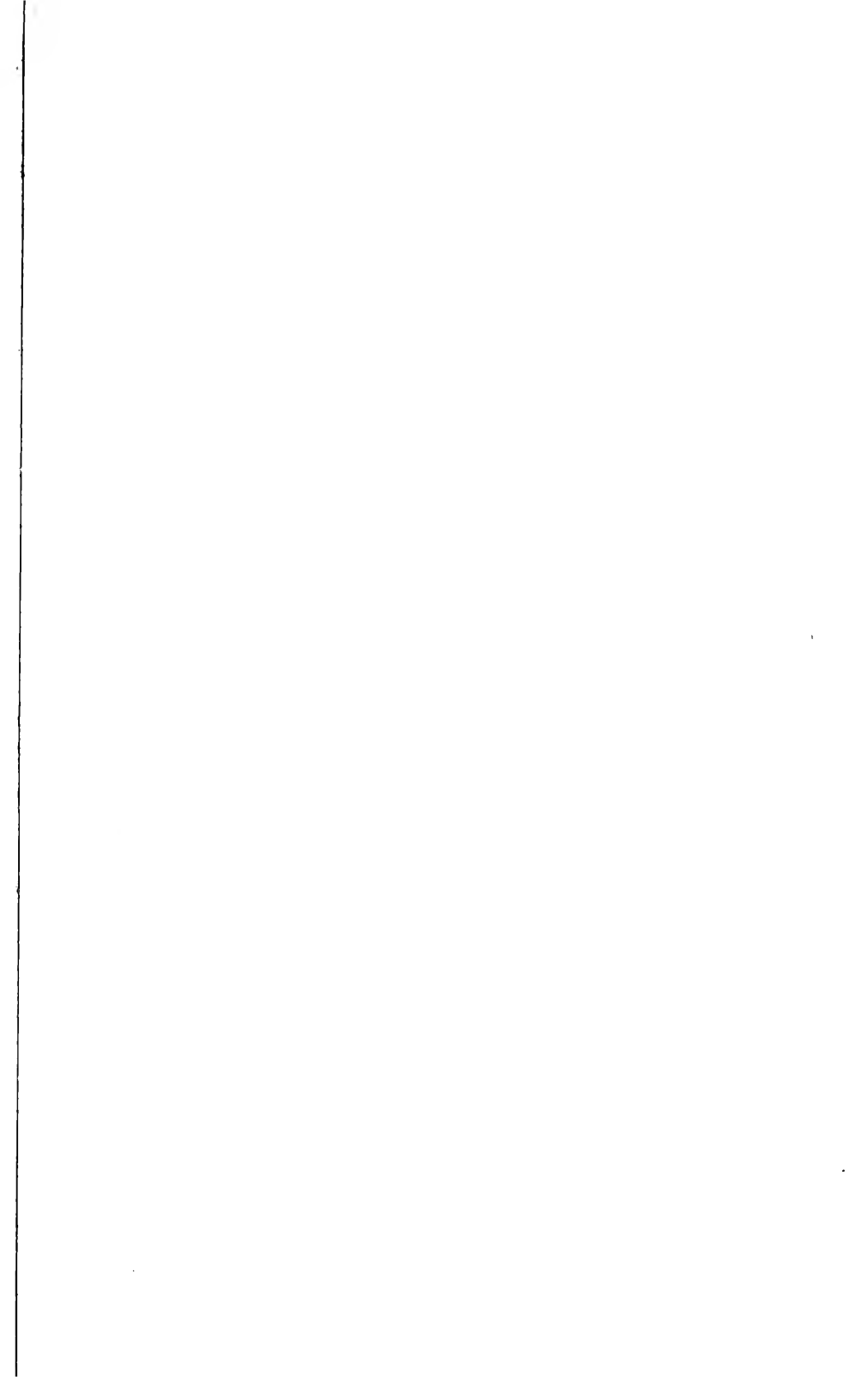
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these by whatever remains of the various structures may still exist; and I shall only refer to modern writers by way of collateral support, elucidation or refutation on such points as may more particularly require it: and in many cases, brevity will demand a mere list of the measurements thus collected. The most full, explicit and (as it seems to me) reliable information on this subject is contained in that tract of the Jewish Talmud entitled the *Middoth* (i. e. "measures"),<sup>o</sup> without which any map would be very meagre and inaccurate. Besides this, the two descriptions of the Temple incidentally given by Josephus, are the only consecutive accounts of the ancient structure. My principal attempt will therefore be to follow these, where they agree, and to reconcile their seeming discrepancies; noting at the same time all important allusions in the Bible and uninspired historians of antiquity, and constantly comparing the whole with the indications on the modern site.† Occasional use for verification may be made of the measures in the spiritual temple of Ezek. xl–xlii, but with great caution, as but few of them seem to have been borrowed from the actual type, which moreover was Solomon's Temple, and not Herod's. I shall confine my attention to *Herod's Temple*, or that which existed in the time of Christ, as it differed in many respects from the original building of Solomon. The *history* of the subject, I have not room to consider.

#### 1. THE OUTER CIRCUIT OF THE TEMPLE.

I shall assume that the present enclosure of the Haram corresponds to the areas of the Temple and of the Tower Antonia, taken together; and the most convenient mode of considering the general contour of the outer wall, will be in presenting the following arguments:—

[1.] Remains of cyclopean masonry are still found at intervals on all the sides of the present enclosure, of the peculiar bevelled character which marks their antiquity. Now Josephus informs us (*Antiquities*, XV, xi, 3; *Wars*, V, v, 1) that the area of Moriah was enlarged by building up enormous walls from the valleys and filling them in with earth. The lower courses of these seem to have been buried under the rubbish that fell upon them from the demolition of the upper part of the walls, and have thus escaped. It is difficult to suppose that such masonry could have been the work of later times, or that the area would have been altered after such prodigious bounds had been set to it. Particular coincidences of ruins on the eastern, southern and western sides, will be noted in giving the circuit of the wall in detail.

[2.] The enormous vaulted substructions found under the southern end of the Haram are evidently the same which would be left between these embankments and the native rock; and it was apparently among these that the tyrant Simon subsisted till after the destruction of the city, (*Josephus*, *Wars*, VII, ii, 4.) But especially does Maimonides speak expressly of the arches supporting the ground

<sup>o</sup> It constitutes Part X, of the *Fifth Book* (which treats "of holy things") of the *MISHNA* or text, both in the Jerusalem and in the Babylonian Talmud, and consists of five chapters, subdivided into sections. It is unaccompanied by any *GEMARA* or commentary.

† The references which I shall make to the tract *Middoth*, I have in all cases myself verified by a personal inspection of the work, both as edited by L'Empereur, and as embodied in Surenhusius's *Mishna*. Of modern authorities I am most indebted to *Lightfoot* (as who is not on this subject?), of whose "Prospects of the Temple," I shall make considerable use. Other valuable works on the subject, are B. Lamy, *De Tab. Foed. &c.* (containing two maps, one according to the *Mishna*, and another after Josephus, as if in despair of reconciling them;) L. C. Sturm, in *Ugolino's Thesaurus*, viii, (who declares relative to some of these discrepancies, that *another Apollo were needed to harmonize them*, p. 1171;) J. H. Otho's *Lexicon Rabbin. philolog.* Very few of the current maps of the Temple have even the general features of a true delineation.

on this part, in order to prevent graves and other pollution beneath, (Lightfoot, "Prospects of the Temple," chap. i.)<sup>o</sup>

[3.] That the platform (not the mere *building*) of the tower Antonia occupied the whole northern end of this enclosure, I think is nearly certain from the following facts:—

(a.) The scarped rock and wall on this side can be no other than the precipice rendered more inaccessible by art, above which Josephus states that this tower, as well as those at the other corners of its courts, were reared, (Wars, V, v, 8.) No such ridge can be found to the north of this.

(b.) The presence of the fosse (found in the modern "Pool of Bethesda") on this part, seems to limit its site.†

(c.) The projecting bastions at the north-west and north-east angles, appear to be the relics of the towers at these corners, and the projection at the Golden-Gate may have been connected with the tower at the south-east corner.

(d.) Besides these considerations, it appears that,

[4.] The actual size of the present enclosure agrees remarkably with the dimensions of the Temple's and Antonia's areas. According to the Talmud, (Middoth, ii, 1,) the outer court of the Temple was 500 cubits square, which (taking the most approved estimate of the Jewish or Egyptian cubit at 1.824 feet,) would give 912 feet,‡ as the length of each side. Now the total length of the southern wall of the Haram, as nearly as it has yet been ascertained, is about 915 feet,|| a coincidence that cannot be accidental. Again, Josephus gives the distance around the whole enclosure of the Temple and Antonia together as being six *stadia*, (Wars, V, v, 2,) and if we subtract from this his estimate of four *stadia* for the circuit of the Temple, (Antiquities, XV, xi, 3,) we have one *stadium* or about 606 feet, for the additional length of the court of Antonia northward on each side. Now this added to the square whose base has just been found, will give about 1,521 feet for the sides of the entire enclosure on the east and west; and it is a remarkable fact that the length of these sides of the Haram is 1,520 feet each, according to several of the most careful measurements.¶ On this point, however, there are some considerations, that at first seem to be powerful objections:—

(a.) Josephus (in the passage last referred to) makes the Temple area only a *stadium* square. But this is evidently nothing more than a round number, from mere recollection, measured only by the eye; whereas the Talmud is so

<sup>o</sup> I shall, hereafter, in this discussion, refer to Lightfoot by the simple page as found in Vol. ix of Pitman's edition of his Works.

† This ditch is not only referred to in the several notices of Antonia by Josephus above cited, but in Antiquities, XIV, iv, 1, 2, he speaks of it as being "broad and deep"—"of immense depth;" so that it could hardly have failed to remain as a landmark in all ages.

‡ I have assumed, however, that this is given as the *interior* measurement, and have therefore added, on the Map, 4 cubits for the supposed thickness of each wall above the platform. This can make but little difference in the argument, in the present uncertainty as to the *exact* dimensions of the modern site. I am not sure, however, but that a somewhat greater thickness should be allowed the outer wall, which (on the west side, at least) Josephus says, was "broad," (Wars, VI, iii, 1,) and on all sides "very strong," (Antiquities, XIV, iv, 1.)

|| Dr. Robinson gives it at 955 feet, (Bib. Res., i, 431); which Messrs. Wolcott and Tipping afterward correct to 915 feet (Bib. Repos., July 1842, p. 243.) Mr. Catherwood made it 940 feet, (Letter in Bartlett's Walks, p. 161) and the English officers 877 feet, (Williams's Holy City, ii, 297, note 2; although his Map makes it 901 feet, and on p. 318, note 4 of Vol. II, he states Mr. Tipping's measurement at 916 feet.) I apprehend that an exact measurement would precisely agree with the Mishna. The *cubit* above, I also suspect, is too large by a slight fraction.

¶ Namely as above cited: Robinson 1528 feet, corrected by Wolcott and Tipping to 1525; Catherwood, east 1520, west 1617; Williams (after the officers), 1520 each.



minute in its interior specification, that there can be little doubt which to follow.<sup>2</sup>

(b.) The modern area is not rectangular, nor are its opposite sides parallel or of equal length; the south-west corner is the only one that has been positively settled as being a right-angle, and the north side is certainly longer than that on the south. I do not conceive, therefore, that the term "square" in the Mishna and Josephus, need be so strictly taken, but only to mean that the area was a quadrilateral, apparently rectangular to the eye, and of equal dimensions on the east, south and west sides, which are exposed to view. This mode of reconciliation, I think, is better than to suppose the line on either of these sides to have been shifted, in the face of every possible evidence of identity.

(c.) According to the military survey on which the Plan in Mr. Williams's "Holy City" is based, there is a large notch or recess (or rather two of them) in the south-west corner of the Haram, which would seem to indicate, either that the south side was anciently longer than at present, (thus obliterating the apparent remains of antiquity at its west extremity,) or that the west wall was formerly as irregular as at present. But no other explorers have observed this feature, although the Haram has been repeatedly measured, both inside and out, and Mr. Williams seems himself somewhat doubtful of a fact, of which he admits that Dr. Schultz could find little trace on a special examination subsequently made, (Vol. ii, pp. 322, 323.) If such, however, should appear to be the case by future verification, I should be disposed to attribute the enlargement on the west side above the bridge, rather to the foundations of the public buildings known to have been anciently attached there to the wall, (which would account for the external similarity,) than to an unsightly angle in the line of the wall itself, (which no ancient author alludes to,)—and certainly rather than to a contraction in the modern dimensions at a point where the evidences of antiquity (as we shall see) are most clear. At the same time, the admission of this additional width, will naturally account for the greater length of the north than the south side of the Haram, and leave all its angles more nearly square than otherwise.† On the whole, therefore, I am inclined to allow the projections, and shall attempt to identify them with ancient structures adjoining the wall in that quarter.‡

Having thus settled the general line of the outer wall of the Temple, it remains to trace the objects of interest lying along it, both on the inner and outer sides; in which endeavour, we will begin,

(1.) On the south-west corner. Here was the famous *Bridge* of which Josephus so often speaks.¶ Accordingly, in the foundation stones on the western side of the present wall, 39 feet from the south corner, may still be seen the three lower courses (51 feet long) of the first arch, evidently, of this bridge, which spanned the *Tyropœon*.¶ A measurement of the curve indicates that the span of the

◊ The 500 *reds*, in the measurement of the spiritual Temple by Ezekiel, (chap. xlii, 16-20,) seem to have been taken from these 500 *cubits*.

† The south-west angle is admitted on all hands to be an exact right-angle, the north-west one can be readily made so by running the partition wall between the Temple and Antonia, perpendicular to the western wall, and the sum of the two recesses at the south-west corner (110 + 110 feet) together with the slight one at the north-west corner (33 feet), added to the south side (915 feet) will be (1163 feet) so near the measured length of the north side, (1180 feet according to the military officers, 1020 according to Mr. Catherwood.) that we may well presume the eastern angles to have been right also.

‡ That "houses joined to the Temple" on that side is expressly stated by Josephus, (*Antiquities*, XIV, iv, 2.)

¶ Namely, *Antiquities*, XIV, iv, 2, twice; *Wars*, I, vii, 2; II, xvi, 3; VI, vi, 2; viii, 1.

¶ Robinson's *Bib. Res.*, i, 425. The importance of these measurements will soon be seen.

entire arch was 41 feet 7 inches,<sup>o</sup> so that *seven* such arches would conveniently extend across the valley (350 feet, the remaining 125 feet to the wall being embankment) and allow suitable piers between them. This was evidently the "passage over the intermediate valley" through which

(2.) The first *gate* (from the south) on the western side of the Temple, "led to the king's palace" on Zion, (Josephus, Antiquities, XV, xi, 5.) This passage seems to have been originally built by Solomon,† (1 Kings x, 5; 2 Chron. ix, 4.) Here, I think, must be located "the gate *Shal'lecheth*,‡ by the causeway of the going up" to Zion, (1 Chron. xxvi, 16; compare verse 18;) although Lightfoot places them both at the northern end of the Temple wall, reading Josephus's four gates in a southward order, (Works, ix, 226.) There exists still, in fact, a sort of embankment not far north of this spot, across which the aqueduct from Beth-lehem is carried to Moriah. This is apparently the same with the gate anciently named *Sur*, (2 Kings xi, 6,) otherwise called the *Gate of the Foundation*, (2 Chron. xxiii, 5.)|| In the Talmud, it is explicitly said that there was (apparently but) *one* gate in the western Temple wall, and in the same connexion the gates are repeatedly referred to as being five in number, of which four are assigned to the other sides, (Mid., i, 1, 3.) This single western one is there called *Kipo'rus*, (Mid., i, 3.) That this was the same with the gate in question, I think to be probable, from the consideration that this being the principal entrance on this side,—as is evident not only from its position and the points connected, but also from the slighting manner in which the rest are referred to and their destination mentioned,—will account for the silence in the Talmud respecting the others.¶ Each of the gates in the outer wall of the Temple (as well as those in the inner wall) was 20 cubits high and 10 wide, (Mid., ii, 3;) which Josephus, apparently including side and cap ornaments, extends (in the case of the inner, and therefore probably also the outer, wall) to 30 cubits high and 15 wide, (Wars, V, v, 3.)

(3.) The second gate northward seems to have been that anciently called *Parbar*, from a comparison of the following facts:—

[1.] In 1 Chron. xxvi, 15, it is mentioned in connexion with "the causeway," as if next to *Shal'lecheth*.

[2.] In 2 Kings xxiii, 11, is made mention of a gate leading from "the suburbs"<sup>oo</sup> into the Temple, apparently not far from the palace; and this precisely agrees with the southern one of the two middle gates which Josephus states led to "the suburbs," (Antiquities, XV, xi, 5.)

<sup>o</sup> Williams's Holy City, ii, 321.

† The arches however may belong to the time of the reconstruction of the bridge, perhaps by Herod.

‡ Literally, a "casting down," perhaps with reference to the steepness of the valley.

|| The reason of the name "Sur" (literally, "removed") is quite uncertain. The "foundation" may refer to the high base of the wall supporting the bridge. In these verses, it seems to have been this passage between the abode of the usurping Athaliah on Zion, and the refuge of the young king in the Temple proper, that was specially guarded; the guards were three and the same in each, but differently named: one section was at the Horse-Gate, (at "the king's house,") another at the other end of the bridge, (at this "gate of Sur," or "of the foundation,") and the third at the gates of the inner enclosure, ("the doors" generally, "the gate behind the [former] guard;") so that if any enemy passed the first two among "the people in the [outer] courts," he should still be intercepted by the last before reaching the prince. Lightfoot interprets differently, (Works, ix, 326.)

¶ From the name itself little can be safely argued; see Lightfoot's attempts to define it, (Works, ix, 226.)

<sup>oo</sup> The word "parbar" (which only occurs in these two passages, and in Ezek. xxvii, 28) is used by the Rabbins as meaning "suburb," although its radical sense would appear to be an *open building or space*; (see Gesenius's and Buxtorf's Lex., s. v.)

[3.] At a point 260 feet<sup>o</sup> north of the south-west corner of the Haram, its western wall makes a right angle westward for 110 feet, where it returns (neglecting the slight notch at the latter point) to its former northern course for another 225 feet, when it again makes a rectangular westing of 110 feet, after which it pursues its northern course in a straight line to the north-west corner. Just on the north of this first angle, I am inclined to place the Parbar-Gate, presuming that the enlargement may have been caused by producing westerly the south side of the entrance to the old gate. There still exists a gate ("the gate of the Prophet") in the modern wall opposite this spot.

[4.] Beyond this point, as we shall presently see, there is no opportunity for a gate, south of the point where the north wall of Zion would have joined the Temple; but that wall must have included one of these "gates to the suburbs," both for the sake of convenience, and to prevent an undue crowding of three gates in the western Temple wall north of its junction with the Zion wall. Here, however, there is just convenient space for a gate, from the modern gate (excluding its width) to the adjoining corner of the recess being about 35 feet, (the 15 cubits of the ancient portal would be 27 feet;) and this again would nearly correspond with the length of the ruined arch marking the site of the gate *Shal'letheth*.

[5.] These views are confirmed by the following position:—

(4.) Josephus mentions, (*Wars*, VI, iii, 2,) as lying along this wall, "*John's Tower*, which he built in the war he made against Simon, over the gates that led to the *Xystus*;" by which gate I understand this of Parbar, and that the tower was constructed over an enlargement of its gateway, (which will account for the projection in the modern wall here,) lying opposite Simon's or the Lying-out Tower.

(5.) The next object of interest is "the *Council-House*" mentioned by Josephus as the termination of the Old Wall at the Temple, (*Wars*, V, iv, 2;) which plainly implies that it lay in the corner where the city and Temple walls met, and immediately joined them both. This building I therefore locate on that part of the Haram which adjoins the upper one of the above re-entrant angles; for the reasons following:—

[1.] The courses of old foundation stones forming the barrier of "the Jews' Wailing-place" at this spot, appear to me to have been the western foundation wall of the platform on which this building stood, probably elevated out of the valley, so as to be on a level with the Temple area, and more accessible from Zion.†

[2.] This upper recess in the Haram wall, would thus be accounted for by the continuation of the inner side of the old wall, being the part outside the Council-house, the rest, constituting the northern wall of the latter till it carried it to the Temple wall, having disappeared by the encroachment of the Haram.

[3.] The space thus formed (110 feet—the width of the first projection, by 210 feet from the "gate of the Prophet"—exclusive—to the beginning of the northern

<sup>o</sup> These numbers are taken from the scale on Mr. Williams's Map, as measured on the interior line in his "detailed plan;" the exterior of the wall at the first recess is enumerated by the house of Abu-Seud, so that it is impossible to ascertain from without, whether the traces of the old levelled foundations follow the angle or continue northwardly in the direct line of the ruined arch.

† I am loth thus to deprive the Israelites of the miserable satisfaction that they may derive from regarding this as a portion of the veritable Temple wall; but, if this offset really exist in the modern wall, I am unable to justify the present with the ancient line, without carrying the latter within this traitor's spot.

projection,) would be a suitable one for such a public building with its interior court and connected offices.

[4.] The "town-hall" of the modern city is immediately in this vicinity, although crowded westward by the occupancy of the old site by the Haram.

(6.) Just north of the Zion wall thus located, I would place one of the *Gates of Asuppim*, referred to in 1 Chron. xxvi, 17 as lying on the western side of the Temple; identical with Josephus's other gate leading to the suburbs, at a convenient place and uniformly situated with respect to the gate above and that below, and just opposite the gates at the head of the modern "Street of the Temple."

(7.) Adjoining this on the inside must have been the *House of Asuppim* or "collections,"<sup>⊙</sup> (1 Chron. xxvi, 15,) occupying (part of) the cloister between the two gates of the same name. This is apparently "that northern edifice which was between the two gates," mentioned by Josephus, (Wars, VI, ii, 7;) for that these were the two gates of Asuppim, is evident from several considerations:—

[1.] The Romans, although then assaulting the outer Temple wall, evidently attacked its north-west corner, where the Temple Proper was nearest to them, and therefore would not have reared their engines south of the junction of the old wall with the Temple; which leaves but these two gates for the sphere of their operations on the west.

[2.] That this building was on the west side of the Temple, is clear from the fact, that of the four engines, the first was opposite the north-west angle of the inner court [from a northerly point of attack], and the last one farther along the north side; if then this second one be opposite the same north-west corner of the inner court from a westerly direction, the third will be farther south on the west side, between the south gate of Asuppim and the old wall; a natural and consistent arrangement. The tower of Antonia proper prevented any being reared nearer the extreme north-west corner of the *outer* wall.

(8.) The other *Gate of Asuppim* I therefore place at a corresponding distance northward, opposite where a gate enters the Haram from the modern "Cotton Mart."† This is evidently also Josephus's "last [gate on this side, that] led to the other city," i. e. Aera, (Antiquities, XV, xi, 5.)

(9.) In this last passage also Josephus states that on passing out of this gate, "the road descended down into the valley [of the *Tyropœ'on*] by a great number of *steps*, and thence up again by the ascent," which I have adjusted in a curved direction, as the circumstances seemed to require.

(10.) We next arrive at the north-west corner of the Temple enclosure, 915 (or as I have laid it down, including the walls, 926) feet from the east as well as south side. The additional width of the Haram above the "town-hall," I suppose to have been anciently occupied by buildings adjoining the Temple on the declivity of Moriah; ‡ but above this again, for aught I see, the courts and structures attached to the Tower of Antonia may have extended westward from the Tower itself to the western wall of the present Haram enclosure. || At least, this is the most natural way of accounting for the advance in the present line on that side.

<sup>⊙</sup> Apparently the place of deposit for the Temple offerings; see Lightfoot, ix, 230.

† Lightfoot asserts that this gate (which, however, he calls *Shal'techeth*) was diametrically opposite the eastern gate, (Works, ix, 226;) but apparently without any authority.

‡ Compare Josephus, Antiquities, XIV, iv, 1.

|| This seems to be countenanced by the necessity that Titus was under, of levelling some of the outworks connected with Antonia, in order to bring their engines against the north-west part of the Temple wall, (Josephus, Wars, VI, ii, 7.) Pompey did a similar thing, for the same purpose, (Antiquities, XIV, iv, 2.)

At this corner were private passages for the Roman guard, from Antonia to the galleries within the wall, (Josephus, Wars, V, v, 8.)

(11.) On the north side there was but one gate<sup>o</sup> which the Talmud calls *Tedi*, (Mid., i, 3,) a word of uncertain signification, but apparently indicative of "privacy," from its being less used, and therefore less ornamented, than the other gates, (so Lightfoot from the Talmud;) which the obstruction of Antonia would naturally occasion. I have placed it in the middle of the wall, nearly opposite the southern gate, as well as the present "Gate el-Hitta" on the north side of the Haram.

(12.) The north-east corner of the square would thus fall just sufficiently south of the "Golden-Gate"† to allow the intervening space in the wall to be considered as the foundation of the tower occupying that angle of the enclosure of Antonia.

(13.) On the east side, there was but one gate, that of *Shushan*. (Mid., i, 3,) so called from a representation of that city on the walls of one of its chambers. It was opposite the entrance of the porch of the Temple, in order that the priest when he burnt the red heifer on the Mount of Olives might exactly face the Altar; on which account the tower over the gate was lower than those surmounting the other gates, so as not to intercept his view.‡ I find no traces of this gate mentioned by travellers.

(14.) At the south-east corner, Josephus says there was a *tremendous precipice*, (Antiquities, XV, xi, 3, 5,)|| apparently "the pinnacle of the Temple" on which the tempter placed Christ, (Luke iv, 9,) still to be recognised in the steep descent at this point, and proved to have been anciently more profound by the vaulted substructions beneath the inside of the Haram, raising this angle of its platform above the old bed of the valley.

(15.) On the south side, according to the Talmud, were two gates, both named *Hiddah*, (Mid., i, 3,) perhaps from the prophetess of that name. These are evidently the "gates in the middle" of this side, mentioned by Josephus, (Antiquities, XV, xi, 5.) I conclude that they lay very near together,¶ and (with Dr. Robinson) identify them with the double gateway still found in the south Haram wall, at the point where the modern city wall joins it. Its entire breadth is 42 feet, (Robinson's Bibl. Res., i, 450,) and is reached by a sloping passage from the platform of the Haram, as the embankment here could never have otherwise admitted an exit, nor even then without exterior steps. The other vestiges of portals on this side are of inferior size and antiquity.

<sup>o</sup> The "two gates" of Josephus, (Wars, VI, ii, 7,) have been shown above, not to belong to the north side.

† This gate is assigned by Mr. Williams at 1024 feet from the south-east angle of the Haram, (Holy City, ii, 313, 355;) with which the Plan agrees. The gate projects about 6 feet from the adjoining line of the wall, which is here slightly within the general range: 110 feet south of the gate, precisely at the spot where I fix the junction with the northern Temple wall, the east wall advances to its proper boundary, which it continues in an unbroken line for the rest of its way.

‡ So Lightfoot from the Talmud and Maimonides, (Works, ix, 218, 219;) which location, however, Mr. Williams finds it necessary to dispute, (Holy City, ii, 355, note 5.) This shows that this gate and the Altar were in a range with the other gates between them; by an inspection of the sectional view of the Temple on the Map, it will appear that at a certain height on the Mount of Olives, the fire on the Altar might be seen through the inner gates and over this gate.

|| From his language in Wars, VI, iii, 3, it is evident that the precipice at the north-east angle was also very considerable.

¶ Lightfoot, however, makes them divide the wall into three equal parts, (Works, ix, 224,) apparently merely arguing from this statement of Josephus. It is worthy of note that in 1 Chron. xxvi, 14-18, but one set of guards is constantly assigned to the south side, in like terms as to the single gates on the north and east, whereas four sets are in both enumerations assigned to the west side.

(16.) On the several sides of the *Court of the Gentiles*, that lay within the outer wall, (called also the Outer Court, Lower Court, and by the Rabbins usually, "Mountain of the Lord's House,") there were several objects worthy of special note:—

[1.] On the north and west sides were double interior porticoes or *cloisters*, each 15 cubits wide, supported by columns and sustaining a roof on cedar beams, (Josephus, Wars, V, v, 2.)

[2.] On the east side was *Solomon's Porch*, (John x, 23; Acts iii, 11.) of the same size and style with those on the north and west, (Josephus, Antiquities, XV, xi, 3; XX, ix, 7.)

[3.] On the south side was the *Royal Portico*, (apparently so called after Herod, who rebuilt it, Josephus, Wars, I, xxi, 1.) which differed from the rest in being triple, the two side aisles being 30 feet broad, and the middle one once and a half as broad, (Josephus, Antiquities, XV, xi, 5.)<sup>o</sup>

[4.] These cloisters were adorned with Corinthian *columns* of solid marble, 162 in number,† of such size that three men could just span them with their outstretched arms, making about a diameter of 6 feet; which separated the aisles, besides another row half imbedded in the outer wall, (Josephus, Antiquities, XV, xi, 5.) These columns were 25 cubits high on three sides, which determines the height of the roof on those sides, (Wars, V, v, 2;) but on the south side the (shafts of the) two exterior rows were 27 feet high, the capitals and double bases raising the roof to 50 feet, and the middle aisle was twice as high, probably by another series of columns of the same size surmounting the first, (Antiquities, XV, xi, 5.) Balustrades doubtless guarded the edges of the flat roofs, and the gates were probably capped with turrets, for ornament as well as defence.

[5.] There were *porters' lodges* adjoining at least five of the gates, (Mid., i, 1.) and probably similar structures for the accommodation of the Levites guarding each of the gates, (1 Chron. xxvi, 12, 13.)

[6.] The Talmud also speaks of *shops* in this court, where articles used in sacrifice were kept for sale, as well as of a room in which the Jewish "Council of Twenty-three," and afterward the San'hedrim, sat; these Lightfoot locates near the Shushan-Gate, the former on the ground floor, and the latter overhead, (Works, ix, 241-244.) It was probably an abuse of this privilege of sale, that led to the introduction of cattle, sheep and pigeons by the traders whom Christ expelled.

<sup>o</sup> Lightfoot has strangely set these down as being respectively 15 and 42½ cubits broad, (Pitman's edition of his works, ix, 239,—with which his own Map agrees; the English folio edition i, 1061, has the same numbers; but the Latin edition in Ugolino's Thesaurus, ix, 596, has for the middle aisle *forty-one* cubits,) in which I suspect some oversight, (perhaps from thinking of the dimensions of the other cloisters;) as all editions of Josephus here read alike, and the Middoth does not particularize on this point. The hypothesis of Mr. Williams, (Holy City, ii, 401,) that wou'd throw the Royal Portico outside the Temple area, is opposed to all ancient authority; so much so that even his coadjutor Professor Willis is constrained to dissent from him. (*Ibid.* i, 103.)

† I understand this to be the number of all the columns that stood alone in all the circuit of this court, and not those of the Royal Portico merely; for they would then be unduly crowded, and the average space between them which I have made, (about 45 feet,) is no greater span for the roof timbers than across the middle aisle of the south cloister. The harmony with which the several gates fall in between them when thus distributed, is no little corroboration of the entire scheme. In the substructed vaults, the rows of piers are 15 feet apart, and thus certain rows of them would fall exactly under these pillars, these piers also averaging about half the distance apart of the columns above. (See Professor Willis's remarks in "Holy City," i, Appendix, 125-128; although I cannot see why he should think that a column stood over each pier one way, when they could have been only over every other, or every third one, the other way.)

## 2. THE SACRED ENCLOSURE.

Brevity will require, that in the consideration of the details of the interior portions of the Temple, the simple dimensions and statements should be exhibited, together with their authority, with as little discussion as possible.

(1.) A *lattice-wall* all around, 1 cubit broad, 3 cubits high, with equidistant *pillars*, containing notices of non-admission, (Antiquities, XV, xi, 5; Wars, V, v, 2.) Called "*hil*," (Lam. ii, 8.)

(2.) Stood 12 *steps*, each  $\frac{1}{2}$  cubit high and broad, above the Gentiles' Court [on the north and south sides], (Mid., ii, 3;) but 14 [on the east side], (Wars, V, v, 2.)<sup>o</sup>

(3.) Adjoining *platform* of 10 cubits wide, (Wars, V, v, 2.)

## 3. THE COURT OF THE WOMEN.

(1.) This court (called also New Court, 2 Chron. xx, 5; Outer Court, Ezek. xlvi, 21; Treasury, John viii, 20) was 135 cubits square [internally], (Mid., ii, 5;) "*four-square*," (Wars, V, v, 2.)

(2.) A *gate* on each side, (Wars, V, v, 2.) These were 30 cubits wide [including ornaments], supported by pillars at the side, and having rooms above, (Wars, V, v, 3.)

(3.) The east gate (called "*Beautiful*," Acts iii, 2) was 40 cubits wide, [including side ornaments of 5 cubits.] (Wars, V, v, 3.)

(4.) There were 5 *steps* from the platform, [i. e. the difference between the floors of this court and that of the Israelites,] (Wars, V, v, 2, 3.)

(5.) There were 15 *steps* to the Court of the Israelites, (Wars, V, v, 3.) Circular for the "*Psalms of degrees*," (Mid., ii, 5.)

(6.) *Corner courts* of the Women's Court, each 40 cubits from east to west [and 30 broad.] with interior open spaces 20 cubits by 14 for boiling sacrifices; the covered rooms around that in the north-east corner for performing the ceremony of release from a Nazarite's vow, in the south-east for a wood repository, in the south-west for cleansing lepers, in the north-west chambers for wine and oil for offerings; (Mid., ii, 5; Ezek. xlvi, 21-24.) Lightfoot, however, makes the Nazarites' room in the south-east, the wood room in the north-east, the lepers' room in the north-west, and the wine and oil rooms in the south-west, from the Rabbins, (Works, ix, 307.)

(7.) Single galleries of two stories, [men below, women above,] between the corner courts, [on the north, east and west sides,] (Mid. ii, 5.) Supported by columns similar to those of the Gentiles' Court, (Wars, V, v, 2.)

(8.) There were 11 *treasure chests* distributed in front of the columns in this court, besides the two at the gate Shushan for the half-shekel tax, (Lightfoot from the Rabbins, Works, ix, 315.)

(9.) Under-ground rooms for musical instruments on each side of the *gate* between this and the Israelites' Court, (Mid., ii, 6.)

(10.) There was a *tower* over the east [Beautiful] gate, with an occult [subterranean] *passage* from the tower Antonia, for the Roman guard, (Antiquities, XV, xi, 7.)

## 4. THE COURT OF THE ISRAELITES.

(1.) This was 187 cubits from east to west, 135 from north to south, 8 cubits wide on the north and south, and 11 on the east and west, (Mid., ii, 6.)

<sup>o</sup> Apparently in order to give an easier grade at the principal entrance.

(2.) Surrounded by a portico similar to those of the Gentiles' Court, but single, (Wars, V, v, 2.)

(3.) Had 3 gates on the north and south, none on the west, (Mid., i, 4; Wars, V, v, 2.) Those on the north and south equidistant, (Antiquities, XVI, xi, 5; Mid., v, 3.)

(4.) East gate called "Higher Gate," (2 Kings xv, 35; 2 Chron. xxvii, 3,) "New Gate," (Jer. xxvi, 10; xxxvi, 10,) "Gate of Entrance," (Ezek. xl, 15,) *Gate of Nica'nor*, (Mid., i, 4.)

(5.) Gates and rooms in the wall adjoining as follows, beginning at the south-west corner: °

[1.] *Sentinel's Hall*, west of the first gate.

[2.] *Gate of Kindling*.

[3.] *Guard-Room* adjoining east.

[4.] *Gate of Firstlings*, in the middle.

[5.] *Guard-Room* adjoining it.

[6.] *Wood-Room* for the use of the Altar, adjoining the

[7.] *Water-Gate*, the last on this side.

[8.] *Well-Room*, with its draw-well connected with a reservoir [the aqueduct from Bethlehem?] deriving its waters from a westerly direction, and an engine for forcing it into the priest's laver.

[9.] *House Gazith*, at the south-east corner, consisting of two parts:

(a.) The *Session-Room of the San'hedrim*, with its triple semicircles for seating the members, and its desks. †

(b.) A room for the priests to pray and cast their lots in.

[10.] On the south side of the Gate of Nica'nor, the *Pastry-man's Chamber*, for baking the salt cakes burned with the daily sacrifice.

[11.] On the north side of the same gate, the *Priests' Wardrobe*, for the pontifical dresses.

[12.] In the north-east corner, the *Earthenware-Room*, for the sacred pottery.

[13.] A *Guard-Room*, adjoining on the east.

[14.] The *Gate of Song*.

[15.] Adjoining this, a *Wash-Room* for cleansing the entrails, &c., of sacrifices.

[16.] A *Room for Hides* of victims, and

[17.] The *Salt-Room*, for the salt used in preserving them, both in order, adjoining

[18.] The *Gate of Women*. Adjoining this,

[19.] A *Treasure-Room*, for the more permanent deposit of the money from the House of Asuppim.

[20.] A *Guard-Room*, and next,

[21.] The other *Treasure-Room*, for the same purpose as the former. These adjoined

[22.] The *Gate of Burning*, the last of the six.

[23.] The interval between this gate and the western wall, was called the *House of Burning*, and was divided into three equal parts: ‡

° For the authority of most of these points, it is sufficient to refer to Lightfoot's citations, Works, ix, 333-380, as there can be no dispute respecting them. I have not in all cases arranged the rooms precisely like Lightfoot, but have made a few slight changes where they seemed requisite.

† From a comparison of the number of members with the size of the room, I find that the space in the wall could by no means contain them, and have therefore enlarged it outwardly.

‡ This building projected inwardly into the Court of the Israelites, like one portion of the



(a.) Adjoining the gate, the *House of the Consecrated Stones* of the former altar, in the northern subdivision; and on the south, the *Show-bread Bakery*.

(b.) In the middle, the *Priests' Hall*, where was a fire for the use of the guards at night.

(c.) The western portion was occupied, on the north for a *Priests' Bathing-Room*, and on the south for keeping the *Lambs* selected for the daily sacrifice.

(6.) The principal difficulty connected with this Court, is the number of *steps* and their height, leading into it on the north and south, and arises from a confusion in the terms by which Josephus mentions them. He says (Wars, V, v, 2) that between the sacred platform and the interior court "were other steps, each of 5 cubits apiece;" which I understand to mean that the Court of the Israelites was entered by [two flights of] steps, each [flight] rising 5 cubits, thus making 20 steps, in two sets of half-cubit steps. Again he says (*ibid.*, 4) that "there were 15 steps [those of the "degrees"] which led away [i. e. eastward] from the [west] wall of the Court of the Women to [i. e. toward] this greater gate [the Beautiful-Gate], whereas those that led thither [i. e. to the platform down to which the Beautiful-Gate led] from the other gates [opening toward this platform], were five steps shorter;" by which I can only understand (according to the above interpolations), that the number of the steps leading out of the Court of the Israelites on the east, exceeded by 5 the number [in each flight] of those on the north and south: for if these latter were but 10 in all, each must have been *one cubit in the rise* ( $7\frac{1}{2}$  cubits at the Nicanor-Gate +  $2\frac{1}{2}$  at the Beautiful-Gate ÷ 10), an impracticable ascent. Finally he says (*ibid.*, 2) that "the height of its buildings [those of the Women's Court], although it were on the outside 40 cubits, was hidden by the steps, and on the inside that height was but 25 cubits;" which I take to denote that the top of the wall enclosing the Court of the Israelites (which was continuous with that of the Court of the Women) was 40 cubits from the level of the floor of the Court of the Gentiles, the intervening steps making the difference (15 cubits) of its internal altitude,—as would be true within a single cubit ( $\frac{12 + 10 + 10}{2} = 16$ ).<sup>o</sup> The gate-turrets were still higher than this.

(7.) The *thickness* of this wall is nowhere stated in the Mishna, but is given by Josephus as being 8 cubits, (Wars, VI, v, 1, at the close;) and the numerous rooms contained within it, would seem to justify a greater thickness than in any of the other walls.

##### 5. THE COURT OF THE PRIESTS, THE GREAT ALTAR, AND THE TEMPLE PROPER.

These are treated of in the Mishna in the fullest detail, and the minutest points—to the thickness of the walls and partitions, the number, size and position of the doors, the dimensions, order and situation of the rooms and passages, with all their peculiarities and contents—are given with the precise explicitness of specifications for a builder's contract; so that as to everything, great or small, contained within these bounds, there is such full and reliable authority, that all one has to do is to collect and plot them down on the plan. This the reader will find so carefully and completely done to his hand by Lightfoot in his "Prospects

House Gazith. These two buildings alone had entrances from the Sacred Enclosure, all the other rooms being entered only from the Court within.

<sup>o</sup> The steps mentioned by Josephus (Wars, V, i, 5) as preventing the erection of John's engines on any other spot than "behind the inner court over against the west end of the cloister," seem to be those that ran around the three sides of the Priests' Court, at the railing separating it from the cloistered Court of the Israelites.

of the Temple," so often referred to, that to detail it here, would be but to repeat his statements: I have examined his authorities and conclusions in detail, and believe that no accurate map can do much more than follow his digest on this subject. The points in which I have varied from his plan are too few and unimportant to be worth enumerating. One particular, however, requires special consideration, because its settlement involves the discussion of the few points that have not been determined above:—

*The position of the Great Altar.* Its distance from the northern boundary of the Court of the Israelites is given in the Mishna, in the following words:—"From north to south [the Israelites' Court was] 135 cubits [wide], as follows: from the ascent to the extremity of the altar [i. e. the whole length of the altar including its inclined ascent] were 62 cubits,<sup>o</sup> from the altar to the rings 8 cubits, the place of the rings was 24 cubits, thence from the rings to the tables were 4 cubits, from the tables to the columns 4, from the columns to the wall of the court 8 cubits; [making thus 110 cubits:] *the rest* [25 cubits] *were as well the space between the ascent and wall, as a place of columns,*" (Mid., v, 1.) This last clause is somewhat ambiguous, but is generally understood as meaning that there was a space of 25 cubits between the south wall and the foot of the "ascent," which contained some extra posts (like those on the north side) for sacrificing on crowded occasions: † an interpretation from which I do not see any good reason for dissenting. Its position from east to west is fixed with regard to the court in which it lay, in terms which are free from any ambiguity.

On the other hand, many are disposed to find the native rock, on which the Altar is assumed to have been reared, in the remarkable *sacred rock* under the dome of the central mosque of the Haram.‡ This is 50 or 60 feet broad, occupying nearly the whole space immediately under the dome, and rising about 5 feet above the floor of the building, which is 12 feet higher than the rest of the enclosure. The centre of the rock is about 760 feet from the southern, and 640 from the eastern, wall of the Haram. A fatal objection to regarding this as the site of the Altar, (one which Mr. Williams himself confesses he is unable to meet, H. C., ii.

<sup>o</sup> Namely *horizontal* measure, for the altar is elsewhere given as 32 cubits square, and the slope of the ascent as another 32 cubits, which would give 64 instead of 62 cubits, measured superficially. See Lightfoot, ix, 413.

† So L'Empereur (in his separate Commentary on the Middoth, p. 173.) explains, "*partly* for an [open] space, and partly for the place of [extra] columns," assigning 12½ cubits to each portion: which amounts to the same thing as to the point in question. So also Lightfoot, ix, 413.

‡ Mr. Williams (Holy City, ii, 340-343 and elsewhere) strongly contends for this identity, and indeed adjusts his whole theory of the Temple area, with a view to accommodating this position. His principal arguments are the following:—

(1.) Tradition, Jewish, Christian and Moslem, favours it.—Such evidence, however, ought never be offered against positive historical testimony.

(2.) The prominence of this rock above the platform of the mosque.—But it is not sufficiently elevated to have formed of itself the Altar, and there is no authority for making the body of the altar a solid rock. (on the contrary, it was built of rough-hewn stones;) whereas the Temple is more likely to have had a rock foundation for its raised basis.

(3.) The platform of the Haram would then coincide with that of the inner courts.—On the contrary, according to his own showing, their dimensions would not even tolerably agree; and the plans and section on the maps accompanying this discussion, prove that they corresponded neither in extent, position nor level.

(4.) The cave and sewer at the south-east corner of this rock, he thinks identical with the cesspool and drain for the blood sprinkled around the Altar.—But these are entirely too large to suit either the ancient dimensions or purposes, and may much more likely have been some vault and passage in the Temple. Besides, I agree with Lightfoot (ix, 395) in placing these at the *south-west* corner of the Altar.

His other arguments are worse than useless for his purpose.

402, 403,) is the explicit statement of the Mishna, (Mid., ii, 1.) that "the greatest space between the Temple and the wall of the outer court was on the south side, the next greatest on the east, the next on the north, and the least on the west;" whereas this position of the Altar would make these spaces, on the south and east, each 700 feet, leaving on the north some 80, and on the west some 30, feet. Now, if (as the Mishna probably means) we reckon these proportionate distances, not from the Temple Proper,<sup>2</sup> but from the wall of the Sacred Enclosure, the respective spaces would be, on the south 600 feet, and on the east 280,—while on the north there would only be 10 feet, and on the west the wall of the Sacred Enclosure would fall 20 feet outside the Court of the Gentiles! And in either case, there would not be anything like room enough, according to the positive measures of the Mishna, for the platform, courts and cloisters which are known to have existed on the north and west sides of the Temple. I therefore see no other way to adjust ancient authorities with existing facts, than to make the sacred rock fall within the foundation of the Temple Proper, without regard to its fancied prominence on a locality where the terraces have suffered such severe and frequent vicissitudes from the hand of man. The platform of the modern mosque will thus correspond very nearly with the principal interior level of the ancient Temple, that of the Court of the Israelites, being only somewhat enlarged on the north and east by levelling down the interior platform, which would naturally denude the rocky basis of the Temple itself. In any case, it would be folly to reject the numerous other traces of identity existing on the temple-mount, in favour of this rather fanciful one of the altar-rock.

The above statement of the Mishna respecting the spaces on the different sides of the Temple, is the most definite information left us as to the exact location of the Sacred Enclosure within the outer Court. I have adjusted it so as to leave about 457 feet on the south, 157 on the east, 140 on the north, and 84 on the west; but precision in this matter is impossible.†

The position of the Altar fixes the line of the *boundary* between the tribes of Judah and Benjamin, which at this date cut off one cubit from the south-east corner of the Altar; a circumstance of which the Rabbins take frequent notice.‡ (See Lightfoot, ix, 395.) I have laid it down so as to agree with the previous remarks on this subject, (note to p. †7.)

<sup>2</sup> For then the eastern space could not have been less than the southern, if the western were also less than the northern; the Temple (including the shoulders of its Porch) being an exact square, as well as the outer enclosure. I would suggest that the remark which immediately follows this statement in the Mishna,—and which to Mr. Williams's mind (as last cited) "completely mystifies" the subject,—namely, that "where was the greatest space, there was the most service," does not necessarily mean that the "space" and the "service" were both *in the same court*, but only on the same side of the Temple.

† These distances, however, cannot be far from the truth. Lightfoot's plan has nearly the same. Dr. William Brown (of Scotland) in his work on the Antiquities of the Jews, (vol. i, p. 70.) says them down with the utmost assurance in exact cubits as follows:—south 250, east 90, north 72, west 49.

‡ If the Altar occupied the precise site of "the threshing-floor of Araunah the Jebusite," (see 2 Chron. iii, 1.) it is difficult to explain its lying within the territory of Benjamin, as that spot would naturally have remained in the possession of Judah, having been purchased by David, (2 Sam. xxiv, 24; 1 Chron. xxi, 25.) The different form of the courts about Solomon's Temple (consisting apparently of *concentric squares*), leads me to suspect that the position of the Altar was different in the later Temple. At all events, the boundary-line seems to show that if the threshing-floor did occupy the then peak of the hill, that summit was not the present topmost rock.

V. OTHER PUBLIC BUILDINGS AND OBJECTS OF NOTE, IN AND ABOUT THE CITY.

I. WITHIN THE UPPER CITY—ZION.

(1.) *Herod's Palace.* This Josephus states (Wars, V, iv, 4) adjoined the towers Hip'picus, &c., on the north side of the old wall, being "entirely walled about to the height of 30 cubits, with towers at equal distances." Its precise dimensions in all are not given, but it must have covered a large area with its "innumerable rooms," its "many porticoes" and "courts," with "several groves of trees, and long walks through them, with deep canals and cisterns." Similar descriptions are also given in Antiquities, XV, ix, 3; Wars, I, xxi, 1. I do not regard it, however, as identical with the *dining-hall* built by Herod Agrippa on Zion, (Antiquities, XX, viii, 11;) for that was only a wing to the former palace of the Asmoneans, (apparently a reconstruction of the ancient "king's house,") and lay nearer the Temple, (Wars, II, xvi, 3,)—the adjoining "portico" or "gallery" mentioned in these passages being probably a covered portion of the Xystus. One of the ground apartments of this building appears to have been the Proc'urator's *prætorium*, mentioned in the account of Christ's trial before Pilate, (John xviii, 28, 33; xix, 9; Mark xv, 16;) as Josephus informs us (Wars, II, xiv, 8) that the Roman governors took up their quarters in the palace, and set up their tribunal (compare Matt. xxvii, 19) in front (i. e. at the eastern entrance) of it, (namely on the "*Pavement*" of John xix, 13.)<sup>o</sup>

(2.) There is no reason to suppose that *David's Tomb* occupied any other position than that now shown as his burial-place on Mount Zion. It was within the precincts of the Old City, (1 Kings ii, 10;) Nehemiah mentions it as surviving the first overthrow of the city, (Neh. iii, 16;) Peter refers to it as extant at Jerusalem in his time, (Acts ii, 29;) and Josephus alludes to it as a costly and noble vault of sepulture, (Antiquities, XIII, viii, 4; XVI, vii, 1.) The present edifice, however, is doubtless a comparatively modern structure, erected over the site of the ancient monument, now buried by the accumulated rubbish of ages.

(3.) The *Armory* referred to in Neh. iii, 19, has been already located at the bend of the branch wall from a north-east to a north-west direction, a little below the bridge. Its place was probably represented in our Saviour's time by an improved building for some similar public purpose.

(4.) The *King's House* so often mentioned in the Old Testament has been also sufficiently noticed above, and its probable identity with Herod Agrippa's "dining-hall" pointed out.

2. WITHIN THE LOWER CITY—ACRA AND OPHEL.

(1.) Josephus informs us (Wars, VI, vi, 3) that "Queen *Hel'ena's Palace* was in the middle of Acra," apparently upon the summit of that hill, near the modern site of the traditional "palace of Herod." It is also mentioned as the (north-east) limit of Simon's occupancy in the Lower City, (Wars, V, vi, 1.)

(2.) There were doubtless *Bazaars* in ancient as in modern Jerusalem, but of

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<sup>o</sup> This trial of Christ, therefore, could hardly have taken place at the traditional site near the Tower of Antonia, for we find that Pilate himself was accustomed to hold his court in the open *forum* (at Cesarea at least, and therefore probably at Jerusalem near the Xystus;) Josephus, Wars, II, ix, 3.

these we have no account except in two instances. Josephus mentions "a place where were the merchants of wool, the braziers, and the market for cloth," just inside the second wall, not far from its junction with the first, (Wars, V, viii, 1.) It would also seem from Neh. viii, 1, 16, that there was some such place of general resort at the head of the Tyropœon. Perhaps bazaars were stretched along the low tract between the Ephraim-Gate and the northern brow of Zion.<sup>o</sup>

(3.) The *Xystus* is frequently mentioned by Josephus as a place of popular assemblage between Zion and the Temple, and between the bridge and the old wall, (Wars, V, iv, 2: VI, iii, 2; vi, 2; viii, 1.) I have therefore thought that it would scarcely be included within the Upper City, the abode of the aristocracy, where moreover it would not be so generally accessible.

(4.) The *Prison* so often referred to in the Old Testament, must have been situated in the north-west corner of the enclosure which I have designated as "Millo:" for—

[1.] Its court adjoined that of the "king's house," (Jer. xxxii, 2.)

[2.] It also lay in a corner of the old wall, (Neh. iii, 24, 25.)

[3.] It was in a miry locality, apparently a low spot or valley, (Jer. xxxviii, 6.)

[4.] This position accords with the most probable situation of the "Prison-gate," (Neh. xii, 39,) as well as of Peter's "iron-gate," (Acts xii, 10.)

[5.] This would be the most convenient situation in all respects.

(5.) On the ridge of Ophel, not far from the "fountain of the Virgin," appears to have stood the *Palace of Monobazus*, otherwise styled that of *Graptè*, from the following considerations:—

[1.] The palace of Monobazus stood opposite that part of Josephus's "old wall that bent from Silo'am on the east," (Wars, V, vi, 1; † compare his account of that wall, that "after bending above the fountain of Silo'am, it thence bends again on the east to Solomon's pool," *ibid.* iv, 2.)

[2.] The palace of Graptè was under the control of John's faction, who held Ophel, (Wars, IV, ix, 11; VI, vii, 1.)

(6.) Josephus states (Antiquities, XV, viii, 1) that Herod "built a Theatre at Jerusalem, as also a very great Amphitheatre in the plain;" but this notice is too indefinite to enable us to fix the site of these buildings. He also speaks elsewhere (Antiquities, XVII, x, 2) of a Hip'podrome somewhere near the Temple, but whether it was the same as the Amphitheatre, is impossible to determine; the purposes of the three edifices, however, would appear to have been different.

### 3. WITHIN THE NEW CITY—BEZ'ETHA.

(1.) The *Monuments of king Alexander*, referred to by Josephus, (Wars, V, vii, 3,) I locate on the south-west edge of the proper hill Bez'etha, nearly opposite the

<sup>o</sup> They are to this day to be found here along the street of St. Stephen.

† This is the best interpretation I can put upon Josephus's difficult statements in this passage, namely:—"Simon held the Upper City [Zion] and the great [i. e. outer] wall as far as Kedron [i. e. all north-west Bez'etha], and as much of the old wall as bent from Silo'am to [i. e. on] the east, and which went down to [i. e. led in the direction and in front of] the palace of Monobazus; . . . he also held that fountain, [with which this part of the "old" wall was connected,] and . . . the Lower City . . . as far as the palace of He'fena. . . . But John held the Temple and the parts adjoining thereto for a great way [i. e. Antonia and north-east Bez'etha], as also Ophla, [which shows that the palace of Monobazus, if on Ophel, (as it must have been, if within the city at all,) was the barrier to Simon's jurisdiction in that direction,] and the valley . . . of Kedron." I should have preferred to make the palace of Monobazus distinct from that of Graptè, and to place the former on the eastern slope of Zion and under the authority of Simon, had the language of Josephus here allowed.

Fish-Gate, as the circumstances there narrated seem to require.<sup>o</sup> This will also agree with the subsequent erection of the second engine by the Romans, (evidently by the same party of besiegers operating on this quarter, "a great way off" from the other,) which was reared at 20 cubits' distance from the pool Struthius, (*ibid.*, xi, 4,) being just south of this monument.

(2.) The *Sepulchre of Christ* was not far from the place of the Crucifixion, (John xix, 42 :) if therefore the modern Church occupy the true Calvary, I see no good reason to dispute the identity of the site of the tomb still shown in the middle of the west rotunda of that building.† A restored view of the supposed surface of the natural rock of Gol'gotha-mount, is given on the Map, from Williams's "Holy City," ii, 289, showing the probable entrance to the vault excavated in the face of the rock.

(3.) The *Camp of the Assyrians* was on the north-west side of the city, (Isa. xxvi, 2; 2 Kings xviii, 17 :) identical with the site of Titus's second camp within the outer wall, but sufficiently outside the second wall to be beyond the reach of darts from it, (Josephus, Wars, V, vii, 3; xii, 2 :) so that we can only well refer it to the western part of the general swell which terminates in the knoll of Calvary.

(4.) The *Monument of the High-Priest John* I locate near the bottom of the north edge of Zion, a little east of the tower Mariam'ne, on the authority of the following statements of Josephus :—

[1.] It was on the north quarter, about 30 cubits (south) from the pool Amygdalon, (Wars, V, xi, 4.)

[2.] It was in a place (on the north-west side of the city) where the three walls left a little space in joining each other, (*ibid.*, vi, 2.)

[3.] It was within the outer wall, and near the old wall, (*ibid.*, ix, 2.)

[4.] It was not very far (east) from the tower Hip'picus, (*ibid.*, vii, 3.)

#### 4. IN THE ENVIRONS OF THE CITY.

(1.) *Herod's Monuments* I incline to locate (with Dr. Schultz) on the brow of the ridge south of the "upper pool of Gihon," on the following grounds from Josephus :—

[1.] They were outside the outer wall, at the south limit of the plain forming the sphere of Titus's first operations, (consequently south of Scopus and west of the city,) and adjacent to the Serpent's Pool, (Wars, V, iii, 2.)‡

[2.] They were the last (most western) point included by the Romans' line of

<sup>o</sup> The particulars are these :—Titus had pitched his camp within the outer wall, and set about attacking the northern part of the second wall, which the Jews defended in two parties; "John and his faction did it from the tower of Antonia, and from the northern cloister of the Temple, and fought the Romans before the Monuments of king Alexander;" and Simon continued the defence to the tower Hip'picus. I should have placed these monuments farther to the north and west, but that it is expressly said elsewhere, (Wars, V, vi, 1,) that Simon's party held all the outer wall, and all Aera, as far as Hel'ena's palace; which would allow John the control of only a small part of the second wall, namely along the tower Antonia and across the valley separating Aera from Bez'etha,—as both passages indeed imply, (one giving it in substance, "from the north wall of the Temple, along Antonia to Alexander's Monuments," and the other, "the Temple and the parts adjoining for a considerable distance each way.")

† Of course, I do not endorse the other localities which a puerile tradition has crowded together under its roof.

‡ I should prefer to fix them upon the knoll west of Pseph'inos on the north shore of the Gihon, which forms the proper limit of the plain of Scopus; but this would not agree with their situation relative to Titus's camp, as given in the passage next to be cited.

blockade, in its northward direction from the valley of Hinnom, before it joined Titus's camp, (*ibid.*, xii, 2.)<sup>2</sup>

(2.) The *Village of the Erebinthi* is mentioned by Josephus (*ibid.*) as lying along this line of blockade south of Herod's Monuments, and therefore probably on the western edge of Gihon near the modern hamlet of Abu-Wa'ir.

(3.) The *Fullers' Field* I take to be the broad valley of Gihon, especially between the two pools of that name: for not only its designation, but all the notices respecting it (Isa. vii, 3; xxxvi, 2; 2 Kings xviii, 17), indicate its proximity to these waters.

(4.) *Pompey's Camp* is placed by Josephus (Wars, V, xii, 2) on a mountain, which can be no other than a lower spur of the modern "Hill of Evil Counsel." This must have been that general's preliminary camp, for when he captured the city, "he pitched his camp within [his own line of circumvallation, the outer wall being then unbuilt], on the north side of the Temple" (Antiquities, XIV, iv, 2.)

(5.) There is no good ground to dispute the traditionary site of *Aceldama* or the *Potter's Field*† (Matt. xxvii, 7, 8), in the face of the south brow of the valley of Hinnom.

(6.) The *Monument of An'anus* [i. e. Annas or Hananiah] the high-priest, mentioned by Josephus, (Wars, V, xii, 2.) must have been just above the site of *Aceldama*.

(7.) The *King's Garden* (Neh. iii, 15) could have been no other than the well-watered plot of ground around the well of En-Rogel, where were also the *king's wine-presses*, (Zech. xiv, 10.)

(8.) The rock *Perister'con* (literally, "pigeon-holes") referred to by him in the same connexion, has been not inaptly identified with the perforated face of the valley of Jehoshaphat at the foot of the Mount of Olives, where modern tradition assigns the graves of Jehoshaphat, Absalom, James and Zechariah.

(9.) The second of these ruins on the north, is probably the veritable *Pillar of Absalom*, referred to in the Scriptures (2 Sam. xviii, 18) and by Josephus as if extant in his day, ("a marble pillar, in the king's dale [the Valley of Jehoshaphat, which led to "the king's gardens"], *two furlongs distant from Jerusalem*,"‡ Antiquities, VII, x, 3.)

(10.) The last and most interesting spot in this survey, is the garden of *Gethsemane*, which tradition has so consistently located that nearly every traveller has acknowledged its general identity. Respecting its size, however, we know very little: but I do not perceive the propriety of supposing a village of the same name to have been located near it.

(11.) It remains briefly to recapitulate the different points in the Romans' wall of circumvallation, during the siege by Titus, as given by Josephus, (Wars, V, xii, 2.) at the same time indicating their identity as above determined: "Titus began the wall from the camp of the Assyrians, where his own camp was pitched, [i. e. near the north-west angle of the modern city wall,] and drew it [in a north-east curve] down to the lower parts of the New City, [following the general direction

<sup>2</sup> Josephus in this passage uses the singular, "the monument of Herod," but I do not conceive it necessary on that account to suppose him to refer to a different object from that of the former passage; for two sepulchral edifices would hardly have been distinguished by so slight a change of terms, especially if so near together, neither would Herod have been likely to erect more than one for such a purpose.

† There is here a bed of white clay, still worked for pottery, (Schultz's "Jerusalem," p. 39; Williams's "Holy City," ii, 495.)

‡ It stands at nearly that distance from the site of the Shushan-Gate of the Temple.

of the present north wall;] thence it went [south-easterly] along [the eastern bank of] the Valley of Kedron, to the Mount of Olives; it then bent [directly] toward the south, and encompassed the [western slope of that] mountain as far as the rock Perister'con, [the tombs of Jehoshaphat, &c.] and [of] that other hill [the Mount of Offence] which lies next it [on the south] and [which] is over [i. e. east of] the valley [of Jehoshaphat] which reaches to Silo'am; whence it bent again to the west, and went down [the hill] to the valley of the Fountain, [the Wady En-Nar,] beyond which it went up again at the monument of An'anus the high-priest, [above Acel'dama,] and encompassing that mountain where Pompey had formerly pitched his camp, [the extremity of the Hill of Evil Counsel,] it returned to [i. e. toward] the north side of the city, and was carried [along the south-western bank of Gihon Valley] as far as a certain village called the house of the Erebinthi [at Abu-Wa'ir]; after which it encompassed [the foot of the eminence on which stood] Herod's monument [south of Upper Gihon], and there on the east [end] was joined to Titus's own camp, where it began. Now the length of this wall was forty furlongs, less one." Along the line I have indicated, it would be precisely this length; it would make no sharp turns nor devious projections, and would keep on commanding eminences, following the walls at a convenient distance so as to be out of the reach of missiles.



APPENDIX III.

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A GENERAL INDEX AND ANALYSIS

Of the Gospel History,

ADAPTED TO THE AUTHOR'S

HARMONY AND EXPOSITION OF THE GOSPELS.

PART I.—THE LIFE OF CHRIST.

(TIME, ABOUT THIRTY-FIVE YEARS.)

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.	
B. C.	Month.			Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.		
					CHAPTER I. INTRODUCTORY EVENTS. (Time, about <i>thirteen months</i> .)										
			1		<b>Preface to Luke's narrative</b> ..... Several previous attempts..... Common source of information..... The present writer's qualification..... Instructive results anticipated.....					1: 1-4 1 2 3 4				1 " " "	
			2		<b>Introduction to John's memoir</b> ..... Christ's divinity asserted..... His earthly mission..... Internal ground of this mission..... Superiority to John the Baptist..... Effects of his mission..... He alone qualified..... John's corroborative testimony.....							1: 1-18 1-4 { 4-14 { 16-18 4 5 6-9 10-14, 16 17, 18 15			2, 3 2 " " " 2, 3 3 "
7	May?	{ The "Holy" { "Place." Juttah.....	3		<b>The birth of John the Baptist predicted</b> ..... Title..... Circumstances of Zechariah.....			1: 1		" 5-25 1 5-7				4-6 4 "	

	Temple..... (“Holy Place.”) Temple..... Juttah.....		Occasion of the prediction..... Zechariah’s conversation with the angel..... Immediate results..... Elizabeth’s condition.....		8-10 11-20 21-23 24, 25	“ 4-6 6 “
“ November?	Nazareth.....	4	The annunciation to Mary, that she is to be the mother of the Messiah..... Gabriel despatched..... Mary’s conversation with the angel..... Her acquiescence.....	“ 26-38 26, 27 28-37 38	6, 7 6 6, 7 7	
“	Juttah.....	5	Mary’s visit with Elizabeth..... Mary’s journey..... Elizabeth’s surprised exclamation..... Mary’s inspired ode..... Influence under which it was uttered..... Structure:— Personal acknowledgments..... Personal prayer for the General..... His special prayer for the Jews..... Mary’s return.....	“ 39-56 39, 4 41-4 46-55 49 47-51 52-55 55, 56 56	8, 9 8 “ “ 8, 9 8 8, 9 “ “	
6 February?	“	6	The birth and naming of John the Baptist..... His birth..... Congratulations on the occasion..... Name fixed upon..... Zechariah recovers his speech..... Impression upon the neighbours..... Zechariah’s sacred ode..... Title..... Structure..... Future career of J. h..... Future career of J. h..... Subsequent private history of John till manhood..... His growth and temper..... Seclusion..... Dress and food.....	3: 4 1: 6 57 58 59-63 64 65, 66 67-79 67 68-75 76-79	9-12 9 “ 9, 10 10 “ 10, 11 10 10, 11 11 11, 12 “ “ 12	
A. D. 149 to 25	Desert of Judæa.			4 6 8 8 6		

B. C.	TIME.		PLACE.	SECT.	CONTENTS.	MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
	Month.	Day.				Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
6	April?		Nazareth.....	7	Joseph's vision of an angel in a dream..... Relative circumstances of Joseph and Mary... His feelings in consequence..... The angel's appearance and directions..... Joseph's compliance..... Fulfillment of ancient prophecy.....	1: 18-25 18 19 20, 21 24, 25 22, 23							12, 13 12 " " " " 13 "	
"	August?		Bethlehem....	8	OUR SAVIOUR'S INFANCY, CHILDHOOD AND PRIVATE LIFE. (Time, about twelve years and five months.)  CHAPTER II.  The nativity of Jesus..... The emperor's edict..... Joseph's journey with Mary..... The circumstances of the birth.....					2: 1-7 1-3 4, 5 6, 7				13, 14 13, 14 14 "
"	"		Pastures near Bethlehem The Pastures	10	Our Saviour's ancestry both natural and legal... Title..... From Adam to Abraham..... " Abraham to David..... " David to Salathiel, regal line..... " " private line..... " Salathiel to Neariah..... " Neariah to Mary..... " Joseph..... Recapitulation.....  { The appearance of an angel to certain shepherds, who thereupon visit the infant Saviour..... Circumstances of the shepherds..... Appearance and address of the angel.....	" 1-17 1 2-6 6-12 12, 13 13-16 17				3: 23-38 34-38 32-34 27-31 26, 27 23-25			15, 16 " "	
"	"									2: 8-20 8 9-12			18, 19 18 "	



B. C.	TIME.		PLACE.	SECT.	CONTENTS.	MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
	Month.	Day.				Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
5	July?		Bethlehem....	14	The flight into Egypt..... Appearance and directions of an angel to Joseph in a dream..... Joseph's compliance..... Coincidence of prophecy.....	2: 13-15							23	
"	August?		"	15	The massacre of the Bethlehemite infants..... Herod's rage and vengeance..... Coincidence of prophecy.....	16, 17							24	
4	April?		Nazareth..... Egypt.....	16	The return from Egypt..... Appearance and directions of an angel to Joseph in a dream..... Joseph's compliance..... His alarm relieved by a dream..... Coincidence of prophecy.....	19- 3 19, 20 21 22 23							24, 25	
A. D. 8	April	Monday	Nazareth.....	17	The boyhood of Jesus..... His physical, mental and moral growth..... Visit at Jerusalem..... Customary journey and stay..... Jesus lost on the return..... Found on their retracing their steps..... Conversation of his mother with him..... Return home with them..... His subsequent attainments.....	2: 40-52 40 41-51 41, 42 43, 44 45-47 48-50 51 52							25, 26 25 26 " " " " " "	
25	March?		part of the Jordan... }	18	The mission of John the Baptist..... Dates.....	3: 1-5 5-12 (7: 19)							27-30 27	

## CHAPTER III.

THE INTRODUCTION OF OUR SAVIOUR'S MINISTRY.

(Time, about *one year*.)

				3: 1, 2 3 5, 6 ( 7-10 ) ( 7: 19 ) 3: 7 8 9 { 10 } { 7: 19 }	4 3 5 ..... ..... ..... ..... ..... ..... ..... ..... ..... .....	2, 3 4-6 7 ..... 7-9 7 8 8 9 10, 11 12, 13 14 15 16, 17 16 16, 17 18	“ 27, 28 28 28, 29 28 28, 29 29 “ “ “ “ 30 “ “ “ “
			3: 13-17 13 14, 15 16 ..... 16, 17 16 36 17	“ 9-11 9 9 10, 11 10 10 11	“ 21-23 ..... ..... 21 21 21, 22 21 21 22 22 23	30, 31 30 31 “ “ “ “ “ “	
			4: 1-11 1 1 3, 4 3 4 5-7 5 6	“ 12, 13 12 13 4 3 4 5-7 5 6	4: 1-13 1 1, 2 3, 4 3 4 9-12 9 9	32-34 32 “ “ “ “ 32, 33 32 33	
	“						
“	August?	“					
“	Sept. & Oct.? September?	{ Desert of { Judea, } { }					
“	October? “	Temple.....					





CHAPTER IV.		THE FIRST YEAR OF OUR SAVIOUR'S MORE PUBLIC MINISTRY.					
“	22	Friday	Jerusalem.....	25	At his first Passover, Christ expels the traders from the Temple.....	13-22	39, 40
			{ Gentiles' }		Journey to Jerusalem.....	13	39
			{ Court. }		Discovery of the profanation.....	14	“
					Ridance effected.....	15, 16	40
					Fulfillment of prophecy called to mind.....	17	“
					Christ's authority demanded and intimated.....	18, 19	“
					Misunderstanding of the reply.....	20, 21	“
					Subsequent effect of the prediction.....	22	“
“	22-28		Jerusalem.....	26	The interview with Nicodemus.....	“ 23-25 }	41-43
			{ Women's }		Conviction effected by Christ's miracles.....	3: 1-21 }	41
			{ Court? }		His reserve in public.....	24, 25	“
			Jerusalem.....		Circumstances of Nicodemus.....	3: 1	“
					His errand begun.....	2	“
					Declaration of Christ.....	3	“
					Query of Nicodemus.....	4	“
					Reiteration and explanation.....	5-8	41, 42
					Continued incredulity of Nicodemus.....	9	42
					Christ's rejoinder.....	10-21	42, 43
					Personal rebuke.....	10	42
					Unbelief reasoned with.....	11-13	“
					Redemption unfolded.....	14-17	43
					Wilful unbelief denounced.....	18, 19	“
					Its future conduct.....	20, 21	“
“	Summer.		{ W. side of }	27	{ Christ's public labours elicit further testimony from John.....	3: 22-36	44, 45
			{ Jordan. }		Engagements of Christ and John.....	22-24	44
			Enon.....		Disputants repair to John.....	25, 26	“
					His reply.....	27-36	44, 45
					Divine superintendence.....	27	44

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	
26		Ebon	27	Submission to Christ. The channel of Divine knowledge. Blessing of faith.			3:	28-30 31-35					44, 45 "	
"	October.	Macherus. Rome. { Castle of / { Macherus, }	28	The imprisonment of John the Baptist. Incest of Herod. John's reproof. Herod's and his haramour's rage. Restraints upon him.	14:	3-5 3	6: 17-20 17	8: 19, 20 19					46 " " " "	
"	December.	Shechem	29	On his way to Galilee, Christ converts a Samaritan woman. Reason for the journey. Arrival and circumstances at Shechem. Conversation between Christ and the woman. The woman's surprise at his request. Misnomer of his remarks by her. Partial disciples of his character. The place and manner of worship. Full announcement of his character. Return of the disciples. The townspeople summoned. Conversation with the disciples. Their solicitation. Their surprise at his declining, which he explains. The inviting field of labour before them. Stay with the Shechemites, and their conviction.	4: 12 12	1: 14 14	4: 14 14	4: 14 14					4: 1-42 1-33 4-6 7-26 7, 9 10-15 16-19 20-24 25, 26 27 28-30 31-38 32-34 35-38	47-51 47 " 47-49 48 48 48, 49 " 50 50 "
"	"	{ S. W. part } { of Galilee. } Samararia Galilee	30	Christ teaches publicly in Galilee. Continues his journey. Prospect unfavourable. Reception favourable. Preaching topics. Popularity.	" 17	" 14, 15 14, 15	" 14, 15 14, 15	" 14, 15 15, 14					39-42 51 51, 52 51 " 45 52 "	

27	January	{ Cana & Capernaum. }	31	The nobleman's son cured.....					46-54	52, 53
		{ Cana..... }		Circumstances of his meeting with Christ.....					46	52
				His request preferred.....					47	"
				Christ's testing show of reluctance.....					48	"
				The entreaty earnestly renewed.....					49	53
				Christ's consent.....					50	"
		Capernaum.		Incidents of the nobleman's return.....					50-53	"
		{ Cana..... }		Sets out for home.....					50	"
		{ Capernaum.. }		Message of his servants.....					51	"
				The time of the cure ascertained.....					52	"
				Its coincidence with Christ's declaration.....					53	"
				Effect of the miracle upon his family.....					53	"
				This a second miracle there.....					54	"
		{ Nazareth & Capernaum. }	32	{ Christ being rejected at Nazareth, fixes his residence at Capernaum..... }		13-16		16-31		53-56
		{ Nazareth..... }		His attendance at the Synagogue.....				16		53
				His reading there.....				16-20		53, 54
				The invitation to him to do so.....				16, 17		53
				The passage read.....				18, 19		53, 54
				Attention to him as he closed.....				20		54
				Beginning of his comments.....				21		"
				Opposite sentiments of the audience.....				22		"
				Continuation of his remarks.....				23-27		54, 55
				Unacceptableness of a prophet at home.....				23, 24		54
				Instance of Elijah.....				25, 26		54, 55
				" Elisha.....				27		55
				Intense odium excited.....				28		"
				Violence offered by the mob.....				29		"
		Capernaum..		Christ's escape.....				30		"
				Arrival at Capernaum.....		13		31		"
				Fulfilment of prophecy.....		14-16				55, 56
		{ Lake Genesareth, S. of Capernaum. }	33	{ The miraculous draught of fishes introduces the definite call of Peter and Andrew, and of James and John..... }		18-22		16-20		56-58
		{ Capernaum. }		Circumstances of the occasion.....		18		16		56
				Situation of Christ while preaching.....				3		"



"	Feb. or Mar.	"	37	<p>Cures effected.....</p> <p>Extensive fame in consequence.....</p> <p><b>A leper cured.....</b></p> <p>Meeting and request of the leper.....</p> <p>Cure effected.....</p> <p>Injunction of secrecy.....</p> <p>Increased publicity.....</p> <p>Christ retires.....</p>	23 24, 25	39	.....	.....	.....	61, 62 61, 62 62
"	March?	Capernaum...	38	<p><b>Cure of a paralytic.....</b></p> <p>Crowds assemble on Christ's return.....</p> <p>He preaches to them.....</p> <p>The paralytic brought.....</p> <p>The expedient of lowering him through the roof.....</p> <p>His sins pardoned.....</p> <p>Cavils of the hierarchy.....</p> <p>Christ's reply.....</p> <p>The cure effected.....</p> <p>Astonished exclamations of spectators.....</p>	2 3 4-6 6, 7 8	1-12 1, 2 2 3	.....	.....	.....	63-65 63 "
"	April?	{ Lake Genne- sareth, near } Capernaum.	39	<p><b>The call of Matthew.....</b></p> <p>Christ preaches to the crowds.....</p> <p>Meets with Matthew.....</p> <p>Calls him.....</p> <p>He complies.....</p>	9	13, 14	.....	.....	.....	65 " " "
"	12	Sat. Jerusalem.....	40	<p>THE SECOND YEAR OF OUR SAVIOUR'S MORE PUBLIC MINISTRY.</p> <p><b>At his second passover, Christ cures a disabled man, and discourses to his persecutors.....</b></p> <p>Christ's attendance at the festival.....</p>	9 9 9	13 14 14	.....	.....	.....	66-71 66
"	11	Frid. Temple.....		<p>CHAPTER V.</p>	9	14	.....	.....	.....	5: 1-47 1



"	" 26?	" Capernaum?... Synagogue...	Cavils of the Pharisees..... Christ's reply..... David's example..... The practice of the priests..... Superior claims of humanity..... Design of the Sabbath..... His own jurisdiction in the case.....	2 { 2-8 } 9: 13 12: 3, 4 5, 6 { 7 } 9: 13 12: 8	24 25-28 25, 26 ..... 27 28	2 3-5 3, 4 ..... ..... 5	" 72, 73 72 " " 73
" 26?	" 42	{ Capernaum?... Synagogue... }	The cure of the withered hand..... Circumstances of the occasion..... Insidious question of the hierarchy..... Christ's command to the invalid..... His counter-question to his enemies..... Continuation of the argument..... The cure effected..... Malicious plot in consequence.....	12: 9-14 9, 10 10 ..... 11, 12 13 14	3: 1-6 1 2 3 4 ..... 5 6	" 6-11 6 7 8 9 ..... 10 11	73, 74 73 " " 74 " "
" "	" 43	{ Lake Genne- sareth, near Capernaum. }	Multitudes are cured of their diseases..... Crowds attend him..... He requests a boat..... Cures the invalids..... Demoniaes recognise him..... He checks them..... Fulfillment of prophecy.....	" 15-21 15 15 16 17-21	" 7-12 7, 8 9 10 11 12	74, 75 74 75 " " "	
" May?	" 44	{ A mountain, near Caper- naum. }	{ After a night spent in prayer, Christ chooses his twelve apostles..... Incidents of the occasion..... Names of the apostles..... Concourse on the occasion..... }	10: 2-4 ..... 2-4 .....	" 13-19 13-15 16-19 .....	" 12-19 12, 13 13-16 17-19	ACTS 1: 13 13 13 76, 77 76 76, 77 77





				Opinion of others.....	7: 1-5, 12 { 15: 18, 30 11: 33 }	4: 24	6: { 31, 37 { 38, 41, 42 43, 44 }	86, 87
				Conduct a proof of principles.....				87
				Conclusion. — Enforcement of observance of these instructions.....	24-27		46-49	88
				Christ retires.....	8: 1			“
				<b>The centurion's servant cured.</b> .....	<b>8: 5-10, 13</b>		<b>7: 1-10</b>	<b>88-90</b>
		<b>Capernaum</b> ....	<b>46</b>	Christ's arrival.....	5		1	88
				The centurion's circumstance and request.....	5, 6		2-5	88, 89
				Christ's consent.....	7		6	89
				The centurion's humble confidence.....	8, 9		6-8	“
				Christ's surprise.....	10		9	“
				The cure effected.....	13		10	90
				<b>The widow's son restored to life.</b> .....			<b>“ 11-17</b>	<b>90, 91</b>
		<b>Nain</b> .....	<b>47</b>	Christ's presence at the place.....			11	90
				The funeral.....			12	“
				Christ's commiserating language.....			13	“
				The resuscitation effected.....			14, 15	“
				Fame in consequence.....			16, 17	91
				<b>John's message to Christ.</b> .....	<b>11: 2, 24 { 1: 2 { 10: 15 } { 6: 11 }</b>		<b>“ 18-35 { 10: 12-15 { 16: 16 }</b>	<b>91-95</b>
		{ <b>Machærus</b> } { & Galilee. }	<b>48</b>	Occasion of it.....	11: 2		7: 18	91
				Message conveyed.....	2, 3		19, 20	“
				Christ's indirect reply.....	4-6		21-23	91, 92
				By miracles.....	4, 5		24	91, 92
				By referring to them.....	6		25	92
				Warning against overlooking them.....			24-35	92-94
				His remarks concerning John.....	7-19	1: 2	16: 16	
				His high prophetic character.....	7-15	2	7: 24-28	92, 93
				Contradictory reception of him.....	16-19		16: 16	93, 94
				Threatenings on the impenitent.....	20-24 { 6: 11 10: 15 }		10: 12-15	94, 95

TIME.		PLACE.	SECT.	CONTENTS.	MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.				Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
27	June †	Galilee.....	49	Kind offices of a woman to Christ, at a Pharisee's table.....					7: 36-50				95-97
				Circumstances of the invitation.....					36				95
				Conduct of the woman.....					37, 38				"
				Mental captiousness of the Pharisee.....					39				"
				Conversation of Christ with him.....					40-47				96
				Question put and answered in general.....					40-43				"
				Appellation to the present case.....					44-47				"
				Pardon pronounced to the woman.....					48				"
				Querulousness of the auditors.....					49				"
				Repetition of her forgiveness.....					50				97
"	{ June to } { Sept. † }	"	50	The second tour of Galilee.....					8: 1-3				"
				Fact of the circuit.....					1				"
				Preaching during it.....					1				"
				Christ's companions in its course.....					2, 3				"
				Kindness of the women to him.....					3				"
"	October †	Capernaum...	51	The restoration of a demoniac to sanity, with the connected incidents.....	12:22-32 34-50 23: 13 23-28	3: 19-35	8: 19-21 12: 10 6: 45	11:14-32 37-42 44-46 52-54					97-105
				Crowds of visitors on Christ's return.....					19, 20				97
				His relatives' interference.....					21				"
				Cure of the demoniac.....	12: 22				11: 14				98
				Wonder of the crowd.....	23				14				"
				Malicious slander of the hierarchy.....	24				22				"
				Christ's refutation.....	25-37				23-30				98-100
				Absurdity of making Satan oppose himself.....	25, 26				23-26 11: 17, 18				98

Retort upon their own pretensions.....	27, 28	19, 20	99
His own superiority evident.....	29	21, 22	"
Absence of all collusion with Satan.....	30	23	"
Unpardonable nature of their offence.....	31, 32	12: 10	99, 100
Threatenings upon them in consequence.....	34-37	4: 45	100
A celestial miracle asked.....	38	11: 16	"
Christ's reply in denial.....	39-45	( 24-26 ) ( 29-32 )	101, 102
The case of Jonah referred to.....	39, 40	25, 30	101
Denunciation of the hypocrites.....	41, 42	31, 32	101, 102
Illustration of a relaxed dominion.....	43-45	24-26	102
A woman's congratulation of him.....		27	"
His reply, commending the obedient.....		28	"
His relatives announced.....	47, 48	31-33	"
His disciples dearer than they.....	49, 50	34, 35	103
Invitation to dine accepted.....		11: 37	"
Captious thoughts of the host.....		38	"
Christ's denunciatory reply.....	23: 23-28	( 39-42 )	103, 104
Their punctilious cleanliness.....	25, 26	39-41	103
Their rigid titles.....	25, 24	42	104
Their hollow-heartedness.....	27, 28	44	"
A lawyer's apologetic remark.....		45	"
Christ's criminative rejoinder.....	13	46, 52	104, 105
Their tyranny.....		46	"
Their hinderance to piety.....	13	52	105
Malice of the hierarchy.....		53, 54	"
<b>Discourses to the disciples and multitude.....</b>	<b>6: 19-21</b> <b>10: 29-31</b> <b>25-34</b>	<b>12: 1, 6, 7</b> <b>13-31</b> <b>33, 34</b> <b>21: 18</b> <b>13: 1-9</b>	<b>105-110</b>
Circumstances of the occasion.....		12: 1	105
Caution against the Pharisees.....		1	"
Request of a bystander.....		13	"
Christ's refusal.....		14	105, 106
Warning against avarice.....		15, &c.	106-109
General folly of it.....		15	106

TIME.		PLACE.	SECT.	CONTENTS.				MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	
27	October?	Capernaum ...	52		Illustration of wealth's insecurity..... Providential supplies sufficient..... Anxiety uncalled for..... Birds divinely fed..... Growth of the hair..... Lilies gorgeously arrayed..... Scent of anthemiums of service..... Rocks and stones..... Duties supplies and cares..... Riddance from all hindrance and earthly solicitude. The Galilean massacre referred to..... Christ's reply.—Repentance requisite..... Equally as in that case..... Or in that of the fall of the tower..... Illustration of the doom of the impenitent.....	12: 16-21 22, 40c. 24, 33 24, 6 21: 18, 26 } 12: 27 - 29 31 33								106 106-108 106 “ 107 “ 108 “ “ 109 109, 110 “ 109 “ 110		
“	“	{ Lake Genne- sareth, near Capernaum. }	53		Parables addressed to the populace..... Circumstances of the occasion..... The sower..... The tares..... Patience of the husbandman..... The mustard seed..... The leaven..... Reason for this mode of instruction..... Its prophetic coincidence..... Christ retires.....	{ 13: 1-9 } 23 { 26-34 }	{ 4: 1-9 } 23 { 26-34 }	{ 8: 4-8 } { 13: 18-21 }							110 111 111 112 “ 113 “ “ 114 “	
“	“	Capernaum ..	54		Explanation of the parables..... Request of the disciples..... Christ's design.....	{ 5: 14-16 } 6: 22, 23 10: 26-27 13: 10-23 36-53	{ 10, 22 } 24, 25 34	{ 8: 9-18 } { 10: 23, 24 } { 11: 33-36 } { 12: 2, 3 }	10 8: 9 10 11-13 { 10: 23, 24 }					114 114, 115		

Necessity of enigmas.....	11, 13	11, 12	8: 10	114
Coincidence of prophecy.....	14, 15	12		114, 115
Privilege of the disciples.....	16, 17	13	10: 23, 24	115
Reproof for their dullness.....	18-23	{ 34 } { 14-20 }	8: 11-15	115, 116
Various degrees of improvement of instruction	as below.	as below.	as below.	117, 118
Necessity of it in their own case.....	5: 15	4: 21	{ 8: 16 } { 11: 33 }	117
They should resemble a lamp.....	14, 16		34-36	"
Or an elevated city.....	6: 22, 23	22	8: 17	"
Illustration of the eye.....	10: 26, 27	{ 12: 2, 3 } { 24, 25 }	8: 18	118
Publicity of the gospel.....	13: 12			"
Penalty of remissness.....	26-43			118, 119
Awards of eternity.....	47-50			119, 120
Discriminations of that day.....	44-46			120
Importance of religion.....	44			"
Illustration of the found treasure.....	45, 46			"
Of the precious pearl.....	51, 52			"
Admonition respecting the disciples' preaching	51			"
Question and reply as to their comprehension.....	52			"
Illustration of the housekeeper.....	53			"
Christ withdraws.....				"
{ Passage across the Lake Gennesareth, with the } { connected incidents..... } The sail proposed.....	8: 18-27	" 35-41 35	{ 8: 22, 25 } { 9: 57, 63 } 8: 22	121-123
A self-proposed disciple declined.....	18	35		121
Delay of another disallow.....	19, 20		9: 57, 58	"
Excuse of a third reproved.....	21, 22		59, 60	"
Embarkation of the party.....	23	36	61, 62	122
The tempest stilled.....	24-27	37-41	8: 22	"
Christ's slumber.....	24	38	23-25	122, 123
Blowing of the squall.....	24	37	23	122
Fishing net applied to the disciples.....	25	38	24	"
Christ's guiding mandate to the elements.....	26	39	24	122, 123
Reliance of the disciples.....	26	40	25	123
Their surprise.....	27	41	25	"
{ Lake Gen- } { nesareth. } Capernaum.....	55			
{ Between the } { village and } { the Lake..... }				
Lake shore.....				
The Lake.....				

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
27	October ?	{ Shore of the Lake Gene- sareth, near Gadara..... }	56	The cure of two demoniacs.....	{ 8: 28-34 9: 1 }	5: 1-21	8: 26-40	123-127						
				Landing effected.....	8: 28	1	26	123						
				Encounter and description of the demoniacs.....	28	2-5	27, 29	123, 124						
				Their outcry.....	29	6, 7	28	124						
				Christ's mandate of exorcism.....	29	8	29	"						
				Their continued outcry.....	29	7	28	"						
				Christ learns their epithet.....	30, 31	9	30	"						
				Their entreaties for mercy.....	32	10-13	31, 32	"						
				The possession transferred to swine.....	33, 34	13	33	125						
				Consternation caused by the miracle.....	33	14-17	34-37	125, 126						
				Report of the swine-herds.....	34	14	34	125						
				Visit of the neighbours.....	34	15	35	126						
				Their terrified dismissal of Christ.....	34	16, 17	36, 37	"						
				Conduct of the demoniacs.....	34	18-20	38, 39	"						
				Their request to follow Christ.....	38	18	38	"						
				His reply.....	39	19	39	"						
				Publicity resulting.....	39	20	39	"						
				Return to Capernaum.....	9: 1	21	40	126, 127						
"	November ?	The Lake....	57	Matthew's feast, and the connected incidents.....	9: 10-17	2: 15-22	5: 29-39	127-129						
		Capernaum....		The feast held.....	10	15	29	127						
		{ Matthew's } house, } The street... }		Murmurs of the Pharisees.....	11	16	30	"						
				Christ's reply.....	12, 13	17	31, 32	"						
				The principle of appropriateness to be con- sidered.....	14-17	18-22	33-39	128, 129						
				In the custom of fasting.....	14, 15	18-20	33-35	128						
				Practice prevalent.....	14	18	33	"						
				Question respecting it.....	14	19	34	"						
				Illustration by wedding-matth.....	15	20	35	"						
				Illustration of the patched garment.....	16	21	36	"						
				Of the wine skins.....	17	22	37, 38	129						
				Of the choice in wine.....	17	22	38	"						



A. D.	TIME.		PLACE.	SECT.	CONTENTS.	MATHER.		LURK.		JOHN.		PAGE.
	Month.	Day.				Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
28	{ Jan. to } { March ? }		Galilee.....	61	{ Third circuit in Galilee, in extension of which } { the apostles are detached with instructions.. }	{ 9:5-38 } { 10:1, 5-14 } { 9:41 } 11: 1	{ 6:6-13 } { 9:41 }	{ 9:1-6 } { 10:2 } { 4-11 } 16	13:20		135-139	
	January?				Plan of the circuit.....	9: 35	6: 6				135	
	February?				Christ's sympathy for the people.....	36					"	
					Remarks to his disciples respecting them.....	37, 38		10: 2			135, 136	
					The apostles despatched.....	10: 1	7	9: 1			136	
					Their commission.....	as below.	as below.	as below.	13:20		136-138	
					Jews only to be approached.....	10: 5, 6					136	
					Preaching and miracles their work.....	7, 8		{ 9: 2 } { 10:9, 11 }			"	
					Their mode of entertainment.....	9-11	6: 8-10	{ 9:3, 4 } { 10:4, 7, 8 }			137	
					Conduct toward their host.....	12-14	11	{ 9:5 } { 10:5, 6 }			137, 138	
					They are Christ's representatives.....	40-42	9: 41	16	20		138	
	Feb. & Mar.?				Continuation of the circuit.....	11: 1	6: 12, 13	9: 6			139	
	March		{ Macherus } { & Galilee? }	62	{ Herod beheads John the Baptist, and thinks } { him revived in the person of Christ. }	{ 14: 1, 2 } { 6-12 }	{ 6:14-16 } { 21-29 }	{ 9: 7-10 }			139-141	
			Galilee?.....		Occasion of John's murder.....	6	21, 22				139	
					Herod's rash pledge.....	7	22, 23				"	
			{ Macherus } { Castle. }		Its consequences to John.....	8-12	24-29				140	
			Galilee.....		Herod's remark on the report of Christ.....	1, 2	14	7			"	
					Opinions of others.....		15	8			141	
					Herod's sentiments reiterated.....		16	9, 10			"	
			{ Capernaum } { & Lake Gen- } { nesareth. }	63	{ Upon the return of the apostles, Christ retires } { with them across the lake, where he feeds more } { than five thousand persons..... }	" 13-21	" 30-44	" 10-17	6: 1-14		141-145	
	March 25?	Thur.	Capernaum..		Return of the apostles.....		30	10			141	
					Concourse in consequence.....		31				"	
					Reasons for withdrawing.....	13	31	10			141, 142	



	Lake.....	13	32	10	1	142
	{ Shore, near } { E. Bethsaida }	13	33	11	2	"
		14	34	11	3, 5	"
		15-17	35-38	12, 13	5-9	143, 144
		18, 19	39-42	14-16	10, 11	144
		20	43	17	12, 13	144, 145
		21	44	14	10	145
		.....	.....	.....	14	"
		.....	.....	.....	4	"
"	64 { Genesareth & Capernaum } { Shore, near } { E. Bethsaida }	" 22-36	" 45-56	.....	" 15-24	145-148
"	25? { Shore, near } { E. Bethsaida }	.....	.....	.....	15	145
		22, 23	45, 46	.....	.....	"
	{ Mountain } { near the } { Lake. }	23	46	.....	15	146
		24	47, 48	.....	16-18	"
		25	48	.....	19	"
	{ Lake Genesareth. }	26, 27	49, 50	.....	19, 20	"
		28-31	.....	.....	.....	147
		32	51	.....	21	"
		33	51, 52	.....	.....	"
	{ Plain of Genesareth. }	34	53	.....	.....	"
		35	54, 55	.....	.....	"
	{ Road to Capernaum. }	36	56	.....	.....	148
	{ Shore, near } { E. Bethsaida }	.....	.....	.....	22-24	"
26? Frid.		.....	.....	.....	23, 24	"



“	28	Sun.	Capernaum †	66	Christ avoids attending the third passover at Jerusalem.	15: 1-20	7: 1-23	6: 39	7: 1	154
“	April.	“	“	67	Confutation of Pharisaic superstitions concerning lustration. Occasion of the discession. Custom of the Pharisees. Their question to Christ. His reply. Their hypocritical piety. Coincidence with prophecy. Punitions inconsistent. Failure in filial duty. The Lord's command on the subject. Pollution internal. Offence to the Pharisees. Intimation of it. Christ's reply. The Pharisees' error. Their errors. The disciples' queries Christ's reply. Reproof for their dullness. Explanation of his statement.	15: 1-20 1 2 3-11 3, 7-9 7-9 3 4-6 5, 6 10, 11 12-14 12 13, 14 13 14 15-20 15 16-20 16 17-23 17 18-23 18 19-25 19-25	7: 1-23 1, 2 3, 4 5 6-16 6-8 6-7 6, 7 8-13 9-13 11-13 14-16 39 39 39 17-23 18-23 19-25	7: 1 155-158 155 “ “ 155, 156 155 154, 156 16 “ “ 157 “ “ “ “ 157, 158 157 157, 158 157 158		
<p>CHAPTER VI. THE THIRD YEAR OF OUR SAVIOUR'S MORE PUBLIC MINISTRY.</p> <p>PORTION I. <i>Christ's subsequent stay in Galilee.</i> (Time, six months.)</p>										

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	
28	April?	N. W. Galilee.	68	The demoniac daughter of a Syro-Phœnician woman cured.....	15: 21-28	7: 24-30							158-160	
				Circumstances of the occasion.....	21	24							158, 159	
				Arrival and request of the woman.....	22	25, 26							159	
				Christ's reluctance.....	23								"	
				Intervention of the disciples.....	23								"	
				Christ's remark declining aid.....	24								"	
				Urgency of the woman.....	25								"	
				Christ's continued indifference.....	26	27							"	
				Humble persistence of the woman.....	27	28							"	
				Christ yields and performs the cure.....	28	29, 30							160	
"	May?	Decapolis.....	69	After curing a deaf stammerer and many other invalids, Christ feeds a whole multitude of over four thousand.....	" 29-38	{ " 31-37 } 8: 1-9							160-162	
				Place of the occurrences.....	29	7: 31							160	
		A hill.....		Discourse delivered.....	29	31							"	
		Decapolis....		Arrival and desire of the patient.....	30	32							"	
				The cure effected.....	30-31	33-35							"	
				Notoriety consequent.....	30, 31	36, 37							161	
				Astonishing cures of others.....	30, 31								"	
				Christ's remarks on the crowd's destitution.....	32	8: 1-3							"	
				The disciples' conversation with him.....	33, 34	4, 5							161, 162	
				The distribution of the food.....	35, 36	6, 7							162	
				Its sufficiency, (despite the number.....	37, 38	8, 9							"	
				The multitude dismissed.....	37, 38	9							"	
"	"	{ W. and N. E. } shores of Lake } { Gennesareth. } { Decapolis to } { Paphnagatha } { Paphnagatha. }	70	{ The Pharisees and Sadducees again demand- } { ing a confirmatory portent, Christ cautious } { his disciples against their doctrines..... } Passage across the lake.....	" 39 ) 16: 1-12 } 5: 25, 26 }	8: 10-21 } (12: 1 } 54-59 }							162-165	
				Demand made of Christ.....	15: 39	10							162	
					16: 1	11							"	

	His reply.....	( 2-4 )	54-59	163, 164
	Inference from natural phenomena.....	5: 25, 26 }	54-50	163
	Weather indicated by the sky.....	16: 2, 3 }	54	"
	Showers by a cloud.....	7, 3	56	"
	Heat by the wind.....	3	57-59	"
	Analogy of human conduct.....	5: 25, 26		164
	Application to the present case.....	16: 4		"
	Obstinate incredulity of the Jews.....	4		"
	No further proof will be given.....	4		"
	Except one like John's fortune.....	4		"
	Return to the other shore.....	4		"
	Omission of supplies by the disciples.....	5		"
	Christ's caution to them.....	6		"
	Their surmises as to his meaning.....	7		"
	Christ's conversation in explanation.....	8-12		164, 165
	Reproval of their dullness.....	8, 9		164
	Reference to previous miracles.....	9-11		165
	Allusion to the five biscuits.....	9		"
	Their reply.....	10		"
	Allusion to the seven biscuits.....	10		"
	Their reply.....	10		"
	His miracles.....	11		"
	They at last comprehend.....	12		"
	<b>A blind man cured.....</b>	" 22-26		165, 166
	The man presented.....	22		165
	Christ's treatment and question to him aside.....	23		"
	The patient's reply.....	24		"
	The cure perfected.....	25		"
	Christ's charge to him.....	26		166
	{ <b>A second profession of faith in him by the apos-</b>	16: 13-29	(9: 18-27	166-170
	tles, leads Christ to predict his passion and	10: 32, 33	{ 17: 25, 33	
	the trials of his followers.....	38, 39	{ 12: 8, 9	
	Circumstances of the occasion.....	16: 13	{ 14: 27	
	Christ's question to his disciples.....	13	9: 18	
	Their reply.....	14	18	166
	Second more personal question.....	15	19	"
	Peter's ardent reply.....	16	20	"
			29	"
	<b>{ Cesarea- } 72</b>			
	<b>{ Philippi. }</b>			
	"			
	"			
	"			
	"			

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
28	May?	{ Cesarea- { Philippi. }	72	Christ's emphatic rejoinder.....	16: 17-19								166, 167	
				Source of Peter's conviction.....	17								166	
				Importance of this avowal.....	18								167	
				Apodictical authority.....	19								"	
				Charge of secrecy for the present.....	20	8: 30	9: 21						"	
				Prediction of his passion.....	21	31	{ 22 } { 17: 25 }						"	
				Peter's deprecation.....	22	32							168	
				Rebuke administered to him.....	23	33							"	
				Need of perseverance in Christ's cause.....	as below.	as below.	as below.						168-170	
				Self-renunciation must be absolute.....	{ 16: 24 } { 10: 38 }	8: 34	{ 10: 23 } { 14: 27 }						168	
				Danger of irresolution.....	{ 16: 22 } { 10: 33 }	35	{ 14: 27 } { 17: 33 }						169	
				Folly of apostasy.....	24	36, 37	14: 25						"	
				Rejection in turn by Christ.....	{ 10: 32, 33 } { 16: 27 }	38	{ 12: 8 } { 9: 26 }	9					"	
				General judgment.....	24	38	9: 26						169, 170	
				Judgment of the Jews.....	28	9: 1	27						170	
		{ Mount { [Hermon?]	73	<b>The transfiguration.....</b>	<b>17: 1-13</b>	<b>9: 2-13</b>	<b>9: 28-36</b>						<b>170-173</b>	
				Journey for that purpose.....	1	2	28						170	
				Physical change of Christ's appearance.....	2	3	29						"	
				Vision of departed saints.....	3	4	30, 31						170, 171	
				Condition of the attendant disciples.....	.....	.....	32						171	
				Confused exclamation of Peter.....	4	5, 6	33						"	
				Voice out of the cloud.....	5	7	34, 35						"	
				Christ dispels their terror.....	6, 7	8	35						172	
				The scene vanishes.....	8	9	36						"	
				Charge of secrecy.....	9	10	.....						"	
				Discussion among them.....	10	11	.....						"	
				Question proposed to Christ by them.....	11, 12	12, 13	.....						"	
				His reply.....	11, 12	12, 13	.....						"	
				Elijah's coming and fate.....	11, 12	12	.....						"	



TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.	MARK.	LUKE.		JOHN.		PAGE.
A. D.	Month.			Ch.	Ver.			Ch.	Ver.	Ch.	Ver.	
28	June?	Capernaum..	76		Peter's answer..... Christ's deduction..... Direction to Peter.....	17: 28 29 27						177 " "
"	"	"			Christ exhorts his contentious disciples to mutual deference and forbearance.....	{ 18: 1-7 } 10 15-35 5:13	{ 9: 33-40 } 42 49, 50	{ 9: 46-50 } 17: 1-4 14: 34, 35				178-183
					His question as to their dispute..... Their reluctant answer..... Its reason..... His solution of the dispute..... A child called as an illustration..... A child-like spirit necessary..... A tender regard for all requisite..... John's observation.....	33 34 34 35 2 3, 4 5 6, 7	33 34 9: 46 47 36 37 38					178 " " " 179 " " "
					Christ's rejoinder.....	{ 6, 7 } 10 15-20 5:13	{ 39, 40 } 42 49, 50	{ 17: 1-3 } 14: 34, 35				179-182
					Reprehension of their conduct..... Hazard in so doing..... Certainty of future trials..... Their grace compared to salt..... Need of cautious tenderness..... Forbearance in religious exhortation..... Seek to retrace the offender personally..... Take with you some friend..... The Church the last appeal..... The Church the first appeal..... Power of a few.....	15 16 17 18 19, 20 21	39, 40 42 49 50 17: 3 3	9: 50 17: 1, 2 14: 34, 35 17: 3				179 180 " " 181 181 181 182 " "
					Peter's question as to forgiveness..... Christ's emphatic answer..... Illustration of the two debtors..... The officer insolvent..... His sentence relaxed..... His refusal to release a fellow.....	22 23-25 25, 24 25-27 28-30		4 4				182, 183 182 " 183



"	September?	" ?	The matter reported to his master..... The reprieve revoked..... Inference.....	31 32-34 35	..... ..... .....	..... ..... .....	..... ..... .....
"	September?	" ?	The mission of the seventy..... Selection and destination of them..... Their commission..... Their dangerous position..... Need of circumspection..... Pronouncement of persecution..... Encouraging considerations.....	7: 6 10: 16 2-26	{ 10: 1-3 } { 6: 40 }	13: 16 10: 1, 2 as below, 13: 16 10: 3 7: 6 10: 23 24-26	183-185 183 184, 185 184 .. .. 185
"	"	{ Galilee & } { Samaria. } Galilee.....	{ Christ's final departure from Galilee for Jeru- } { salem, with the incidents on the journey... } Christ urged to attend the festival..... Circumstances of the occasion..... His relatives' sentiments..... Their representation of policy..... His reply that it was inexpedient..... Subsequently sets out..... Mode of entertainment..... Incidents in consequence..... Inevitably offered him..... Resented by some of the disciples..... His mild reply..... Prosecution of the journey..... Incident of the lepers..... They meet him..... Their petition..... His direction..... On coming they are cured..... Gratitude of one..... Christ's expression of surprise..... Ratification of the cure.....	19: 1	{ 9: 51-56 } { 17: 11-19 }	7: 2-10 2-5 2 3, 4 6-8 9, 10 52 53-56 53 54 55, 56 17: 11 12-19 12 13 14 15, 16 17, 18 19	185-187 185 .. .. .. 185, 186 186 .. .. .. 186, 187 187 .. .. ..
"	"	Samaria.....					



26 <sup>2</sup>	Fri. l.		His arrest ordered.....	.....	.....	.....	32	“
27 <sup>2</sup>	Sat.	The Temple..	Continuation of his public admonitions.....	.....	.....	.....	33, 34	“
			His intended withdrawal.....	.....	.....	.....	33	“
			Their fruitless search for him.....	.....	.....	.....	34	“
			Their loss as to his meaning.....	.....	.....	.....	35, 36	190, 191
			Respecting his absence.....	.....	.....	.....	35	190
			Concerning their inability to find him.....	.....	.....	.....	36	191
28	Sun.		His concluding exhortations.....	.....	.....	.....	37-39	191, 192
			Circumstances of the occasion.....	.....	.....	.....	37	191
			Invitation to accept his mild creed.....	.....	.....	.....	37-38	“
			Fulness of this salvation.....	.....	.....	.....	37, 38	“
			His meaning in this remark.....	.....	.....	.....	39	192
		Jerusalem...	Popular views of Christ.....	.....	.....	.....	40-44	“
			Favourable opinion of some.....	.....	.....	.....	40, 41	“
			Objection of others.....	.....	.....	.....	41, 42	“
			Conflict of opinion.....	.....	.....	.....	43	“
			Violent proposal of some.....	.....	.....	.....	44	“
			Report of the officers.....	.....	.....	.....	45-52	192, 193
			Reason of their failure.....	.....	.....	.....	45, 46	192
			Indignant report of the hierarchy.....	.....	.....	.....	47-49	“
			None of the well-informed believed.....	.....	.....	.....	48	“
			Stupidity of the populace.....	.....	.....	.....	48	“
			Defence by Nicodemus.....	.....	.....	.....	50, 51	“
			Retort upon him.....	.....	.....	.....	52	193
			Breaking up of the session.....	.....	.....	.....	53	“
			Withdrawal of Christ.....	.....	.....	.....	8: 1	“
“	“			.....	.....	.....	8: 2-11	193, 194
29	Mon.	The Temple...	The adulteress pardoned.....	.....	.....	.....	2	193
			Occupation of Christ.....	.....	.....	.....	2	193
			The case proposed to him.....	.....	.....	.....	3-6	“
			The culprit presented.....	.....	.....	.....	3	“
			The culprit alleged.....	.....	.....	.....	4	“
			The law cited.....	.....	.....	.....	5	“
			His decision.....	.....	.....	.....	5	“
			Their object.....	.....	.....	.....	6	“
			Significant act of Christ in silence.....	.....	.....	.....	6	“
			The question insisted on.....	.....	.....	.....	7	194
			His reply.....	.....	.....	.....	7	“
			Continuation of his remarks.....	.....	.....	.....	8	“
			They all slink away.....	.....	.....	.....	9	“





TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
28	Oct. ?	Jerusalem...	84	Question in turn.....						10: 26				201
				Reply of the lawyer.....						27				202
				Rejoinder by Christ.....						28				"
				Lawyer's second question.....						29				"
				Christ's reply.....						30-36				202, 203
				The benevolent Samaritan.....						30-35				202
				Situation of the sufferer.....						30				"
				Heartless priest.....						31				"
				Unbelief.....						32				"
				Conduct of the Samaritan.....						33-35				"
				Approaches and relieves him.....						33, 34				"
				Removes and cures for him.....						34				"
				Provides for his recovery.....						35				"
				Question deduced.....						36				"
				The lawyer's reply.....						37				203
				Christ's response.....						37				"
"	November ?	Bethany.....	85	A visit with Martha and Mary.....						" 38-42				"
				Christ's attendance.....						38				"
				The sisters' different employments.....						39, 40				"
				Martha's fretful request.....						40				"
				Christ's reply—the contrast.....						41, 42				"
"	"	Ol'vet ?.....	86	Directions concerning prayer.....			6: 9-15 {			11: 25, 26				204-206
				Circumstances of the occasion.....			7: 7-11 }			11: 1-13				204
				Request of the disciples.....						1				"
				Christ's reply.....						2				"
				Form of prayer given.....			as below.		25, 26	2-13				204-206
				Necessity of a forgiving spirit.....			6: 9-13			2-4				204, 205
				Need of earnestness.....			14, 15		25, 26					205
				The loan of the three loaves.....			7: 7, 8			5-10				205, 206
				The request of a friend.....						6-8				205
				Reluctance to comply.....						5, 6				"
				Soberly reply.....						7				"
				Encouragement to faith.....			5, 8			8, 10				206
				Parental benediction.....			9-11			11-13				"
				God more gracious.....			9, 10			11, 12				"
							11			13				"

"	"	"	"	27	Sat.	Jerusalem.....	87	<b>A blind man cured.</b>				9: 1-13, 14	206-208
								Circumstances of the occasion.....				1	206
								Question of the disciple.....				2	207
								Christ's reply.....				3-5	"
								Moral design of his blindness.....				3	"
								Call for his own labours.....				4	"
								The cure wrought.....				6, 7	"
								Physical application.....				7	"
								Command to lather.....				7	"
								Occurrence of the cure.....				8-12	"
								<b>Inquiries made on the subject.</b>				8	207, 208
								Dispute as to his identity.....				8	507
								Question raised.....				9	"
								Search for answer.....				9	"
								Search for the occasion.....				10, 11	"
								The mode of cure ascertained.....				12	208
								Attempt to find Christ.....				14	"
								Day of these occurrences.....				14	"
								<b>The investigation before the Sanhedrim, with</b>				13	208-213
								<b>Christ's discourses on the subject</b> .....				15-41	"
								Examination instituted.....				9: 13	208
								Mode of cure again ascertained.....				15	"
								Dispute as to Christ's character.....				16	"
								The man's opinion obtained.....				17	"
								<b>His blindness ascertained.</b>				18-23	208, 209
								The parents called.....				18	208
								The question put to them.....				19	"
								Their candid answer.....				20, 21	209
								Reason for their reply.....				22, 23	"
								Charge against Christ to the man.....				24	"
								His confident denial.....				25	"
								Inquiry as to the process of cure.....				26	"
								The man's retort.....				27	"
								They abuse him and Christ.....				28, 29	"
								The man's defence of Christ.....				30-33	209, 210
								Reflection upon their ignorance.....				30	209
								Miracles a proof of piety.....				31	210
								This cure unprecedented.....				32	"
								Christ therefore a prophet.....				33	"
								<b>The investigation before the Sanhedrim, with</b>				10: 1-21	208-213
								<b>Christ's discourses on the subject</b> .....				9: 13	208
								Examination instituted.....				15	"
								Mode of cure again ascertained.....				16	"
								Dispute as to Christ's character.....				17	"
								The man's opinion obtained.....				18-23	208, 209
								His blindness ascertained.....				18	208
								The parents called.....				19	"
								The question put to them.....				20, 21	209
								Their candid answer.....				22, 23	"
								Reason for their reply.....				24	"
								Charge against Christ to the man.....				25	"
								His confident denial.....				26	"
								Inquiry as to the process of cure.....				27	"
								The man's retort.....				28, 29	"
								They abuse him and Christ.....				30-33	209, 210
								The man's defence of Christ.....				30	209
								Reflection upon their ignorance.....				31	210
								Miracles a proof of piety.....				32	"
								This cure unprecedented.....				33	"
								Christ therefore a prophet.....				33	"

A. D.	TIME.		PLACE.	SECT.	CONTENTS.	MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.			
	Month.	Day.				Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.				
28	Nov. 28.	Sun.	Jerusalem...	88	They revile and expel him..... Question proposed to him by Christ..... His reply..... Christ announces himself..... The man's profession of faith in him..... Christ's remark—the object of his mission..... Sneering question of the Pharisees..... Christ's reply—their guilt..... His discourse—his spiritual flock..... General representation..... The false and the true shepherd..... The letter at once recognised..... Him only the sheep follow..... They at once recognised..... They at once recognised..... Exhibit signs and tokens..... Contrast between himself and mercenaries..... In character..... In design..... In awe..... Calling of the disciples..... Voluntary nature of his mission..... Dispute occasioned by these remarks.....											210 " " " " " " 211 10: 1-18 1-5 1-5 2 2 4 5 6 7-18 1-15 211, 212 7, 8 9, 10 12 14-15 17, 18 19-21	
"	{ " 30 to } { Dec. 7. } { Tues. }		{ The Temple. } { } { Tues. }	89	Christ's discourses at the festival of dedication..... Circumstances of the occasion..... Question by the hierarchy..... His reply..... Their obstinate unbelief..... Security of his true followers..... Attempted violence..... His question fending it off..... Their reply..... His rejoinder..... Defence from Scripture..... Divine corroboration..... He avoids their farther violence.....									10: 22-39 22, 23 24 25-30 25, 26 213, 214 27-30 31 32 33 34-38 34-36 37, 38 39	213 " 213, 214 213, 214 214 " 214, 215 214 214, 215 215		



“	December.	Bethany East.	90	Christ withdraws from Jerusalem, and gains more converts Journey and residence. Preaching. Numbers believe in him	“	40-42	215
				.....	.....	40	“
				.....	.....	41	“
				.....	.....	42	“
29	January?	Bethany West.	91	The revivification of Lazarus.	.....	11: 1, 3, 46	215-220
		Bethbarah....		His sickness.....	.....	1	215
				Message to Christ.....	.....	3	“
				His seemingly indifferent reply.....	.....	4	“
				Reasons for this.....	.....	5, 6	216
				Proposal to visit Judea.....	.....	7	“
				The disciples object.....	.....	8	“
				His reply—day-work.....	.....	9, 10	“
				His explanation.....	.....	11	“
				Their rejoinder.....	.....	12	“
				His correction.....	.....	13-15	216, 217
				Resolution of Thomas.....	.....	16	217
		Bethany.....		Circumstances on his arrival.....	.....	17-19	“
				Different positions of the sisters.....	.....	20	“
				Martha's conversation with Christ.....	.....	21-27	217, 218
				Her insinuations to him.....	.....	21, 22	217
				His assurance to her.....	.....	23	“
				Her reply.....	.....	24	“
				His rejoinder—effects of faith.....	.....	25, 26	217, 218
				Her response.....	.....	27	218
				Mary summoned to Christ.....	.....	28-30	“
				Her friends' remark.....	.....	31	“
				Her exclamation to him.....	.....	32	“
				His emotion.....	.....	33	“
				The spot ascertained.....	.....	34	“
				His increased emotion.....	.....	35	219
				Different remarks of bystanders.....	.....	36, 37	“
				Arrival at the tomb.....	.....	38	“
				Question as to removing the door.....	.....	39-41	“
				Direction given.....	.....	39	“
				Martha's objection.....	.....	39	“



				Question asked—number of the saved.....	.....	23	223
				Discourse in reply—effort for salvation.....	as below.	24-30	223, 224
				Exhortation to strenuous diligence.....	7: 13	24	223
				Necessity of independence in this.....	13, 14	.....	"
				Failure of many.....	.....	24	223, 224
				Illustration—a feast.....	22, 23	25-27	224
				Their rejection a bitter disappointment.....	8: 11, 12	28-30	.....
	"			<b>96</b> The insidious warning against Herod.....	.....	" 31-33	224, 225
				Warning given.....	.....	31	224
				Christ's reply.....	.....	32, 33	225
				<b>97</b> While taking a meal with an eminent Pharisee, Christ cures a dropsical patient, and discourses to the company concerning modesty, charity, and the necessity of a prompt compliance with the offers of the gospel.....	22: 1-14	14: 1-24	225-228
				Circumstances of the occasion.....	.....	1, 2	225
				Christ's question.....	.....	3	"
				Their silence.....	.....	4	"
				The cure.....	.....	4	"
				Christ's second question.....	.....	5	"
				No answer received.....	.....	6	"
				Modesty recommended—in guests.....	.....	7-11	225, 226
				Arrogance exposes to disgrace.....	.....	7-9	225
				Deference wins promotion.....	.....	10	226
				General principle.....	.....	11	"
				Benevolence to be regarded—by hosts.....	.....	12-14	"
				No return to be sought.....	.....	12	"
				The true recompense.....	.....	13, 14	"
				Christ's remark of one of the company.....	.....	15	"
				Christ's reply—the recipients of heaven.....	1-14	16-24	226-228
				Introduction—the wedding-feast.....	1	16	226
				The persons to whom it is offered—the guests.....	2-10	16-24	227, 228
				Invitations given.....	3	17	227
				Repartee.....	4	17	"
				The excuses for declining.....	5, 6	18-20	"
				Their punishment.....	7	21	228
				General proclamation.....	8, 9	22, 23	"
				Preparations.....	10	24	"
				Their need of preparation—the garment.....	11-13	.....	"
"	"						
"	March?						

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.	
A. D.	Month.			Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.				
29	March †	Perea.....	97	27: 11 12 13 14	The unprepared detected..... And punished..... Moral deduced—sincerity of the saved.....								228 “		
“	“	“	98	10: 37 37	<b>Resolute self-denial requisite for discipleship.....</b> General principle stated..... Illustrations—deliberation..... The tower to be built..... Calculation usual..... Mortification avoided..... The battle to be fought..... Fruitfulness increased..... Project abandoned..... Application.....				14: 25, 26 28-33 35 25, 26 28-33 35 28-30 28 29, 30 31, 32 33 33, 35				229 “ “ “ “ “ “ “ “ “		
“	“	“	99	18: 11-14	<b>The gospel specially seeks to reclaim those that are conscious of their alienation from God...}</b> Attendance of the commonalty..... Cynical remark of the Pharisees..... Christ's rejoinder..... The object of his mission..... Illustrations—his joy at penitence..... The stray sheep..... Rejoicing thereat..... Rejoicing thereat..... Application..... The lost silvering..... Diligent search..... The prodigal son..... Introduction..... The son's request granted..... His journey and destination..... Kind reception by his father..... The brother's jealousy..... The facts learned..... His dissatisfaction..... His father's reply.....						15: 1-32 19: 10 15: 1 2 as below. 19: 10 19: 3-32 13-14 5, 6 7, 10 8, 9 6 6 11-32 12 13-16 17-24 22-24 25-32 35-37 38-39 34, 35				230-233 230 “ “ “ “ “ 230, 231 231 “ “ “ “ 231, 232 232 232, 233 232 233 233



TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.	MARK.	LUKE.	JOHN.	PAGE.
A. D.	Month.			Ch.	Ver.					
	March ?	Perea.....	103	Introduction.....	18: 9				238	
				<b>Illustration—the Pharisee and the publican.</b>	10-14				238, 239	
				Position of the parties.....	10				238	
				The former's boasting prayer.....	11, 12				"	
				The latter's penitent exclamation.....	13				239	
				His pardon in preference.....	14				"	
				<b>General principle.....</b>	14				"	
	"	"	104	<b>The doctrine of divorce.....</b>	10: 2-12	10: 2-12	" 18		239-241	
				Question proposed.....	19: 3	2			239	
				Christ's reply.....	4-6	3, 6-9			"	
				Reference to the first marriage.....	4, 5	3, 6-8			"	
				Principle involved.....	6	9			"	
				Opponents' question in rejoinder.....	7	4			"	
				Christ's explanation.....	{ 8 }				240	
				{ 5:31 }		5				
				Definition of adultery.....	19: 9 {	11, 12	18		"	
				{ 5:32 }					"	
				The disciples' objection.....	19: 10	10			"	
				Christ's limitation of celibacy.....	11, 12				240, 241	
	"	"	105	<b>Commentary reception of infants.....</b>	19: 13-15	" 13-16	" 15-17		241	
				Children thrust away by the disciples.....	13	13	15		"	
				Received and blessed by Christ.....	14, 15	14-16	16, 17		"	
				The disciples rebuked.....	14	14			"	
				Children admitted.....	14	14	16		"	
				Ground of their admission.....	14	14	16		"	
				General lesson deduced.....	15	15	17		"	
				Act of benediction.....	15	16			"	
				Continuation of the journey.....	15				"	
	March.	"	106	<b>The visit of a rich young man leads Christ to dis-</b>	{ 16:30 }	" 17-21	{ " 18-30 }		242-246	
				<b>course on the prejudicial influence of wealth</b>	{ 20: 1-16 }	" 17-21	{ " 18-30 }			
				<b>upon piety, and the rewards of self-denying</b>		" 17-21	{ " 18-30 }			
				<b>exertions in religious duty.....</b>		" 17-21	{ " 18-30 }			

Conference with the young man.....	19:16-22	17-22	18:18-23	242, 243
His approach and address.....	16	17	18	242
Christ's reply.....	17	18, 19	19, 20	"
Inference from the title applied.....	17	18	19	"
Direction to obedience.....	17	19	20	"
Inquiry as to particulars.....	18	.....	.....	"
Requirements specified.....	18, 19	19	20	"
The young man's rejoinder.....	20	20	21	"
Assent to these.....	20	20	21	"
Further repetition.....	20	21	21	"
Ultimate test.....	21	21	22	243
Disregarded departure.....	22	22	23	"
Christ's conversation respecting wealth.....	23-26	23-27	24-27	243, 244
Difficulty of piety to the rich.....	23	23	24	243
Amazement of the disciples.....	24	24	.....	"
Repetition of the previous remark.....	24	24	.....	"
Comparison in illustration.....	24	25	25	"
Discouraged remark of the disciples.....	25	25	26	244
Relieving explanation.....	26	27	27	"
Rewards of self-denial.....	27-30	28-30	28-30	244-246
In the case of the disciples.....	20: 1-16	28-30	17: 7-10	244, 245
Peter's reference to their self-denial.....	19: 27-29	28-30	18: 28-30	244
Their particular reward promised.....	27	28	28	"
General declaration of a two-fold reward.....	28	29, 30	29, 30	245
Humble gratitude appropriate in the recipients.....	30	31	17: 7-10	245, 246
Illustration of a servant at meals.....	.....	.....	7-10	245
But continued service.....	.....	.....	8	"
No special thanks due.....	.....	.....	9	"
Self-denial merely one's duty.....	.....	.....	10	"
Illustration of the labourers in a vineyard.....	19: 1-16	31	.....	245, 246
Early labourers employed.....	19: 20	31	.....	245
Second set hired.....	20: 1	.....	.....	246
Third set hired.....	20: 2, 4	.....	.....	"
Last set engaged.....	20: 5	.....	.....	"
Reckoned with at night.....	20: 6, 7	.....	.....	"
Pay of the last set.....	20: 8, 9	.....	.....	"
Murmur of the first at the same pay.....	20: 10-12	.....	.....	"
Reply of the employer.....	20: 13-15	.....	.....	"
Their wrong feeling.....	20: 14, 15	.....	.....	"
Sovereignty of his right.....	20: 16	.....	.....	"
General principles deduced.....	19: 30	31	.....	"

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.	MARK.	LUKE.	JOHN.	PAGE.
A. D.	Month.			Day.						
29	March.	Perea.....	106	Order of procession reversed..... Few finally approved.....	10: 31 19: 16 } 20: 16 }				246 “	
“	“	“	107	Christ a third time predicts his passion..... Journey at the time..... The disciples' feelings..... His remarks to them..... Given in private..... His future sufferings..... His resurrection to follow..... Their failure to appreciate his statements.....	20: 17-19 17 17-19 32-34 31 32 33, 34 33 34	“	32-34 18: 31-34 31-33 31-33		247, 248 247 “ 247, 248 247 248 “	
“	“	“	108	The ambitious request on the behalf of James and John..... Approach to Christ on the subject..... Christ's inquiry..... The request preferred..... His interrogation in reply..... Their response..... His declination..... Envy of the rest..... Christ's exhortation to humility..... Example of Gentile despotism..... Contrary principle enjoined..... His own example.....	“	20-28 20 21 21 22 22 23 24 25-28 25 26, 27 28	“	35-45 35 36 37 38 39 39, 40 41 42-45 42 43, 44 45		248, 249 248 “ “ “ “ 249 “ “ “ “
“	“	Jericho.....	109	Two blind men cured..... Approach to Jericho..... Entrance into it..... Passage through it..... Departure from it..... Attendance..... Position of the patients..... Their attention excited, and question.....	“	“	“	“	“	249-251 19: 1 18: 35 19: 1 1 46 46 46 46 18: 35 36









TIME.		PLACE.	SECT.	CONTENTS.				MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.		
29	March 14.	{ Women's } { Court. }	113	21: 14	15, 16										262	
				15	16			15							262, 263	
				16				16							263	
				17				17	11: 11						“	
“	“ 15, 16. { Tues. } { & Wed. }	{ Jerusalem } { & Bethany. }	114	“ 18-22	“ 12-15	“ 19: 47, 48	“ 18-24	“ 21: 37, 38							268-265	
	15 Tues.	Road between.		18	12										263	
				18, 19	12-14										263, 264	
				18	12										263	
				19	13										264	
				19	14										“	
				19	14										“	
				19					15	“ 19: 47, 48					“	
		Jerusalem.....					“ 18, 19	“ 21: 37, 38							“	
		Women's Court.							15	37					“	
		Bethany.....							19	37					“	
		Jerusalem.....							18	19: 47, 48					“	
		{ Road from } { Bethany. }							18	47					“	
	16 Wed.								18	48					“	
									20						“	
				20-22	20-24				20-24						264, 265	
				20	20				20						264	
				20	21				21						265	
				21, 22	22-24				21, 22						“	
				21					22						“	
				22					22						“	
				23					23						“	
				24					24						“	
“	“ 16. Wed.	{ Women's } { Court. }	115	“ 23-46	“ 27-38	“ 20: 1-19	“ 12: 1-12	“ 20: 1-19							266-270	

{ Being questioned as to his authority by the }  
{ Sanhedrim, Christ illustrates their heinous }  
{ impotence toward him..... }

Entrance into the Temple.....	233	11:27	1-8	266
Disputation as to authority.....	233-27	27-33	1-8	266, 267
Approach of the hierarchy.....	23	27	1	266
His authority demanded.....	23	28	2	"
His counter question.....	24	29, 30	3, 4	"
Their dilemma.....	25, 26	31, 32	5, 6	"
Their profession of inability.....	27	33	7	267
His refusal to reply to <i>their</i> question.....	27	33	8	"
Their conduct illustrated.....	28-48	12: 1-11	1-18	267-270
Their inconsistency.....	28-32			267
Two sons contrasted.....	28-30			"
Case suppressed.....	28			"
The behaviour of the first.....	28			"
The father's command.....	28			"
The second's reply.....	29			"
Disobedience nevertheless.....	29			"
Course of the second, the converse.....	30			"
Question as to the obedient one.....	31			"
Their reply.....	31			"
Retort of the hierarchy.....	31, 32			"
The licentious obedient.....	32			"
The disobedient.....	32			"
Application to each.....	32			"
Their impiety.....	{ 33-41 }			"
The wickèd tenants.....	33-29	1-9	9-16	268-270
Circumstances.....	33-29	1-8	9-15	268, 269
The first outrage.....	33	1	9	268
The second.....	34	2, 3	10	"
Messengers sent.....	34	3	10	"
Abused and rejected.....	35	3	10	"
Second outrage.....	35	3	10	"
Third.....	36	4	11	"
The son's attempt.....	37	5	12	"
Son despatched.....	37-39	6-8	13-15	268, 269
Reason for success.....	37	6	13	268
Plot of the tenants.....	37	6	13	268
The murder.....	38	7	14	269
The fourth outrage.....	39	8	15	"
The fifth.....	40	9	16	"
Their reply.....	41	9	16	"
Christ's application.....	41	9	16	"
Their depreciation.....	42			"
Illustration of Scripture.....	42, 44	10, 11	16	"
The vineyard.....	42	10	17, 18	269, 270
Penalty denounced.....	44	11	17	269
The fig-tree.....	44	11	17	270
Fruitless.....	44	11	17	270
Effects upon the hierarchy.....	45, 46	12	19	"
Malice in consequence.....	45	12	19	"
Deterred by his popularity.....	45	12	19	"
Compelled to retire.....	46	12	19	"
Temple.....				





A. D.	TIME.		PLACE.	SECT.	CONTENTS.	MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.			
	Month.	Day.				Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.				
29	March 16.	Wed.	Women's Court.	120	<p>Conspicuous seats in public.....</p> <p>Notice in thoroughfares.....</p> <p>Pompous titles.....</p> <p>Contrary principles enjoined.....</p> <p>Prophetic denunciation.....</p> <p>Nor human diction accorded to.....</p> <p>Nor authority assumed.....</p> <p>Nor condescension cultivated.....</p> <p>This the surest way to infamy.....</p> <p><b>Their specious improbity.....</b></p> <p><b>In point of honesty.....</b></p> <p><b>Their corrupting proselytism.....</b></p> <p><b>Their avareicious casuistry in oaths.....</b></p> <p>Absurd distinction between the Temple and its gold.</p> <p>Between the altar and its offering.....</p> <p>Sanctity of either oath in both cases.....</p> <p><b>Their really persecuting spirit.....</b></p> <p>Correspondence with ancient persecutors.....</p> <p>Their acts of piety toward early martyrs.....</p> <p>Imposition of oaths.....</p> <p>Confession of descent from the authors.....</p> <p>Probability of similar conduct.....</p> <p>Denuciation of retribution.....</p> <p><b>Future persecutions intimated.....</b></p> <p>God's purpose of messengers.....</p> <p>They would martyr these.....</p> <p>Complicity.....</p> <p><b>Jerusalem specially involved in all this.....</b></p> <p>Her relentless and constant persecution.....</p> <p>Christ's anxiety to save her.....</p> <p>Desolation impending.....</p> <p>Terms of deliverance.....</p>	29 : 6	12 : 39		13 : 39	{ 11: 43 20: 46 11: 43 120: 46 }							277
						7	38							"			
						8-12								"			
						9								277, 278			
						10								"			
						11								"			
						12								278			
						14, 15								"			
						15	40							"			
						16-21								278, 279			
						16, 17								278			
						18, 19								"			
						21, 21								279			
						29-39				{ 11: 47-51 13: 34, 35 }				279, 280			
						29-33				{ 11: 47, 48 47 48 }				279			
						30								"			
						31								"			
						32								"			
						33								"			
						34-36				49-51				279, 280			
						34				49				279			
						35				51				280			
						36				50, 51				"			
						37-39				13: 34, 35				"			
						37				34				"			
						37				34				"			
						38				35				"			
						39				35				"			
										41-44 21: 1-4				280, 281			
				121	<b>The preference of the widow's trifling gift.....</b>		41			1				280			
					Circumstances of the occasion.....		42			2				281			
					The widow's offering.....		43, 44			3, 4				"			
					Christ's remarks thereupon to his disciples.....		43							"			
					The disciples called.....		43							"			
					Her gift declared most acceptable.....		43			3				"			
					Ground of its superior worth.....		44			4				"			





TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.	MARK.	LUKE.	JOHN.	PAGE.
A. D.	Month.			Ch.	Ver.					
29	March 16.	Olivet.....	123	The display of the Temple by the disciples..... Its ruin intimated by Christ..... Their question as to the time..... Christ's reply.....	24: 1 2 3 as below.	13: 1 2 3, 4 as below.	21: 5 6 7 as below.	..... ..... ..... .....	286 " 287 287-295	
				Preliminary admonitions.....	10: 17-22 28 34-36 24: 4-10 13, 14	13: 5-13	{ 12: 4, 5 11, 12 32, 40 51, 53 21: 6-17 19 }			287-291
				Cautions against false Christs..... The signs of the times..... Persecution shall precede..... The fact predicted..... Inspiration promised..... His mission must cause malice..... Sufferings in consequence..... Exhortation to constancy..... Success of the gospel nevertheless.....	4, 5 as below. 10: 17, 18 19, 20 34-36 { 10: 24, 22 24: 9, 10 10: 22 { 24: 13 14 }	5, 6 as below. 13: 9 11	8, 11 as below. 12: 11, 12, 13 21: 14, 15 12: 51-58			287, 288 288, 289 289 289, 290 290 290, 291 291
				The catastrophe of Jerusalem.....	15-22	14-20	{ 17: 31, 32 21: 20-24 }			291-293
				The signal given..... Direction to escape..... The Jews' flight..... Rigour of the war, especially in certain regions..... Extent and duration of the desolation..... A respite intimated.....	15 16 17 19-21 22	14 15, 16 17-19 20	20 21 22 23 24			291 292 293 "
				State of the Jewish mind at that time..... A general expectancy of the Messiah..... Rumours of his appearance..... Impetuous impetuosity..... The Jews' flight..... Cautions against such reports..... Christ's real visitation will after all be unexpected.....	{ 11, 12 23-27 35 13, 34 35, 36 27 }	21, 23 21 21 33 35	17: 22-24 22 23 33 34			294, 295 294 " " 294, 295 295 "
				Question of the disciples as to the place..... Christ's enigmatical answer..... Continuation of his predictions.....	28 as below.	as below.	37 37 as below.			295-300

Synonymical description and admonitions, in translation to the subject of the world's dissolution .. {	24: 29-51 25: 1-13	13: 24 - 33	{ 12: 37-48 17: 9-27 21: 27-36 }	295-300
Civil convulsions of the assault proferred.....	24: 29	34, 35	17: 9-27	295, 296
Visitation of Providence at that time.....	30, 31	26, 27	27	297
The time suggested.....	32 - 36	28 - 32	28 - 33	298, 299
Intimation of relief.....	37	33	33	298
Direct limit of the time.....	34, 35	29, 30	34 - 35	299
The date, however, a secret.....	36	31	36	300
But the event sudden.....	37 - 41	32	37	300
Compared with the flood.....	37 - 39		11: 26-30 34-36	298, 299
With Solomon's overthrow.....	40, 41		58 - 59	298
Remarkable surprises and escapes.....	40, 41		58 - 59	298
Exhortations to be on their guard.....	as below.		34 - 36	299, 300
Danger of carnal negligence.....	13: 35		21: 34	299
Illustration of their approach.....	34: 43, 44		12: 32, 30	299, 300
Peter's question as to himself.....		37	41	300
Christ's answer, the charge universal.....				300-303
Continuation of the exhortation.....				300-302
Illustration of the expectant domestics.....	42 - 48	34 - 36	42 - 48	300
General statement of the parable.....	45	34	42	300
Special charge to one servant.....	46, 47		42	300, 301
Charge to another.....	48 - 51		43, 44	301
Or faithfulness punished.....			45	301
General principle of retribution.....			47, 48	302
Application to the disciples.....	42	35, 36		302
Parable of the ten virgins.....	5: 1 - 12			302, 303
Occurrence of the same.....	2 - 4			302
Difference in the virgins.....	5, 6			302
Occurrence of the emergency.....	7 - 9			302
Different positions.....	10 - 12			302
Difference in their lot.....	13			302
Parable of the fig-tree.....	13			302
Preceding illustration.....				302
Necessity of preparation.....				302
Its rewards.....	13			302
Application of the subject.....				302
The general judgment depicted.....	31-46			303-305
Assembly and division of the race.....	31 - 33			303, 304
Mixed of the pious.....	34 - 40			304
Their judgment.....	34			304
Its reasons assigned.....	35, 36			304
Inquiry on their part.....	37 - 39			304
Reply of the Judge.....	40			304
Sentence of the wicked.....	41 - 45			304, 305
Their doom announced.....	41			304
Its reasons assigned.....	42, 43			305

TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	
29	March 16.	Wed.	1:3	Inquiry on their part..... Reply of the Judge..... Final state of each class..... Infatuation of Christ's near fate.....	26: 1, 2 { 26: 3-5 } { 14-16 }	14: 1 { 10, 11 }	22: 1	2-6 13: 2	305, 306 305, 306 306				205 " "	
"	"	17. Thur.	124	Plots for Christ's apprehension..... Consultation of the Sanhedrim..... Their meeting..... Their desire..... Its deferment..... Design of Judas..... His diabolical purpose formed..... His approach and offer to the Sanhedrim..... Their acceptance and bribe..... His efforts thereafter.....	3-5 3 4 5 14-16 14, 15 15 16	1, 2 1 2 10, 11 10 11 11	2 2 3-6 2 2 4 5 6	305, 306 305 306 " " " " " " " " " "						
CHAPTER VI.—PORTION IV. THE INCIDENTS OF CHRIST'S PASSION. (Time, <i>here days</i> .)														
"	"	"	125	Christ's preparation for his fourth Passover..... Date of the incidents..... Approach of the disciples to Christ..... His order to two of them..... Their question as to the place..... His specification in reply..... Execution of his directions.....	17-19 17 17 17 18 19	12-16 12 " "	" 7-13 7 " "	307, 308 307 " "						
"	"	Jerusalem...		The passover meal, with the connected incidents } and discourses..... }	20-35	17-26	11: 23-25	13: 1-15 17-19 21-38 14: 1-31 15: 1-27 16: 1-33 17: 1-26 18: 1	308-331					

	as below.	14 KE. as below.	as below.	as below.	308-316
<b>The supper itself, and included circumstances</b> .....	26: 20	14: 17	13: 1	13: 1	308
Places taken at the table.....	.....	.....	.....	.....	..
Christ's sentiments on the occasion.....	.....	.....	.....	.....	..
His prayer.....	.....	.....	.....	.....	..
Expression of them.....	.....	.....	.....	.....	..
Reason assigned.....	.....	.....	.....	.....	..
<b>The meal begun</b> .....	.....	.....	.....	.....	..
<b>Mutual condescension inculcated</b> .....	.....	.....	.....	.....	..
Occasion requiring the lesson.....	24 - 30	.....	2 - 15	2 - 15	309, 310
Time of the repast.....	.....	.....	.....	.....	309
Manner of Christ.....	.....	.....	.....	.....	..
The principle symbolized.....	.....	.....	.....	.....	..
The washing commenced.....	.....	.....	.....	.....	..
Peter's surprised demurrals.....	.....	.....	.....	.....	309, 310
Christ's half-explanatory reply.....	.....	.....	.....	.....	4 - 5
Christ's refusal.....	.....	.....	.....	.....	6
Christ's reply—its necessity.....	.....	.....	.....	.....	7
Peter's ultra concession.....	.....	.....	.....	.....	8
Christ's corrective rejoinder.....	.....	.....	.....	.....	9
Reason for this limitation.....	.....	.....	.....	.....	10
The ceremony concluded.....	.....	.....	.....	.....	11
Explanation of R.....	.....	.....	.....	.....	12
Question as to the act just done.....	.....	.....	.....	.....	13 - 15
He was their superior.....	.....	.....	.....	.....	13 - 15
They were to imitate his condescension.....	.....	.....	.....	.....	13 - 15
Christ's example.....	.....	.....	.....	.....	14
Despotism of these.....	.....	.....	.....	.....	14
<i>Their</i> duty the reverse.....	.....	.....	.....	.....	15
His own subserviency.....	.....	.....	.....	.....	15
Their reward for submission.....	.....	.....	.....	.....	15
Their future.....	.....	.....	.....	.....	15
Their future exaltation.....	.....	.....	.....	.....	15
<b>Judas's treachery intimated</b> .....	.....	.....	.....	.....	..
General promission.....	21 - 25	18 - 21	21 - 23	{ 13: 17-19 21-30 }	311-313
Exhortation to the above duty.....	.....	.....	.....	.....	17 - 19
Exception anticipated.....	.....	.....	.....	.....	17
Illustration of Scripture.....	.....	.....	.....	.....	18
Reasons for the promise.....	.....	.....	.....	.....	18
Christ's distresses predicted.....	.....	.....	.....	.....	19
His more definite statement.....	.....	.....	.....	.....	21
Their perplexed inquiries.....	.....	.....	.....	.....	21
His explicit intimation.....	.....	.....	.....	.....	22
His explanation.....	.....	.....	.....	.....	22
The identification elicited.....	.....	.....	.....	.....	22
Favourable position of John.....	.....	.....	.....	.....	23 - 26
Hint from Peter.....	.....	.....	.....	.....	23
John's whisper.....	.....	.....	.....	.....	24
Christ's reply.....	.....	.....	.....	.....	24
Forced inquiry of Judas.....	.....	.....	.....	.....	25
His resentful purpose.....	.....	.....	.....	.....	25



Appeal to their own knowledge.....	.....	.....	.....	.....	4	“
Question of Thomas as to this.....	.....	.....	.....	.....	5	“
Christ's reply.....	.....	.....	.....	.....	6, 7	317, 318
Himself the avenue to God.....	.....	.....	.....	.....	6	317
This they ought to have recognised.....	.....	.....	.....	.....	7	318
Philip's request.....	.....	.....	.....	.....	8	“
Christ's reply.....	.....	.....	.....	.....	9-11	“
His identity with God.....	.....	.....	.....	.....	9	“
Proof from his miracles.....	.....	.....	.....	.....	10, 11	“
Continuation of the previous discourse.....	.....	.....	.....	.....	.....	.....
Results of his departure.....	.....	.....	.....	.....	12-21	318, 319
Miraculous endowments.....	.....	.....	.....	.....	12	318
Answer to prayer.....	.....	.....	.....	.....	13, 14	318, 319
Condition of this.....	.....	.....	.....	.....	15	319
The presence of the Spirit.....	.....	.....	.....	.....	16	“
His enlightening influence.....	.....	.....	.....	.....	16-18	“
Question of Jude as to the manner of this.....	.....	.....	.....	.....	22	320
Christ's reply—reason of the difference.....	.....	.....	.....	.....	22, 24	“
Continuation of the general subject.....	.....	.....	.....	.....	.....	.....
Reasons for referring to his departure.....	.....	.....	.....	.....	25-31	320, 321
He now merely mentioned these matters.....	.....	.....	.....	.....	25	320
But the Spirit would explain all.....	.....	.....	.....	.....	26	“
Encouragement of his sympathy.....	.....	.....	.....	.....	27	“
His departure should give them joy.....	.....	.....	.....	.....	28	“
The Spirit would see them in his.....	.....	.....	.....	.....	29	321
All further opportunity would soon be cut off.....	.....	.....	.....	.....	30, 31	“
Direction to retire from table.....	.....	.....	.....	.....	31	“
Continuation of the discourse.....	.....	.....	.....	.....	.....	.....
Exhortations to fidelity to his principles.....	.....	.....	.....	.....	.....	.....
To labours springing from faith.....	.....	.....	.....	.....	13: 34, 35	321-323
To the study of the Scriptures.....	.....	.....	.....	.....	15: 1-27	“
To the study of the world.....	.....	.....	.....	.....	16: 1-4	321, 322
Discipline requisite and applied.....	.....	.....	.....	.....	15: 1-11	321
Necessity of dependence on Christ.....	.....	.....	.....	.....	2	321
Efficacy of prayer in that case.....	.....	.....	.....	.....	4-6	321, 322
They were called to effort.....	.....	.....	.....	.....	7	322
Motivation of duty.....	.....	.....	.....	.....	8	“
These are marks designed for their benefit.....	.....	.....	.....	.....	10, 10	“
To mutual love.....	.....	.....	.....	.....	11, 10	“
The command given.....	.....	.....	.....	.....	13: 34, 35	322, 323
Illustrated from his own acts.....	.....	.....	.....	.....	15: 12-17	322
His example.....	.....	.....	.....	.....	13	“
His intimacy toward them.....	.....	.....	.....	.....	13, 14	“
This connected with their mission.....	.....	.....	.....	.....	16	323
The command repeated.....	.....	.....	.....	.....	17	“

TIME.		PLACE.	SECT.	CONTENTS.				MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	
59	March 17.	Jerusalem .....	126												323	
															324	
															35	
															154, 18, 27 }	
															16: 1 - 4 }	
															323, 324	
															15: 18 - 25 }	
															325	
															19	
															50	
															21	
															25	
															22	
															23	
															24	
															25	
															26	
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															133	
															134	
															135	
															136	
															137	
															138	
															139	
															140	
															141	



That they comprehended him.....	90	327
And were confirmed in their faith.....	90	328
Christ's cautionary reply.....	31, 32	"
Query as to their full comprehension.....	31	"
Their abandonment foretold.....	32	"
His support under it.....	32	"
Conclusion of the previous topic.....	33	"
Consolation designed.....	33	"
The way of triumph prepared.....	33	"
<b>Prayer on his disciples' behalf.....</b>	17: 1-26	328-331
In view of his own mission's termination.....	1-5	328
Anticipation of its consummation.....	1	"
Its grand scope and design.....	4	"
His return to heaven.....	5	"
Direct reference to his present followers.....	6-19	328-330
His instructions successful.....	6	328
Distinction between them and others.....	9	329
Reason for this special regard.....	10	"
Prophecy of their future.....	11-16	"
By reason of his absence.....	11-16	"
On account of the world's enmity.....	14-16	330
Definite request for them.....	17-19	"
Their maturity in principles.....	18	"
In contrast with himself.....	19	"
<b>With reference to believers in general.....</b>	20-26	330, 331
Extension to the future.....	20	330
Union of Christians petitioned.....	21-24	330, 331
Their entire unanimity.....	21	330
Their common consent.....	22	330
Their community of privilege.....	24-26	330, 331
Promised them by himself.....	22	330
Based on the divine union.....	23	"
Evangelise to the world.....	24	"
By the power of the Holy Spirit.....	25	"
Plan of the divine love.....	24	331
Presentation of their character.....	25, 26	"
Their contrast with the world.....	25	"
Progress in religious truth.....	26	"
Prayer for their unity.....	26	"
<b>Breaking up of the meal.....</b>	26: 30	14: 26
A hymn sung.....	30	26
They leave the place.....	30	26
And seek their usual lodgings.....	30	26
Mt. of Olives.....	30	26
Christ's agony and arrest in Gethsemane.....	" 36-56	" 32-52
Arrival at the garden.....	36	32
Olivet.....	127	12: 50
Gethsemane.....	"	12: 40-54
"	"	18: 1-12
"	"	40
"	"	331-337
"	"	331













TIME.		PLACE.	SECT.	CONTENTS.				MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.		
29	March 18.	Golgotha.....	134	27: 32	15: 21	23: 26	27 - 31	37	22	33	19: 17	355			355	
												356			356	
												357			357	
												358			358	
												359			359	
												360			360	
												361			361	
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												441			441	
												442			442	
												443			443	
												444			444	
												445			445	



	46-74	34-39	45-48	28-30	361-364
Circumstances of Christ's dissolution.....	{ 46, 47	34 - 36	46		361
His intense mental agony.....	{ 49				362
Express of his disconsolate prayer.....	46	34	46		362
Compassion of the bystanders.....	47	35			362
Interruption of their rest.....	47	35			362
His precursive thirst.....	48	36		28 - 30	362
Illustration of providence.....				28	362
His request for a drink.....	48	36		28	362
Beverage offered him.....				29	362
His death.....	50	37	46	30	362, 363
His death.....	50	37	46	30	362
Stinking of the head.....	50	37	46	30	362
Expires.....	50	37	46	30	362
Preternatural concomitants.....	51 - 53	38	45		363
Removal of the Temple-veil.....	51	38	45		363
Earthquake.....	51	38	45		363
Darkness.....	52	39			363
Their subsequent appearance.....	52	39			363
Effect upon the beholders.....	54	39	47, 48		363, 364
Exclamation of the centurions.....	54	39	47		363
Conviction of the populace.....	54	39	48		364
<b>The burial of Christ.....</b>	<b>57-61</b>	<b>42-47</b>	<b>50-55</b>	<b>31-42</b>	<b>364-367</b>
Treatment of the corpse by the soldiers.....				31-37	364, 365
Request for the removal of the bodies.....				31	364
The legs broken, Jesus spared.....				32, 33	
The piercing of his side.....				34	
Testimony on this point.....				35	
Illustration of Scripture in each circumstance.....				35, 37	365
<b>Circumstances of the funeral.....</b>	<b>57-61</b>	<b>42-47</b>	<b>50-55</b>	<b>38-42</b>	<b>365-367</b>
Permission obtained for burial.....	57, 58	42-45	50-52	38	365, 366
Person for burial.....	42	42	54		365
Time of day.....	43	43	50, 51		365, 366
Place of burial.....	43	43	52		366
Philip's surprise, inquiry and promise on this point.....	43	43, 45			366
Preparation for the obsequies.....	40			39	
By Joseph.....	46				
By Nicodemus.....	46				
The incense.....	59, 60	46	53	38, 40-42	366, 367
Preparation of the spices.....	59	46	53	39	366
Kind of spices.....	59	46	53	39	366
Quantity.....	60	46	53	40	366
Description of the tomb.....	60	46	53	41	367
The body deposited and secured.....	60	46	53	42	367
Reason for despatch.....				42	
Care of the females.....	61	47	55, 56		

{ Near Golgotha. }





TIME.		PLACE.	SECT.	CONTENTS.		MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
A. D.	Month.			Day.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	
29	March 20.	{ Near Gol- gotha. }	142		She sees Christ behind.....		16: 9					20: 14		374
					His inquiry.....		"					15		"
					Her request in reply.....		"					15		375
					His significant calling her by name.....		"					16		"
					Her joyous exclamation.....		"					16		"
					His prohibition, and message for the disciples.....		"					17		"
					She reports her meeting.....		10					24: 10		"
					Incredulity of the disciples.....		11					18		"
					{ Christ is seen by two disciples on their way to { Emmaus, and by Peter.....		" 12, 13					" 13-35		376-378
"	"	{ Jerusalem } { & Emmaus. }	143	1 COR. 15: 5	They set out for Emmaus.....		12					13		376
		{ Road to } { Emmaus. }			Their conversation together.....		"					14, 15		"
					Christ meets them, but is not recognised.....		12					15, 16		"
					His conversation with them.....		"					17-27		376, 377
					Inquires the topic of their talk.....		"					17		376
					Their surprised reply.....		"					18		"
					His question in turn.....		"					19		"
					Their account in reply.....		"					19-24		376, 377
					Character of Christ.....		"					19		376
					His death.....		"					20		"
					Blessing of their hopes.....		"					21		"
					The report of the women.....		"					21		"
					The report of Peter and John.....		"					22, 23		377
					His rejoinder.....		"					23-27		"
					Retraite of their doubts.....		"					25		"
					Necessity for Christ's death.....		"					26		"
					Explanation at length.....		"					27		"
					He is prevailed upon to stay with them.....		"					28, 29		"
		Emmaus.....			His blessing and distribution of bread.....		"					30		"
					Their recognition of him.....		"					31		"
					He vanishes.....		"					31		"
					Their remarks to one another.....		"					32		"
					They return and report to the disciples.....		"					33, 35		378
		Jerusalem.....					13							

"	"	"	5	13	34	"
"	"	"	" 5	" 14-18	{ 10:19 24:36-49 }	"
"	"	"	5	14	36	"
"	"	"	"	14	36	"
"	"	"	"	"	37	"
"	"	"	"	14	38, 39	379
"	"	"	"	"	40	"
"	"	"	"	"	41	"
"	"	"	"	"	41-43	"
"	"	"	"	15-18	{ 10: 19 24:44-49 }	379-381
"	"	"	"	"	44-46	379
"	"	"	"	"	47, 48	37, 380
"	"	"	"	"	49	380
"	"	"	"	15, 16	21	"
"	"	"	"	17, 18	10: 19	"
"	"	"	"	"	22	381
"	"	"	"	"	23	"
"	"	"	"	"	24, 25	"
"	"	" 27.	"	"	" 26-29	381
"	"	"	"	"	26	"
"	"	"	"	"	27	"
"	"	"	"	"	28	"
"	"	"	"	"	29	"
"	"	" 30: Wed. ?	MATTHEW. 28: 16	"	21: 1-23	382-384
"	"	{ Lake Gen- nesareth. }	16	"	1	382
"	"	"	"	"	2, 3	"
"	"	"	"	"	4	"
"	"	"	"	"	5	"
"	"	"	"	"	6	"

Appearance to Peter related  
 Disbelief of the rest.  
**Christ appears among (ten of) the apostles**  
 Circumstances of the occasion  
 Christ's appearance to them  
 His salutation  
 Their terror  
 His remarks to them  
 Shows them his person  
 Their emotions  
 Food asked for, given, and eaten by him  
 His discourse to them  
 Necessity of his passion  
 Preaching of the gospel by them  
 The Spirit promised them  
 Commissions them  
 Confers miraculous powers  
 The Spirit breathed on them  
 Their apostolical authority  
 Incredulity of Thomas  
**Christ's second appearance among the (eleven) apostles**  
 Circumstances, approach, and salutation  
 Thomas invited to examine his person  
 Thomas's humble ejaculation  
 Christ's significant reply  
**Christ's third appearance among (seven of) the apostles**  
 Place of the occurrence  
 Fishing party formed  
 Appearance of Christ, but not recognised  
 His question and their reply  
 The miraculous draught of fish

144 Jerusalem.....  
 145 " "  
 146 { Lake Gen-  
nesareth. }

A. D.	TIME.		PLACE.	SECT.	CONTENTS.	MATTHEW.		MARK.		LUKE.		JOHN.		PAGE.
	Month.	Day.				Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	Ch.	Ver.	
29	March 30?	Wed.?	{ Lake Gen- { nesareth. }	146	Peter recognises Christ and wades to land.... The rest row ashore..... The meal..... Preparation previously made by Christ.... Some fish procured from the draught.... Christ invites them to eat..... Their awe..... The repast taken..... Enumeration of the several appearances..... Christ's conversation with Peter..... First question, reply and charge..... Second " "..... Third " "..... Indication of his future martyrdom..... Induction of constancy..... Peter's inquiry as to John..... Christ's reply..... Real import of this.....	.....	.....	.....	.....	.....	.....	.....	382 383 " " " " " " " " " 383, 384 383 " " 384 " " " "	
"	"	31? Thur.?	{ Near Ca- { pernaum? }	147	{ Christ's appointed meeting with his followers { generally..... Place of meeting..... Appearance..... Their conflicting opinions..... Christ commissions them to preach.....	28, 16-20 16 17 17 18-20	.....	.....	.....	.....	.....	1 cor. 15: 6 384 384, 385 385 "	384, 385 384 384, 385 385 "	
"	April 28.	"	{ Mount of { Olives. { Various { places. { Near Jeru- { salem. }	148	Christ's subsequent appearances and ascension.... Evidence of these numerous appearances..... Appearance to James..... Final appearance..... Promise of the Spirit..... Their ambitious question.....	1: 2-12 16: 19, 20 2, 3 ..... 4 4, 5 6	.....	.....	.....	.....	.....	.....	385-387 385, 386 386 " " "	







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